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THE BEQUEST OF
JOSEPH HENRY THAYER
LATE PROFESSOR IN THE SCHOOL

20 March 1902

Henry Thayer.

SYNOPSIS OF CRITICISMS.

A
SYNOPSIS OF CRITICISMS

UPON THOSE
PASSAGES OF THE OLD TESTAMENT,
IN WHICH
MODERN COMMENTATORS HAVE DIFFERED
FROM THE
AUTHORIZED VERSION;
TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
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All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

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PASSAGES

IN WHICH MODERN COMMENTATORS DIFFER FROM THE AUTHORIZED
VERSION OF THE OLD TESTAMENT.

JOSHUA.

CHAP. I. 4.

מִהַרְפָּרִי וְחִלְכִּנֹן הַזֶּה וְעַד־הַנָּהָר
וְעַד־הַיָּם הַגָּדוֹל מִבְּרֹא הַשָּׁמַיִשׁ יְהוָה
נִבְרָאָם :

τὴν ἔρημον καὶ τὸν Ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης τῆς ἐσχάτης, ἀπ' ἡλίου δυσμῶν ἔσται τὰ ὅρια ὑμῶν.

Au. Ver.—4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

This Lebanon.

Ged.—Yonder Lebanon.

All the land of the Hittites. Houbigant, Michaëlis, Kennicott, Geddes, Boothroyd, and others, consider these words to be an interpolation.

Ken.—The extent of the country granted to the Israelites is not described here very clearly. For, though the four boundaries are mentioned, the *wilderness* on the south, with *Lebanon* on the north, and the *Euphrates* on the east, with the *Mediterranean Sea* on the West, yet, as Joshua was now at a great distance from Lebanon, it is not likely he should say *this Lebanon*; and it is less likely that he should describe the whole of this country by the words, *all the land of the Hittites*. The Vulgate version is free from the word *this*, and the Greek version is free from both difficulties. But there is much greater authority; namely, that of Moses, expressly referred to here, in ver. 3; and Deut. ii. 24 has neither the word *this*,

nor the words *all the land of the Hittites*, either in the Hebrew text or the Samaritan.

Rosen.—*A deserto et Libano hoc. Desertum ab austro Judæam terminabit, Libanus ad septentrionem. Libano additur הַיָּם, hoc, quia ex loco, in quo castra tunc habebant Israelitæ, prospiciebatur, ille mons, de quo vid. quæ diximus in libro die Bibl. Alterthumskunde, s. Bibl. Geographie, vol. i., p. ii., p. 235. וְעַד־הַיָּם הַגָּדוֹל הַזֶּה, Et usque ad fluvium illum magnum, fluvium Euphratis, puta. Omnis terra Chittæorum. Erant hi unus de septem illis Cananæorum populis, qui terram ad occasum Jordanis tenebant, vid. infra, iii. 10; Genes. xv. 10; Num. xiii. 29. Sed hic Chittæi, qui circa Hebronem habitarunt (vid. Bibl. Geogr., vol. ii., p. i., p. 257), pro quibusvis Cananæis dicuntur, qui forsitan nomen unus gentis a terrore (חור) ductum, libentius usurparunt. Græcus Alexandrinus interpres verba וְעַד־הַיָּם non expressit; videri, ut Dathius inquit, possent redundare, quia in describendis limitibus loca intermedia nihil attinet commemorare. Sed vere monet Maurer, talia esse sermonis popularis, minus accurati. Arabicus interpres posuit super, i. e., ultra terram Chittæorum, quasi pro הַיָּם legisset זֶה; nec id male. וְעַד־הַיָּם הַגָּדוֹל, Et usque ad mare magnum, i. e., Mediterraneum, ut Num. xxxiv. 6. וְעַד־הַיָּם הַגָּדוֹל, Ingressum, i. e., occasum solis versus, ut Deut. xi. 30; Ps. l. 1. וְעַד־הַיָּם הַגָּדוֹל, Erit finis s. terminus vester. Sed וְעַד et pro iis, quæ fine clauduntur passim sumitur, ut Matth. ii. 16, ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὄρισις αὐτῆς, in Bethlehem et in omnibus finibus ejus, i. e., in toto ejus territorio.*

Ver. 7.

רָךְ חֹזֶק וְאַמֶּץ כֹּחַ לַשְׂמֹר לְעֲשׂוֹת
בְּכָל-הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עַבְדִּי
אֶל-תִּקְרֹר מִכֹּחַ יָמִין וּשְׂמָאוֹל לִמְעַן
תִּשְׁקָלִי בְּכָל אֲשֶׁר תַּלְקֶה :

ἰσχυε οὖν καὶ ἀνδρίῳ φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι Μωσῆς ὁ παῖς μου. καὶ οὐκ ἐκκλινεῖς ἀπ' αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά, ἵνα συνῆς ἐν πάσιν οἷς ἐὰν πράσῃς.

Au. Ver.—7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper [or, do wisely] whithersoever thou goest.

That thou mayest observe to do.

Ged.—In the observance and practice of.

Rosen.—*Modo firmus esto et fortis valde observare agere secundum omnem hanc legem, quam jussit te observare Moses, servus meus.* Pro *לְעֲשׂוֹת* in pluribus codicibus et libris editis legitur, inserta copula, et *לְשׂוֹר וְלַעֲשׂוֹת*, *observare et agere* (cf. Deut. vii. 12, וְשָׁמַרְתָּ וַעֲשִׂיתָ), ut est infra xxiii. 6, idemque h. l. exprimitur a Græco Alexandrino (φυλάσσεσθαι καὶ ποιεῖν), et a reliquis veteribus, præter Chaldæum. Sed quum versu proximo legamus *לְעֲשׂוֹת*, *ut observes agere*: copula nec hic erit inserenda. Est autem *observare facere*, i. q. animum attendere ad faciendum, operam dare, ne quid eorum omittatur quæ lege sunt præscripta. Similis loquendi formula Num. xxiii. 12: *וְשָׁמַרְתָּ דְבָרִי*, *observabo loqui*, et 2 Reg. x. 31: *וְלֹא שָׁמַר יְרֵמֶה*, *non observavit ire in lege Jovæ.* Quia *לְעֲשׂוֹת* nonnumquam *mente, memoria servare* denotat, ut Genes. xxxvii. 11; Clericus nostra verba mallet sic interpretari: *ut memineris te gerere secundum legem cet.* Quod tamen minus commodum videtur.

That thou mayest prosper.

Pool, Patrick.—Or, *do wisely*, as it is in the margin; for it is the greatest policy to be truly religious.—*Bp. Patrick.*

Ged.—That in all thy proceedings thou mayest act with prudence.

Rosen.—*Ut prudenter agas in omni quolibet, in quacunque re versaberis.* Verbum *לְעֲשׂוֹת*, *intelligentem, prudentem evadere, esse, agere*, denotare constat. Hinc Græcus Alexandrinus et Vulgatus Latinus ἵνα συνῆς, *ut intelligas reddiderunt*, et Chaldæus infra

vs. 8, וְהָיָה, quod idem. Sed hoc loco idem interpres, sibi non constans, וְהָיָה, *ut prospere tibi succedat* transtulit. Sic et Arabicus interpres: *ut prospero successu utaris.* Sane וְהָיָה haud raro *bono successu uti, prospere res suas gerere* significat, ut Prov. xvii. 8; Jesai. lii. 13 (ad quem loc. vid. not.), quia rerum felix successus ex prudentia plerumque proficiscitur. Hoc tamen in quo versamur loco necesse non est, ut proprium verbi וְהָיָה significatum deserramus. Nam quæ Josuæ commendatur legis Mosaicæ observatio efficiet, ut prudenter agat. וְהָיָה hic pro וְהָיָה, *in universitate viarum tuarum*, in omnibus tuis viis, i. e., actionibus, ex noto Hebraismo. Cf. 1 Sam. xviii. 14, וְהָיָה יְהוָה לִּי וְלָאֲדָמִי מִשְׁכָּל, *eratque Davides in omnibus viis suis prudens, aut felix.*

Ver. 8.

— לִמְעַן תִּשְׁמֹר לְעֲשׂוֹת בְּכָל-
הַתּוֹרָה בּוֹ בְּיָמֶיךָ תִּצְלִיחַ אֶת-דְּרָכֶיךָ
וְאָז תִּשְׁקָלִי :

— ἵνα εὐδῆς ποιεῖν πάντα τὰ γεγραμμένα. τότε εὐδοθήσῃ, καὶ εὐδοῶσεις τὰς ὁδοὺς σου, καὶ τότε συνήσεις.

Au. Ver.—8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success [or, do wisely].

Bp. Patrick.—*Thou shalt make thy way prosperous, and—have good success.* Or, *do wisely.* Prudence and prosperity go together; but no prudence is comparable to the strict observance of the laws of God, upon which the felicity of kingdoms and states depends.

Ged.—For then thou shalt be prosperous, because then thou wilt act with prudence.

Rosen.—De verbis *וְהָיָה לְעֲשׂוֹת* vid. ad vs. 7, וְהָיָה—וְהָיָה, *Nam tunc prosperas reddes vias tuas, et tunc prudenter ages.* Prudentiæ vero quia prosper successus fere est junctus, verbum וְהָיָה haud raro *bene succedendi* notionem includit. Arabicus interpres *dirigentur*, scil. *vias tuas* (quod proxime præcedit) reddidit, aliter quam vs. 7 (ubi vid. not.), nec tamen male.

Ver. 10.

Au. Ver.—Officers. See notes on Numb. xi. 16.

Bp. Patrick.—I have often observed, that as *shophetim* were judges, who heard causes in their courts, and pronounced sentence; so *shoterim* were inferior officers belonging to the court, who summoned people to attend, and executed the sentence: for after Moses had mentioned (Deut. i. 15) the chief of their tribes, captains over thousands, and hundreds, and fifties, and tens, he at last mentions these officers among their tribes; who were employed, it appears by this place, in the camp, as well as in the courts of justice.

Ver. 11.

עָבְרוּ וּ בְּהֶרֶב חֲמִיִּלָּה וְצָאָה אֶת־
הָעָם לִאֲחֶר הַיָּמִים לָכֵם צִדְדָה פִּי
בְּעוֹר וּ שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־
הַיַּרְדֵּן הַזֶּה לְבֹאֵה לְרֶשֶׁת אֶת־הָאָרֶץ
אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם
לְרֶשֶׁתָּהּ:

εἰσέλθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ, καὶ ἐντειλάσθε τῷ λαῷ, λέγοντες. ἐτοιμάζεσθε ἐπιστρωμὸν, ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ἰορδάνην τοῦτον, εἰσελθόντες κατασχεῖν τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν.

Au. Ver.—11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

Pool.—*Within three days.*] *Quest.* How can this be, when the spies, who were not yet sent away, continued three days hid in the mountains, Josh. ii. 22, and the people passed not over till three days after the spies returned? Josh. iii. 2. *Ans.* These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies; such transpositions being so frequent in Scripture, that interpreters have formed this general rule, that *there is no certain order, no former nor latter, in the histories of the Scripture.* And hence it comes that these three days mentioned here below, after the history of the spies, are again repeated, Josh. iii. 2. Besides, the Septuagint render the words *yet three days*; and the Chaldee, *in the end of three days*; others, *after three days*, as it is Josh. iii. 2. Or these three days may be the same with those Josh. ii. 22, and the matter may be

conceived thus: Joshua gives the people notice of their passage over Jordan *within three days* here, and at the same time sends away the spies, who return ere those three days be ended. For the *three days*, Josh. ii. 22, may be understood of one whole day, and part of two other days, as it is in that famous instance, Matt. xxvii. 63, of which see more on that place, and on Matt. xii. 40. The spies came to Jericho in the evening of the first day, and intended to lie there, Josh. ii. 8; but being disturbed and affrighted by the search made after them, they go away that night into the mountains, and there abide the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, removes from Shittim to Jordan, Josh. iii. 1, being sufficiently assured of his safe passage over Jordan, whatsoever became of the spies; and after those three days mentioned here were past, Josh. iii. 2, he sends the officers to the people with a second message about the manner of their actual passing over.

Bp. Patrick.—See notes on iii. 1, 2.

Dr. A. Clarke.—*For within three days ye shall pass.*] Calnet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e., on the eighth day of the first month, on the *tenth* of which they passed over Jordan. The text, therefore, is supposed to mean, *Prepare victuals for three days' march*, for "on the third day after your decampment from Shittim ye shall pass over this Jordan."

Ver. 13.

זָכוֹר אֶת־הַדָּבָר וְגו'.

μνήσθητε τὸ ῥῆμα, κ.τ.λ.

Au. Ver.—13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

Remember.

Houb.—*Lege* וזכר, *mementote.* Omnes veteres plurali numero interpretantur. Est locus similis, Exod. cap. xiii., v. 3, ubi hoc. Codex. וזכר, Sam. וזכר, et sic legendum monent plurales numeri, qui sequuntur, nempe אדכום, אדכום, Codex, Orat. 42 וזכר mendose.

Rosen.—13 *Recordemini verbum quod jussit vos.* Infinitivus זָכוֹר pro imperativo, ut Deut. v. 12, זָכוֹר, *observare*, i. e., *observato.*

Jerem. ii. 2, יָרֵךְ, *ire*, i. e., *ito*. Cf. N. G. Schröderi *Syntax.*, Reg. liv. c. et Gesenii *Lehrgeb.*, p. 783.

Ver. 14.

וְשִׁיכֵם טַפְכֶּם וְאֶהְיֶיכֶם יְשֻׁבֵי בְּאֶרֶץ
אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן
וְאִתְּכֶם תַּעֲבְדוּ חֲמִשִּׁים לִפְנֵי אֲחֵיכֶם פֶּלַ
בְּיָדֵי חֲחִיל וְעֲזָרְתֶּם אוֹתָם :

αἱ γυναῖκες ὑμῶν καὶ τὰ παιδία ὑμῶν καὶ τὰ
κτήνη ὑμῶν κατοικήτωσαν ἐν τῇ γῇ ἣ ἔδωκεν
ὑμῖν. ὑμεῖς δὲ διαβήσεσθε εὐχώνοι. πρότεροι
τῶν ἀδελφῶν ὑμῶν πᾶς ὁ ισχυών. καὶ συμ-
μαχήσετε αὐτοῖς.

Au. Ver.—14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed [Heb., marshalled by five], all the mighty men of valour, and help them.

Before their brethren.

Pool.—Either, 1. In their presence [so Rosen.]. Or, 2. In the front of all of them [so Patrick]; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other tribes; partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely lodged; and partly, to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations.

Armed. See notes on Exod. xiii. 18.

Rosen.—וְאִתְּכֶם תַּעֲבְדוּ חֲמִשִּׁים, *Vos autem transite strenui.* Iis quæ de voce וְאִתְּכֶם diximus ad Exod. xiii. 18, addimus, verbum וְאִתְּכֶם, a quo illa est deducta, posse ejusdem

significationis esse cum Arabum حَمَسٌ, *vehemens strenuusque valde fuit in prælio.* In parallelo Numerorum loco xxxii. 17, pro וְאִתְּכֶם legitur וְאִתְּכֶם, *festinantes*, i. e., *alacres.* Verba וְאִתְּכֶם וְאִתְּכֶם interpretanda potius videntur *coram patribus vestris*, quam *ante fratres vestros*, πρότερον τῶν ἀδελφῶν ὑμῶν, ut Græcus Alexandrinus reddidit. Neque enim verisimile est, duas illas tribus et dimidiam in prima acie ubique adversus hostes consistere debuisse, et ceterarum tribuum veluti

antesignanos fuisse, sed socii potius fuere. Nec וְאִתְּכֶם semper locum anteriorem, sed *præsentiam* sæpe significat, *coram*, ut Exod. vii. 10, וְאִתְּכֶם וְאִתְּכֶם, *coram Pharaone et coram servis ejus*, et in frequentissimo illo וְאִתְּכֶם, *coram Jova.* Igitur his verbis hoc significatur: vos aderitis fratribus vestris strenui et expediti ad pugnandum, socia arma cum iis conjungetis, quod ipsum postrema hujus versus verba dicunt, וְאִתְּכֶם, *et adjuvetis eos.*

Ver. 16.

— כָּל אֲשֶׁר צִוִּיתֵנוּ נַעֲשֶׂה וְנוֹ

— πάντα ὅσα ἐὰν ἐντείλῃ ἡμῖν ποιήσομεν, κ.τ.λ.

Au. Ver.—16 — All that thou commandest us we will do, &c.

All. Twelve MSS. read כל. — *Ken.*

Booth.—The genius of the language supports the various reading כל.

CHAP. II. 1.

וַיִּשְׁלַח יְהוֹשֻׁעַ בְּרָנֹן בְּרָחֵם
שְׁנֵים אֲנָשִׁים מְרָגְלִים חָשׁ לְאֶמֶר לָכֹ
רָאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וַיָּבֹאוּ
בִּית-אֲשָׁמָה זֹנְתָה וַשְּׁמָה רַחַב וַיִּשְׁכְּבֵר
: שָׁמָּה

καὶ ἀπέστειλεν Ἰησοῦς υἱὸς Ναυῆ ἐκ Σαττιν
δύο νεανίσκους κατασκοπεύσαι, λέγων. ἀνά-
βητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ἱεριχώ. καὶ
πορευθέντες οἱ δύο νεανίσκοι εἰσῆλθοσαν εἰς
Ἱεριχώ. καὶ εἰσῆλθοσαν εἰς οἰκίαν γυναυκὸς
πόρνῃς, ἣ ὄνομα Ῥαάβ. καὶ κατέλυσαν ἐκεῖ.

Au. Ver.—1 And Joshua the son of Nun sent [or, had sent] out of Shittim two men to spy secretly, saying, Go, view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged [Heb., lay] there.

Sent. So Rosen.

Horsley, Ged., Booth., Clarke, and others. — Had sent.

Bp. Patrick.—[Joshua—sent.] Or, *had sent*, before the directions given to the officers, mentioned in the foregoing chapter, verses 10, 11, which best agrees with the twenty-second verse of this chapter, and the rest of the story.

Rosen.—Deinde misit Josua, Nunis filius, ex Schittim duos viros explorantes clam. Verbum וַיִּשְׁלַח interpretum plures per plusquamperfectum reddunt, quia quæ hoc capite de exploratorum missione narrantur ante ea quæ cap. i. habentur facta existi-

mant, reversosque ad Josuam exploratores esse priusquam mandata ad populum dederit de trajiciendo post triduum Jordane. Nam si illa mandata dederit septimo die primi mensis, simulque ablegati exploratores Jerichuntem pervenerint, atque sub vesperam ad Rachabam diverterint, quum memorantur illi a Rachaba dimissi triduum in monte latuisse, et exercitus ad Jordanem alterum triduum consedissee; effici, interpretes illi dicunt, septem, ut minimum ab illo edicto ad tractionem usque Jordanis esse elapsos dies, aut saltem quinque, si apud flumen non esse moratos plus quam noctem unam dicamus. Verum recte jam observavit Masius, nihil ob stare, quo minus res ordine narrari statuamus, et quo die Josua triduum illud per præcones præstituebat populo, eodem die exploratores eum amandasse; neque tamen e Schittim versus Jordanem movisse, nisi postquam isti ad se revertissent. Nam si die septimo, quo jussit populum se comparare ad tractionem Jordanis post triduum, sint simul emissi exploratores Jerichuntem, facile fuit expeditis viris LX stadia, id est, unum et dimidium milliare Germanicum (vid *Handb. der Bibl. Alterthumak.*, p. i., vol. i., p. 163), e Schittim ad Jordanem usque (tantum enim intervallum esse, scribit Josephus *Antiquit.*, l. v., cap. 1, § 1) et totidem stadia a Jordane ad Jerichuntem (vid Josephum *de bello Jud.*, l. iv., cap. 8, § 3) intra paucas horas conficere, atque ante vesperam sic satis speculari urbem. Diverterint igitur ad Rachabam sub noctem, atque mox ab ea per tenebras de muro demissi ad diem usque tertium, ex quo die ad Rachabam diverterant, h. e. ad eam vesperam usque, quæ diem octavum mensis Nisan sequitur, latuerint in montibus. Ergo quod ad speculatores dicit Rachaba infra vs. 16, *latebitis in monte tres dies*, est ac si dicat: usque ad diem tertium, quo die integrum vobis erit pergere. Jam vero ea nocte, quæ octavum diem mensis clauderat, et secundum Hebræos ad diem nonum pertinebat, redierunt ad Josuam in castra ad Schittim. Josua porro, percepta exploratorum narratione, mane castra ad Jordanem promovit. Postero denique, id est, decimo die, trajecit. Nihil hic est, quod narrationis cursum interpellare possit. Scribit quidem Josephus (Antiqq. loco laud.) hæsisse Israelitas biduum apud Jordanem, priusquam transierint, putatque, exploratores rediisse ad Josuam apud Jordanem morantem, totamque

hujus capituli narrationem non suo positam esse loco. Et tamen nihil vetat etiam ipsum fateri, eodem uno die speculatores abivisse Jerichuntem, et monitores viaticum populo imperasse, triduumque præfinivisse trajiciendi in Cananæam.

Harlot.—So Pool, Patrick, Michaëlis, Rosen., Gesen.

Dr. A. Clarke.—*Harlots and inn-keepers* seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients *women* generally kept houses of entertainment, and among the Egyptians and Greeks this was common. I shall subjoin a few proofs. Herodotus, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says: *Ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεονοοῦσι οἱ δὲ ἄνδρες, κατ' οἴκους εἰσentes, ὑφαίνουσι.* "Among the Egyptians the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave." Herod. in Euterp., c. xxxv. Diodorus Siculus, lib. i., s. 8, and c. xxvii., asserts that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey her in all things." The same historian supposes that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterwards deified among them.

Nymphodorus, quoted by the ancient scholiast on the *Œdipus Coloneus* of Sophocles, accounts for these customs: he says that "Sesostris, finding the population of Egypt rapidly increasing, fearing that he should not be able to govern the people or keep them united under one head, obliged the *men* to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt he says:

Εκεῖ γὰρ οἱ μὲν ἀρσενες κατὰ στέγας
Θακοῦσιν ἰστουργοῦντες· αἱ δὲ ξυνομοῖ
Τὰ ξῶ βιον τροφεία πορσύνουσ' αἶ.

Œdip. Col. v. 352.

"There the men stay in their houses weaving cloth, while the women *transact all business out of doors*, provide food for the

family," &c. It is on this passage that the scholiast cites *Nymphodorus* for the information given above, and which he says is found in the 13th chapter of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the *Greeks* we have the following proof from Apuleius: *Ego vero quod primum ingressui stabulum conspiciatus sum, accessi, et de QUADAM ANU CAUPONA illico percontor.*—Metam. lib. i., p. 18, Edit. Bip. "Having entered into the first *inn* I met with, and there seeing a certain old woman, the INN-KEEPER, I inquired of her."

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with *such* an one, and not with an *harlot*, that Sampson lodged (see Judges xvi. 1, &c.); for as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above, we may naturally expect it to have prevailed also among the Canaanites and Philistines, as we find from *Apuleius* that it did afterwards among the *Greeks*. Besides, there is more than presumptive proof that this custom obtained among the Israelites themselves, even in the most polished period of their history; for it is much more reasonable to suppose that the *two women*, who came to Solomon for judgment, relative to the *dead child* (1 Kings iii. 16, &c.), were *inn-keepers*, than that they were *harlots*. It is well known that common prostitutes, from their abandoned course of life, scarcely ever have children; and the laws were so strict against such in Israel (Deut. xxiii. 18), that if these had been of that class it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied that the term זונה, *zonah*, in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The *spies* who were sent out on this occasion were undoubtedly the most confidential persons that Joshua had in his host; they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise was extreme. Is it, therefore, likely that persons who could not escape apprehension and death, without the miraculous interference of God, should, in despite of that law which at this time must have been so well known unto

them, go into a place where they might expect, not the blessing, but the curse, of God? Is it not therefore more likely that they went rather to an *inn* to lodge than to a *brothel*? But what completes in my judgment the evidence on this point is, that this very Rahab, whom we call a *harlot*, was actually married to *Salmon*, a Jewish prince, see Matt. i. 5. And is it probable that a *prince of Judah* would have taken to wife such a person as our text represents Rahab to be?

It is granted that the Septuagint, who are followed by Heb. xi. 31, and James ii. 25, translate the Hebrew זונה, *zonah*, by πορνή, which generally signifies a *prostitute*: but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows that the Greek word πορνή comes from πρῶτον, to *sell*, as this does from παρῶν, to *pass from one to another*; *transire facio a me ad alterum*; Damm. But may not this be spoken as well of the woman's goods as of her person? In this sense the Chaldee Targum understood the term, and has therefore translated it אִתְּתָא סוּנְדְּקִיתָא, *ittetha pundeikitha*, a woman, a TAVERN-KEEPER. That this is the true sense many eminent men are of opinion; and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence to know what moral character she sustained; as an *inn-keeper* she might be *respectable*, if not *honourable*; as a *public prostitute* she could be neither; and it is not very likely that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of Tamar and Bathsheba may be thought sufficient to destroy this argument; but whoever considers these two cases maturely will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection that her husband is nowhere mentioned in the account here given; it appears to me to have little weight. She might have been either a *single woman* or a *widow*; and in either of these cases there could have been no mention of a husband; or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept

religiously between *her* and the *spies*. If she were a *married* woman, her husband might be included in the general terms, *all that she had*, and *all her kindred*, chap. vi. 23. But it is most likely that she *was a single woman*, or a *widow*, who got her bread honestly by *keeping a house of entertainment for strangers*.

Prof. Lee.—

יָחַב, f. pl. יָחַבִּים } Syr. Chald. יָחַב, cibavit;
יָחַב, m. pl. יָחַבִּים } aluit. Cogn. יָחַב, arma-
vit. Arab. زَيْن, r. زَيْن, ornavit, compsit.
Chald. יָחַב, negotiatus est. Pah. scortatus
est. Syr. id. Arab. زَنِي, scortatus est.

The progress of the notion here is, from feeding to adorning; thence to fornication. Comp. Prov. ix. 17; Jer. v. 7, 8. Hence, I. *An innkeeper, hostess*, Josh. ii. 1. So from *περάω, vendo, πόρνη; fœmina quæ corpus suum prostituit et veluti vendit*. Fornication is, therefore, a secondary sense in each case. See also Thes. Steph. under *πόρνος*; and *יָחַב* above.

II. *A woman addicted to prostitution*, (a) in the proper sense of that term, Gen. xxxviii. 15; Deut. xxiii. 19; Lev. xxi. 7; Judg. xi. 1; Num. xxv. 1.

(b) *Metaph. Man, woman, &c., spiritually; i. e., given to idolatry*, Hos. iv. 15; Lev. xvii. 7; xx. 5; Numb. xv. 39; Ezek. vi. 9; xx. 30; Ps. lxxiii. 27.

Rosen.—*Iverunt igitur et venerunt in domum mulieris meretricis.* Nomen יָחַב sunt qui h. l. *cauponariam* denotare existiment, Chaldæum sequuti, qui יָחַבִּים posuit, quæ Græca vox est, *πανδοκεῦντριά*, hoc est, quæ diversorio quosvis exciperet, quasi derivanda vox esset a יָחַב, quod Chaldæis *cibare, alere* denotat. Student enim et Judæi et Christiani hanc mulierem, illi quidem propter officium, quod populo Hebræo præstitit, hi vero quod ex ea Christus ortum duxerit (Matth. i. 5), quodque laudetur mulieris fides Hebr. xi. 31, scortationis crimine absolvere, et diversorii dominam, sed castam, facere. Ex re ipsa quidem liquet, mulierem peregrinos hospitio excipere solitam; sed nullum aliud proferri potest exemplum, ex quo constet, voce יָחַב cauponariam mulierem significari. Græcus Alexandrinus interpretatus est *πόρνην*, quem Epistolæ ad Hebræos auctor l. i. sequutus est. Hasse (*Aussichten zu künftigen Aufklärungen über das A. T.* p. 92) et Paulus

(*Bibl. exeget. Conservator.*, p. ii. p. 156) mulierem illam extra urbem vagantem, ut Thamar, Genes. xxxviii. 14, exploratoribus obviam factam esse conjiunt. Erat ejusmodi mulieris domus præ aliis idonea, ad quam exploratores diverterent, præsertim quum in ipsis urbis mœnibus exstructa esset, unde, si patesceret, quo consilio Jerichuntem, venerint, facile evadere poterant. יָחַב, *Et nomen ejus erat Rachab.* Hanc eandem esse, quæ in Jesu Messie genealogia Matth. i. 5, ut Salomonis uxor commemoratur, negavit G. Outhovius in *Biblioth. Bremensi*, Classis iii., p. 438 seqq.; sed argumentis infirmis, uti Wolfius et Elsnerus docuerunt, quibus junge C. F. A. Fritzschii *Commentar. in Evangel. Matthæi*, p. 15.

Ver. 4.

וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים
וַתִּסְתֵּרֵם וַתֹּאמֶר בְּנֵי אֱלֹהֵי הָאֲנָשִׁים
לֹא יָדַעְתִּי מֵאֵין הֵמָּה :

καὶ λαβοῦσα ἡ γυνὴ τοὺς δύο ἄνδρας ἔκρυπεν αὐτούς. καὶ εἶπεν αὐτοῖς, λέγουσα. εἰσεληλύθασι πρὸς με οἱ ἄνδρες.

Au. Ver.—4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

Took—and hid them.

Rosen.—Had taken—and hidden. *Acceperat autem mulier illa duos illos viros et occultaverat eos.* Verba sunt in plusquamperfecto reddenda. Ostendit enim ipsa narrationes series, Rachabam antea quam id, quod statim sequitur responsum viris a rege missis daret, imo paulo post quam ad eam divertissent exploratores, fuisse ab ea subductos in tectum et occultatos sub lino: quippe mulier conjiciens delationem, quum metueret inquisitionem, eos viros, ex quorum salute suam quoque et domus suæ universæ salutem pendere augurabatur, conservandos sibi aliqua ratione statuebat. Expectasse missos a rege ad ostium, dum occultarentur exploratores, verisimile non est; mora enim suspectam fecisset Rachabam. Sed cur non illico emittebat per fenestram? neque enim alio quibat extrudere, jam tum obseratis urbis portis. Responso expedita est: verabatur, ne subito inquisitorum interventu oppressa prius quam demitti ambo possent, sibi et aliis certissimum crearet exitum. וַתִּקַּח, *Acceperat*, i. e., duxerat manibus

Israelitas. Quodsi retinentur **אֲנִי** et **אֲנִי**, legendum est **אֲנִי**, post eos, ut deinde apposite veniat **אֲנִי** separate, ac significans *tum cum, vel quo tempore.*—Houb.

Ver. 14.

**וַיֹּאמְרוּ לָהּ הַיִּצְּחָקִים נִפְשָׁנוּ
תַּחְתִּיבֶם לָמוֹת אִם לֹא תִצְדִּיקוּ אֶת־
דְּבָרֵנוּ זֶה וְהָיָה בָּהֶם יְהוָה לֹלֵךְ אֶת־
הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וָאֱמֶת :**

καὶ εἶπαν αὐτῇ οἱ ἄνδρες. ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον. καὶ αὐτὴ εἶπεν. ὥς ἀν παραδῶ κύριος ὑμῶν πῶς πόλιν, ποιήσετε εἰς ἐμὴ ἔλεος καὶ ἀλήθειαν.

Au. Ver.—14 And the men answered her, Our life for yours [Heb., instead of you to die], if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

If ye utter not. So Rosen. and most commentators.

Ged., Booth.—If thou [Vulg., some copies of LXX, and above fifty MSS.] utter not.

Rosen.—*Si non indicatis verbum nostrum hoc*, i. e., nisi detuleritis hanc rem nostram, de qua inter nos actum. Significant, neque tesseram, quam sint daturi, neque colligendæ in Rachabæ ædes familiæ paternæ consilium prodi debere. Nam ista si rescivissent ceteri cives, in ipso rerum discrimine quotquot in mœnibus habitassent, similibus fuissent signis usi; alii in ædes Rachabæ irrupissent. Sane id videntur hac exceptione velle speculatores, facturos se plane quod illa petit, nisi ejus ipsius proditione obstaculum sibi opponatur. Pro **וַיִּצְדִּיקוּ**, secunda pluralis persona, in pluribus codicibus et libris editis legitur secunda singularis persona feminina **וַיִּצְדִּיק**, ut mox vs. 20. Sed patet, pluralem comprehendere totam Rachabæ familiam.

Ver. 17.

**וַיֹּאמְרוּ אֵלֶיהָ הַיִּצְּחָקִים נָהָם אֲנִי
מִשְׁבַּעְתְּךָ הָיָה אֲשֶׁר הִשְׁבַּעְתָּנוּ :**

καὶ εἶπαν πρὸς αὐτὴν οἱ ἄνδρες. ἀθῶος ἐσμέν τῷ ὅρκῳ σου τούτῳ.

Au. Ver.—17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

Pool.—*The men said, or, had said;* namely, before she let them down; it being very improbable, either that she would dismiss them before the condition was expressed

and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might overhear them; or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house. *Object.* They spoke this after they were let down; for it follows, ver. 18, *this—thread—which thou didst let us down by.* *Ans.* Those words may be thus rendered, *which thou dost let us down by* [so Patrick; see notes on verse 18], i. e., art about to do it; it being frequent for the preter tense to be used of a thing about to be done, by an enallage of tenses, as Josh. x. 15.

נָהָם.

Houb.—Codices Reg. xxix. et Orat. 57, **נָהָם** cum duobus *Jod*, et similiter v. 19 et 20. Orat. idem; et recte id quidem. Nam **נָהָם** est numerus sing. Neque ulla causa est, cur alterum 'quod plur. numeri est, de medio tollatur. Sic **עָנִי**, *pauper*, habet **עָנִים**, *pauperes*, non **עָנִים**.

Ver. 18.

**הִנֵּה אֲנִיכֶם בָּאִים בָּאָרֶץ אֲתִיתֶנָּה
חַגֵּל הַשָּׁנִי הָיָה תִּקְשְׁרִי בַחֲלוֹן אֲשֶׁר־
הוֹרִדְתֶּנָּה בֹּרֵךְ**

עַצֵּם

ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως, καὶ θήσεις τὸ σημεῖον, τὸ σπαρίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα δι' ἧς κατεβίβασας ἡμᾶς δι' αὐτῆς, κ.τ.λ.

Au. Ver.—18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring [Heb., gather] thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

Scarlet.

Rosen.—Crimson. See notes on Exod. xxv. 4.

Bp. Patrick.—Bind this line of scarlet thread.] It is called a *cord* before, ver. 15, and no doubt consisted of so many threads twisted together, as made it a line strong enough to hold the weight of a man's body, and not break. But there are those who doubt whether the Hebrew word *sheni* signify any thing of the colour, but only a *twined* or *twisted* cord, funiculum con-duplicatum, or contortum; from *shannah* to double (see Gataker in his *Miscellanea*, cap. 40).

In the window which thou didst let us down by.] Or rather, "dost let us down by." For she was about to do it, but had not done it, when they had this discourse with her. Some refer this to the *window* at which she let them out; but it is most natural to refer it to the *line*. For by that they were let down; and it was to remain in the window, that the Israelites might see it, as the token that that was the house which was to be saved. Procopius Gazæus compares this scarlet line with the blood which Moses ordered to be struck upon the side posts of their doors, which was a token they should be preserved (Exod. xii. 7, 13).

Rosen.—18 *Ecce! nos venientes in hanc terram*, i.e., cum hanc terram ingressi fuimus. Sequitur *ἀπόδοσις*: tum *restem filii coccinei hujus liga in fenestra, per quam nos dimisisti*. Nomen תַּחֲתָא, quod alias *expectationem*, *spem* denotat, vid. Ruth i. 12; Job iv. 6; xvii. 15; hoc loco vix est dubium ejusdem cum פֶּנֶס, *funis* significationis esse. Eam significationem inter veteres Chaldæus per תַּחֲתָא, et Arabicus interprete suo مَسَالِك

expressit. Græci interpretes, quos Vulgatus sequutus, σημεῖον, *signum* reddiderunt. Rem, non vocis significationem indicarunt. Masius nomen Hebraicum *textum* interpretatur ex significatione affinis vocabuli תַּחֲתָא, *textor*. Adstipulatur Masio Clericus, quod non satis conspicuus fuisset funiculus purpureus ad domum illico agnoscendam in expugnatione Jerichuntis; sed suspensio latiore quopiam limbo, aut texto coccineo, instar sudarii, facile ab aliis omnibus potuisse secerni, nec quisquam non visum a se funiculum causari. Sed תַּחֲתָא a radice תַּחַ, *contorsit* (Arabice قَوَى in Conjug. iv. est *partibus crassitie differentibus torsit funem*) videtur *restim crassiore*, ex pluribus filiis (רֶשֶׁת) contortam denotare, quali usa fuerit Rachab ad demittendos exploratores. Ejusmodi funis rubri coloris signum erat satis conspicuum, quo Rachabæ domus dignosci potuit. De תַּחֲתָא, *cocco* vid. not. ad Exod. xxv. 4, et *Handbuch der Bibl. Alterthumsk.*, vol. iv. s. *Bibl. Naturgesch.*, p. ii., p. 447. Pronomen masculinum תַּחַ ponitur pro feminino תַּחֲתָא, spectat enim ad nomen femininum תַּחֲתָא, quemadmodum vs. 17. Pronomen ad תַּחֲתָא spectans eique postpositum ponitur masculinum. Ostendit autem pronomen hoc demonstrativum funem coc-

chineum, de quo loquuntur exploratores, in manibus Rachabæ, idemque, ut verisimile, fuisse, quo viros demisit.

Ver. 21.

וְהֵאמְרוּ עֲבָדֶיךָ כְּרָחוּמוֹ וְגו'
καὶ εἶπεν αὐτοῖς. κατὰ τὸ ῥῆμα ὅμῶν ἔστω, κ.τ.λ.

Au. Ver.—21 And she said, According unto your words, so be it.

So be it.

Houb.—Lege, כִּי, in fem. genere, ut significetur neutrum genus, more Hebraico. Forsan etiam legendum הִי, *esto*, ut Samaritani scribunt in Pentateucho.

Ver. 24.

וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה
בְּיָדֵנוּ אֶת־בְּלִי־הָאָרֶץ וְנִסְמְכָנוּ בְּלִי־יָשָׁבִי
הָאָרֶץ מִפְּנֵינוּ :

καὶ εἶπαν πρὸς Ἰησοῦν, ὅτι παραδίδωκε κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν, καὶ κατέπηχε πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἀπ' ἡμῶν.

Au. Ver.—24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint [Heb., melt, ver. 9] because of us.

Truly.

Rosen.—*Et dixerunt ad Josuam, quod dedit Jova in manum nostram totam hanc terram.* וְיָ sunt qui h. l. *nam*, quia interpretentur. Atque ii quidem statuunt, exploratores postquam Josuæ plura enarrassent, quæ facilis victoriæ spem afferrent, a scriptore ommissa, eos hisce verbis suo sermoni finem imposuisse. Sed valet וְיָ h. l. *quod*, præmittiturque verbis aliorum, quæ adducuntur, ut 1 Sam. x. 19, וַיֹּאמְרוּ לוֹ כִּי מָלַךְ הָעָם עָלֵינוּ, *et vos dixistis ei, quod ponas regem super nos*; vid. et Ruth. i. 10. Eodem modo Syri usurpant suum וְיָ, et Græci ὅτι, vid. Matth. ix. 18; Marc. i. 15.

CHAP. III. 1—14.

וַיִּשְׁעָם יְהוֹשֻׁעַ בַּפֶּה וַיִּקְעוּ
מִחֲשָׁשִׁים וַיִּבְלֵא עַד־הַיַּרְדֵּן הוּא וְכָל־
בְּנֵי יִשְׂרָאֵל וַיָּלֶנּוּ שָׁם מִרְם יַעֲבָדוּ :
וַיְהִי מִהַרְצָה שְׁלֹשָׁת יָמִים וַיַּעֲבְדוּ
הַשְׂמָרִים בְּהֶרֶב הַמַּחֲנֶה : וַיַּצֵּד אֶת־
הָעָם לֵאמֹר כְּרָחוּמוֹכֶם אֶת אֶרְצוֹ בְּרִית־

יְהוָה אֱלֹהֵיכֶם וְהַקְדָּנִים הַלְוִיִּם לְשֹׂאֵם
 אֹתוֹ וְאֹתָם תִּסְעוּ מִמְּקוֹמְכֶם וְהִלַּכְתֶּם
 אַחֲרָיו : 4 אָמֵן רְחוּק יְהוָה מִיְּגִיעֶיכֶם
 וּבִינֵינוּ כְּאֲלָפִים אֶמְצָא אֶל־תִּהְרַבּוּ
 אֵלָיו לְמַעַן אֲשַׁר־יָדַעוּ אֲתֵּי־הִדְבָּרוֹ אֲשֶׁר
 כָּל־כְּרֵבָה כִּי לֹא עֲבַדְתֶּם בְּדָרָהּ מִתְּמוֹל
 שָׁלְשָׁם : 5 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם
 הַתְּהַלְּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם
 כְּכֹל־אֲשֶׁר : 6 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־
 חֲבֵרֵי הַכְּנָעִי לֵאמֹר שָׂאוּ אֶת־אֲרוֹן הַבְּרִית
 וְעֲבְרִי לִפְנֵי הָעָם וַיִּשָּׂאוּ אֶת־אֲרוֹן
 הַבְּרִית וַיִּלְכְּדוּ לִפְנֵי הָעָם : 7 וַיֹּאמֶר
 יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם תִּהְיֶה אֶחָל בְּיָדְךָ
 עֵצִינִי כְּלִי־יִשְׂרָאֵל אֲשֶׁר יִדְעוּן כִּי עָשָׂה
 הַיְּיָרִי עִם־מֹשֶׁה אֶת־הָרָה עִמּוֹ : 8 וְאֹתָהּ
 תַּצְבִּיחַ אֶת־חֲבֵרֵי הַכְּנָעִי לְשֹׂאֵי אֲרוֹן־הַבְּרִית
 לֵאמֹר כְּכֹל־כֶּם עֲדִיקָה מִי חֲבֵרֵי
 בִּירְדוֹן מִעַמּוֹדוֹ : 9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־
 בְּנֵי יִשְׂרָאֵל בָּשׂוּ חֶפֶז וְשִׁמְעוּ אֶת־דְּבָרֵי
 יְהוָה אֱלֹהֵיכֶם : 10 וַיֹּאמֶר יְהוֹשֻׁעַ
 בְּזֹאת תִּדְעוּן כִּי אֵל חַי בְּקִרְבְּכֶם
 וְהוֹרֵשׁ יוֹרֵשׁ מִכְּבֹדְכֶם אֶת־הַכְּנָעִי
 וְאֶת־חֲתָנִי וְאֶת־חֲתָנִי וְאֶת־הַכְּנָעִי וְאֶת־
 חֲבֵרֵי הַכְּנָעִי וְהַכְּנָעִי : 11 הִנֵּה
 אֲרוֹן הַבְּרִית אֲדוֹן כְּלִי־הָאֱרֶץ עֹבֵר
 לִפְנֵיכֶם בִּירְדוֹן : 12 וְעַתָּה קְחוּ לָכֶם
 שָׁבִי עֲשֹׂר אִישׁ מִכְּבֹדְכֶם יִשְׂרָאֵל אִישׁ
 אֶחָד אִישׁ־אֶחָד לְשָׁבֶם : 13 וְהָלַךְ
 בְּנֵי הַכְּנָעִי רַגְלֵי הַכְּנָעִי לְשֹׂאֵי אֲרוֹן
 יְהוָה אֲדוֹן כְּלִי־הָאֱרֶץ עִמֵּי חֲבֵרֵי הַכְּנָעִי
 וְעַמּוֹדוֹ גַּד אֶחָד : 14 וַיְהִי בִּקְדֻשָּׁה עָצֵם
 מֵאֲחֻלָּיִם לְעֹבֵר אֶת־חֲבֵרֵי הַכְּנָעִי
 לְשֹׂאֵי אֲרוֹן הַבְּרִית לִפְנֵי הָעָם :

v. 4. ק' ובניו

1 και ὤρθησεν Ἰησοῦς τοπρῶτ, καὶ ἀπῆρεν
 ἐκ Σαττίν, καὶ ἦλθοσαν ἕως τοῦ Ἰορδάνου, καὶ
 κατέλυσαν ἐκεῖ πρὸ τοῦ διαβήναι. 2 καὶ
 ἐγένετο μετὰ τρεῖς ἡμέρας διήλθον οἱ γραμ-
 ματεῖς διὰ τῆς παρεμβολῆς, 3 καὶ ἐνετείλαντο
 τῷ λαφ, λέγοντες, Ὅταν ἴδῃτε τὴν κιβωτὸν
 τῆς διαθήκης Κυρίου τοῦ Θεοῦ ἡμῶν καὶ τοὺς
 ἱερεῖς ἡμῶν καὶ τοὺς Λευίτας αἰρόντας αὐτήν,

ἀπαρεῖτε ἀπὸ τῶν τόπων ὑμῶν, καὶ πορεύσεσθε
 ὀπίσω αὐτῆς. 4 Ἀλλὰ μακρὰν ἔστω ἀναμέσον
 ὑμῶν καὶ ἐκείνης, ὅσον διαχιλίους πήχεις
 στήσεσθε· μὴ προσεγγίσῃτε αὐτῇ, ἵνα ἐπί-
 στησθε τὴν ὁδόν, ἣν πορεύσεσθε αὐτήν· οὐ
 γὰρ πεπόρευσθε τὴν ὁδὸν ἀπ' ἐχθέραις καὶ τρίτης
 ἡμέρας. 5 καὶ εἶπεν Ἰησοῦς τῷ λαφ, Ἀγνί-
 σασθε εἰς ἄβριον, ὅτι ἄβριον ποιήσει Κύριος
 ἐν ὑμῖν θαυμαστά. 6 καὶ εἶπεν Ἰησοῦς τοῖς
 ἱερεῦσιν, Ἀρατε τὴν κιβωτὸν τῆς διαθήκης
 Κυρίου, καὶ προσπορεύεσθε τοῦ λαοῦ· καὶ ἦσαν
 οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης Κυρίου, καὶ
 ἐπορεύοντο ἔμπροσθεν τοῦ λαοῦ. 7 καὶ εἶπε
 Κύριος πρὸς Ἰησοῦν, Ἐν τῇ ἡμέρᾳ ταύτῃ
 ἀρχομαι ὑψῶσαι σε κατενώπιον πάντων υἱῶν
 Ἰσραὴλ, ἵνα γνῶσιν ὅτι καθότι ἤμην μετὰ
 Μωσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ. 8 καὶ
 νῦν ἐντείλαι τοῖς ἱερεῦσι τοῖς αἰρῶσι τὴν
 κιβωτὸν τῆς διαθήκης, λέγων, Ὡς ἂν εἰσελθῇτε
 ἐπὶ μέρους τοῦ ὕδατος τοῦ Ἰορδάνου, καὶ ἐν τῷ
 Ἰορδάνῳ στήσεσθε. 9 καὶ εἶπεν Ἰησοῦς τοῖς
 υἱοῖς Ἰσραὴλ, Προσαγάγετε ὧδε, καὶ ἀκούσατε
 τὸ ῥῆμα Κυρίου τοῦ Θεοῦ ἡμῶν. 10 ἐν τούτῳ
 γνῶσεσθε, ὅτι θεὸς ζῶν ἐν ὑμῖν, καὶ ὀλοθρεύων
 ὀλοθρεύσει ἀπὸ προσώπου ἡμῶν τὸν Χαναανῖον,
 καὶ τὸν Χετταῖον, καὶ τὸν Φερεζαῖον, καὶ τὸν
 Εὐαῖον, καὶ τὸν Ἀμορραῖον, καὶ τὸν Γεργεσαῖον,
 καὶ τὸν Ἰεβουσαῖον, 11 ἰδοὺ ἡ κιβωτὸς δια-
 θήκης κυρίου πάσης τῆς γῆς διαβαίνει τὸν
 Ἰορδάνην. 12 προχειρίσασθε ὑμῖν δώδεκα
 ἄνδρας ἀπὸ τῶν υἱῶν Ἰσραὴλ, ἕνα ἀφ' ἐκάστης
 φυλῆς. 13 καὶ ἔσται ὡς ἂν καταπαύσωσιν οἱ
 πόδες τῶν ἱερέων τῶν αἰρόντων τὴν κιβωτὸν τῆς
 διαθήκης κυρίου πάσης τῆς γῆς ἐν τῷ ὕδατι τοῦ
 Ἰορδάνου, τὸ ὕδωρ τοῦ Ἰορδάνου ἐκλείψει, τὸ
 δὲ ὕδωρ τὸ καταβαῖνον στήσεται. 14 καὶ
 ἀπῆρεν ὁ λαὸς ἐκ τῶν σκηνομάτων αὐτῶν δια-
 βῆναι τὸν Ἰορδάνην, οἱ δὲ ἱερεῖς ἤρσαν τὴν
 κιβωτὸν τῆς διαθήκης κυρίου πρότεροι τοῦ
 λαοῦ.

Au. Ver.—1 And Joshua rose early in the
 morning; and they removed from Shittim,
 and came to Jordan, he and all the children
 of Israel, and lodged there before they
 passed over.

2 And it came to pass after three days,
 that the officers went through the host;

3 And they commanded the people, say-
 ing, When ye see the ark of the covenant of
 the Lord your God, and the priests the
 Levites bearing it, then ye shall remove
 from your place, and go after it.

4 Yet there shall be a space between you
 and it, about two thousand cubits by mea-
 sure: come not near unto it, that ye may
 know the way by which ye must go: for ye

have not passed *this* way heretofore [Heb., since yesterday, and the third day].

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people.

2 *Officers.* See notes on i. 10, &c.

11 Behold, the ark of the covenant of the LORD of all the earth.

Bp. Patrick.—The author of the book Cosri understands this as if the ark of the covenant was called “the Lord of the whole earth;” because God was so present with it, that where the ark was there were wonders wrought, which ceased in its absence (par. iv., sect. 3). D. Kimchi and Jos. Albo say the same; and I find Andreas Masius following

this fancy; because there is an accent after “the ark of the covenant,” distinguishing those words from what follows, which (say they) are therefore added by apposition. But Bonfrerius hath confuted this very judiciously, observing, that the accent is not of that nature; and therefore the LXX, the Chaldee, the Vulgar Latin, Symmachus, Aquila, the Syriac, and Arabic, translate it as we do, “the ark of the covenant of the Lord of the whole earth” (see Buxtorf, De Arca, cap. 1). And yet, I know not how it came to pass, some have been so bold as to alter our translation in some printed copies which I have met withal, where these words are thus translated, “the ark of the covenant, even the Lord of the whole earth.”

Ged., Booth.—Behold the ark of the covenant of Jehovah [Syr., Arab., and verse 12], Lord of the whole earth.

Rosen.—11 *Ecce! arca fœderis, arca domini universæ terræ, transiens est ante vos per Jordanem.* Græcus Alexandrinus interpres: ἰδοὺ ἡ κυβερτὸς τῆς διαθήκης Κυρίου πάντος τῆς γῆς, κ.τ.λ., eumque sequutus Vulgatus: *arca fœderis domini universæ terræ.* Sed accentus distinctivus major *Sakeph katon* voci סָכֶפֶת קַטוֹן eam vetat verbis quæ proxime sequuntur per statum constructum jungere. Hinc erant, qui verba סָכֶפֶת קַטוֹן sic interpretarentur: *dominus totius terræ*, quasi hæc verba epitheti loco arcæ per appositionem adjectionentur. Ita Masius, qui “appositissime,” inquit, “ad rem nominat Imperator Arcam Dominum universæ terræ, ut penitus omnem ex animis populi non dicam diffidentiam, sed hæsitationem eliminet. Quis enim dubitat eum, qui omnium rerum dominus est, omniaque gubernat et moderatur, posse ipsam, quam condidit aquæ naturam, quamque imposuit ei legem, ad breve tempus vel mutare, vel certe suspendere?” Sane non desunt loca, quibus arcæ nomen Dei tribui videri possit, veluti Num. x. 35, 36. *Cum cæpit proficisci arca, dicebat Moses: מִן הַיַּרְדִּי, surge, Jova! et dispergantur inimici tui! Quando vero requiescebat, dicebat: מִן הַיַּרְדִּי, reduc, Jova! myriades Israelis.* Vid. et 1 Sam. iv. 7; 2 Sam. vi. 2; Ps. xlvii. 6. Verum iis in locis nomen מִן הַיַּרְדִּי nequaquam ad arcam, seu proprie, seu improprie, sed ad Deum ipsum, esse referendum, pluribus ostendit Jo. Buxtorfius fil. in *Histor. Arcæ fœder.*, cap. i. in ejus *Exercitatt.*, p. 8, seqq. Et ad hunc quidem locum quod attinet, ante מִן הַיַּרְדִּי vix est dubium

repetendum esse מִן הַיָּרְדֵּן, quod proxime præcessit, uti mox vs. 13 legitur: מִן הַיָּרְדֵּן הַזֶּה מִן הַיָּרְדֵּן, arca Jovæ, domini universæ terræ. Hic vero quod post verba arca fæderis additur: arca domini universæ terræ, orationi vim addit. Buxtorfius l. 1, p. 21 non repetito מִן censet verba per δὲ συνδεῖον ita capi posse: arca fæderis et dominus totius terræ, collato Ps. cxxxii. 8, מִן הַיָּרְדֵּן הַזֶּה מִן הַיָּרְדֵּן, tu, Jovæ, et arca potentiae tuæ. Sed hoc loco Dei nomen arcæ postponeretur, quod minus concinne.

12 Mas., Houb., Horsley, Ged., Booth., and others, suppose that this verse is an interpolation from verse 2 of chap. iv. See below.

13 *That the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.*

Ged., Booth.—That the waters of Jordan which come down from above shall be cut off: and they shall stand, &c.

Houb.—*Aquæ illæ quæ superiori ex alveo descendant, stabunt, et in cumulum unum assurgent.* Male punctum Athnæ sub מִלְכָּה, unde forsitan natum fuerit illud ו, quod in מִלְכָּה superfluit, cum sit legendum מִלְכָּה sine nexu, qui nexus melius collocetur ante כִּי ut sit מִלְכָּה, aquæ autem, quomodo Græci Intt. τὸ δὲ ὑδωρ, deinde στῆσεται stabit. Sic etiam Syrus, מִלְכָּה, consistent, sine conjunctione.

Rosen.—13 מִן הַיָּרְדֵּן — מִן הַיָּרְדֵּן, Et futurum est, cum quieverint plantæ pedum sacerdotum, gestantium arcam Jovæ, domini universæ terræ, in aquis Jordanis, aquæ Jordanis discendentur, uti vulgo reddunt. Malm: abscinduntur, ut ab una parte fluere desinant. Sequitur enim: מִן הַיָּרְדֵּן הַזֶּה מִן הַיָּרְדֵּן, aquas quod attinet descendentes e superiore parte, stabunt ex cumulus unus, fluxu earum cohibito. Sunt, qui מִן הַיָּרְדֵּן jungant verbo מִן, ut sensus prodeat hic: abscinduntur aquæ descendentes ab iis quæ desuper sunt, sive a superioribus. Cui interpretationi adversantur accentus; nam מִן appositio accentu distinctivo majore Sakeph kalon divellitur ab מִן. Et מִן conjugendum esse cum participio מִן, quod proxime præcedit, ostendit vs. 16. Verba מִן הַיָּרְדֵּן מִן הַיָּרְדֵּן כִּי nominativum, quem dicunt absolutum, constituunt, et Vav verbo מִן præmissum designat ἀποδοσθαι. Sensum recte expressit Græcus Alexandrinus: τὸ ὑδωρ τοῦ Ἰορδάνου ἐκλείψει, τὸ δὲ ὑδωρ τὸ καταβαίνον στῆσεται, aqua Jordanis deficiet,

aqua vero descendens stabit. Sed minus accurate Vulgatus: aquæ quæ inferiores sunt decurrent atque deficient, quæ autem desuper veniunt in una mole consistent. De aquis inferioribus nihil dicunt Hebraica verba. Postrema versus verba, מִן הַיָּרְדֵּן, a Græco Alexandrino interprete in codice Vaticano et Alexandrino non leguntur expressa; sed in aliis codicibus ab Holmesio enumeratis legitur ἐκς σωπὸς, unus cumulus, in aliis ὡς σωπὸς, sicut cumulus. Infra vs. 16 voces illæ πῆγμα ἐν, concretio una, redditæ leguntur, nullo codicum dissensu. Sym-

machus et Syrus τὸ δσκωμα, ἵδι, utrem reddiderunt, quasi מִן legissent, vel quod מִן et מִן utris significatu convenire putarent. Comparisonem aquarum consistentium cum utre Theodoretus refert eo, quod aqua in morem utris intumescerent. Sed videtur potius hoc spectari, quod aquæ quasi utre continerentur, et prohiberentur ne defluerent. Ita et Ps. xxxiii. 7 veteres interpretes מִן in re plane simili (sermo enim est de transitu Israelitarum per sinum Arabicum) utrem explicant; vid. not. ad eum loc.

Many commentators suppose that the order of the first fourteen verses of this chapter has been disturbed.

The following is Bp. Horsley's arrangement of them:—

II., 1. 1 And it came to pass after three days, that they removed from Shittim, and came unto Jordan, Joshua and all the children of Israel, and there they passed the night, before they passed over.

v. 2 And Joshua said unto the people, Sanctify yourselves, for to-morrow Jehovah will perform wonders among you.

I., VII. 3 And Joshua arose early in the morning; and Jehovah said unto Joshua, This day will I begin to magnify thee in the eyes of all Israel, that they may understand that as I was with Moses I will be with thee.

VIII. 4 And thou, command the priests that bear the ark of the covenant, saying, When ye enter the brink of the water of Jordan, then stand ye still in Jordan.

II. 5 And the officers went through the camp;

III. 6 And they commanded the people, saying, So soon as ye shall see the

- priests, the Levites, take up the ark of the covenant of Jehovah your God, then ye shall march from your place, and go after it.
- iv. 7 Only there shall be a space between you and it. Ye shall not approach it within the distance of full two thousand cubits, in order that ye may know the way which ye must go, for ye have not passed this way heretofore.
- vi. 8 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. So they took up the ark of the covenant, and marched before the people.
- ix. 9 And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.
- x. 10 And Joshua said, By this ye shall know that the living God is among you, and assuredly he will drive out before you the Canaanite, and the Hittite, and the Hivite, and the Perizite, and the Amorite, and the Jebusite.
- xi. 11 Behold the ark of the covenant of the Lord of the whole earth goeth on before you into Jordan.
- xiii. 12 And it shall be, as soon as the soles of the feet of the priests bearing the ark of Jehovah the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be intercepted, the waters that come down from above, and they shall stand up in one heap.
- xiv. 13, &c.
- Houb.*—2 *Post dies autem tres.* 1 *Josue summo mane surrexit, ipseque et universi filii Israel profecti sunt de Setim, veneruntque ad ripam Jordanis, ut ibi noctem ducerent.* 7 *Dominus autem Josue sic locutus est: nunc ego incipiam tibi gloriam dare in oculis filiorum Israel, ut cognoscant, quemadmodum cum Mose fui, sic me tecum futurum.* 8 *Tu sacerdotibus, qui Arcam fœderis ferunt, tale mandatum dabis; cum venietis ad aquas Jordanis extremas, ibi flumine in ipso consistetis.* 9 *Filiis autem Israel Josue sic locutus est: accedite huc, et Domini Dei vestri verba audite.* 5 *Deinde Josue populo dixit; curate, ut mundi sitis; cras enim Dominus faciet apud vos rem mirabilem.* 10 *Dixit deinde Josue; eo cognoscetis, apud vos esse*

Deum viventem, eumque expulsurum esse ante vos Chananeum, Hethæum, Hevæum, Phereæum, Gergesæum, Amorrhæum, et Jebusæum. 11 *En Jordanem ingreditur ante vos arca fœderis Domini universæ terræ.* 13 *Ubi primum sacerdotes, qui arcam ferent Domini universæ terræ, in aquâ Jordanis pedem ponent, aquæ Jordanis scindentur, et aquæ illæ, quæ superiori ex alveo descendunt, stabunt, et in cumulum unum assurgent.* 2 *Deinde populi procères per media castra euntes, 3 Populo sic mandârunt; cum videbitis sacerdotes, Levi filios, arcam fœderis Domini Dei vestri deferre, locum quisque vestrum relinquit, ut eam sequamini.* 4 *Sed erit inter vos Dominumque vestrum longum iter, et quasi cubitorum duum millium; ad arcam non acceditis, ut viam, quam sequimini, cognoscatis, neque enim antea per viam istam ivitis.* 6 *Deinde Josue sacerdotibus dixit; ferte arcam fœderis, et populum attingimini. Illi arcam fœderis tulerunt, et ante populum iverunt.* 14 *Cum autem tentoriis suis populus proficiscebatur, Jordanem transiturus, et cum sacerdotes arcam fœderis ante populum gestabant, &c.*

2 *Accidit autem post tres dies.* Videlicet And. Masius, ordinem fuisse hoc capite perturbatum. "Cæterum (inquit) narrationis ordo admodum perturbatus, meo certè judicio, est hoc loco. Nam est vero simillimum, quæ à ver. 7 ad 14 usque narrantur, ea omnia esse acta priusquam ista edicta quæ, ver. 3 et 4 continentur, promulgarentur. Dico credibile esse, Josue primum a Deo certiore esse factum de transmittendi, fluminis ratione, id quod, ver. 7 et 8 explicatur; deinde verò ipsam, quam à Deo acceperat tractatus rationem, eam populo patefecisse, ut memorare videntur, ver. 9, 10, 11, 12, et 13, ac tum demum esse populo edictum, ut simul atque viderent præferri sibi arcam, sequerentur, ut habet, ver. 3 et 4 moxque jussos esse sacerdotes, sublata arcâ, præire populo, quod ver. 6 narrat; atque deinceps eam succedere narrationem, quæ ver. 14 inchoatur." Hæc Masius, Clerico multo sapientior, qui satis habet sic monere: "Ordinem temporis frequenter negligi in hisce narrationibus, nemo nescit;" nec erubescit Sacro Scriptori attribui non modò temporum negligentiam notandorum, sed etiam rerum, quæ narrandæ sunt, nullam narrandi consequentiam. Nam quî cadere potuit in Scriptorem, non dico sacrum, sed profanum, modò non insipientem, ut narraret populi procères docuisse,

quomodò arcam sequi populus deberet, antequam narraret eosdem proceres ex Josue rescivisse arcam mox antegressuram, vel Josue tale mandatum fecisse? Quis unquam sanus scriptor antea narravit mandata quædam fuisse facta, quam memoraret fuisse data? Contra vero, quis nescit accidere sæpè, ut paginarum scribæ, quas describant, ordinem intervertant? Ergo in scribas culpæ tales, non vero in sacros scriptores, sunt conferendæ. Nos quidem docto Masio magnam partem assentimur, ut versus 9, 10, 11, 12, et 13 ante versus 3 et 4 collocentur; ut etiam versus duo 7 et 8 ante sextum. Itaque ordinem talem constituimus. Primum sumimus ex versu 2 hæc verba, *post tres dies*, quæ versum 1 non jam versus 2 incipiant; duas quidem ob causas: prima causa est, narrari versu 1 finiente, Israelitas in ripa fluminis noctem egisse, antequam transirent; quibus verbis planum sit, Israelitas postridie Jordanem trajecisse, neque dies tres fuisse in ripa commoratos; non igitur monitum fuisse a proceribus populum, *post eos dies tres*, quo ordine iter esset agendum, quam tamen sententiam præ se feret versus 2 si hæc verba, *post dies tres* in ejus fronte relinquantur. Alteram causam addimus; nempe iis in verbis, *surrexit Josue summo mane*, non satis declarari, cujus diei summo mane, quia notatio diei nulla est in fine capitis antecedentis; cum contra, si legitur, *post dies autem tres surrexit Josue summo mane*, nihil jam incerti relinquitur, et in verbis, *post dies tres*, dies ille intelligitur, ante quem diem redierant exploratores, qui triduum Jericho et in montibus vicinis latuerant. Deinde rejectis, cum Masio, post versum 13 versibus 2, 3, et 4 collocamus versus 7, 8, et 9 postea versum 5. Nimirum versibus 7 et 8. Deus docet Josue, miraculum se facturum; et versu 5 Josue populum facit de ea re certiore ex Dei verbis; ut planum sit antecedere debere versibus 2, 3, et 4 versum 5 in quo Josue Dei mandata populo exponit; quoniam sua mandata Deus prius dederat, quam eadem Josue populum doceret. Porro id, quod ait Josue versu 5 *cras Dominus faciet rem mirabilem*, significat eum diem, qui noctem, quam in ripa Jordanis Israelitæ duxerant, proxime sequebatur, quo ipso die Israelitæ Jordanem trajecerunt. Ex quo sequitur, non igitur expectasse populi proceres *tres dies* ut populum de ratione protectionis admonerent, atque adeo illud, *post tres dies*, quod habet

versus 2 ab eodem versu, quod fecimus, fuisse abjudicandum. Præterea post versum 5 collocamus versus 10, 11, et 13, in quibus Josue populum docet planè et apertè, quæ sint res illæ mirabiles, quas Deus sit factururus. Relinquimus versum 12 quod cur faciamus, dicemus ad capitis sequentis versum tertium. Post versum 13 veniunt legitimo ordine versus 2, 3, et 4, in quibus populi proceres populo præscribunt, quâ ratione arcam antegredientem turmæ omnes sequi debeant. Quibus ad protectionem paratis jubet denique Josue ver. 6 ut sacerdotes arcam ferant et proficiscantur. Quem ordinem a nobis constitutum, passim sequuntur in suis narrationibus Sacri Scriptores. Ut non necesse habeamus, factæ perturbationis causas indagare; præsertim cum perturbatio hæc sit antiquissima, nec satis hodie sit exploratum, quam formam Veteres Codices haberent. Forsitan scribæ nacti sunt laceras hujus loci membranas, easque disjectas, quarum ordinem nativum non satis attenderunt.—Houb.

Dathe.—Masius putat ordinem narrationis in hoc capite usque ad vers. 14 valde esse perturbatum. Verisimilius videri ea quæ a vers. 7—14 narrantur esse prius acta quam ista edicta, quæ vers. 2, 3, 4, leguntur, promulgarentur. Credibile esse, Josuam primum certiore esse factum a Deo de ratione transmittendi fluminis, quod vers. 7, 8, explicatur; deinde vero ipsum, quam a Deo acceperat tractatus rationem populo indicasse, quod narratur vs. 9—13, ac tum demum populo esse edictum, ut simulac videret sibi arcam præferri sequeretur, vs. 2—5. Mox jussos esse sacerdotes sublata arca præire populo vs. 6. atque deinceps succedere narrationem quæ vs. 14 inchoatur. Cui assentitur Hubigantius ordinem tantum versuum paulo aliter constituens, nempe sic: E versu secundo verba: *post tres dies*; deinde 1, 7, 8, 9, 5, 10, 11, 13, 2, 3, 4, 6, 14, 15, 16, 17. Negari quidem non potest, hoc vel illo modo ordinem melius sibi constare, atque dubitari vix potest quin eo ordine res gestæ sint. Neque tamen propterea arbitror scribarum negligentia versuum ordinem esse turbatum, cum constet ex quam plurimis librorum historicorum exemplis, scriptores sacros in narrando minime eam ἀκριβειαν adhibere, quam in scriptoribus Græcis et Latinisprehendimus atque imprimis ordinem temporis sæpe negligere. Simile exemplum jam adfuit. Cap. ii. 17, seqq.

Ged., Booth.—1 Now Joshua had risen early on the morning of the third day; and he and all the Israelites had removed from Shittim and come to the Jordan, and had lodged there before they passed over. [2, 3, 4, 5, as the Au. Ver.] 7 For Jehovah had said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee. 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of the Jordan, ye shall stand still in the Jordan. 6 So Joshua spoke to the priests, saying, Take up the ark of the covenant [LXX, Syr., Ged., The covenant of the Lord], and pass over before the people. And they took up the ark of the covenant, and went before the people. 9 Then Joshua said to the Israelites, Come hither, and hear the words of Jehovah your God. 10 By this, said Joshua, ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hethites, and the Hivites, and the Perizzites, and the Girgasites, and the Amorites, and the Jebusites. 11 Behold the ark of the covenant of Jehovah [Syr., Arab., and ver. 12], Lord of the whole earth, passeth on before you unto the Jordan. 13 Now it shall be as soon as the soles of the feet of the priests who bear the ark of Jehovah, the Lord of the whole earth, shall rest in the waters of the Jordan, that the waters of the Jordan, which come down from above, shall be cut off, and they shall stand upon an heap. 14 And, &c.

Pool.—In the morning; not after the return of the spies, as may seem at first view; but after the three days, as it follows, ver. 2. After three days; either, 1. At the end of the three days mentioned Josh. i. 11, or upon the last of them, as this phrase is used. See on Deut. xv. 1. Or, 2. After those days were expired. See on Josh. i. 11. The officers went through the host the second time to give them more particular directions, as they had given them a general notice, Josh. i. 10, 11.

Bishop Patrick.—1 Joshua rose early in the morning.] The next morning after he had commanded the officers to warn the host to prepare for their removal (chapter i. 10, 11).

Lodged there.] The Hebrew word *jalinu*

doth not necessarily signify that they lodged there only one night, for it often denotes a longer time of abode; and therefore the Vulgar Latin translates it *morati sunt*, "they stayed there;" viz., three days, as it follows in the next verse.

2 In the end of the three days before mentioned (ch. i. 10, 11) [so Rosen.], he sent the same officers there mentioned to make a new proclamation; for it seems to me most reasonable to take all this story in the order wherein it is related, only supposing the spies to have been sent before the first proclamation made by the officers (as I observed, ii. 1, the words may be translated). And thus our great Primate of Ireland understands it. After Joshua was confirmed in his office (ch. i. 1, 2, &c.), he sent out the spies, and then commanding the people to provide themselves victuals, he marched from Shittim to Jordan; and the third day (after that command to provide themselves victuals) he gave a new command to prepare themselves to pass over Jordan the next day.

6 Joshua spake.] The next morning.

Rosen.—*Surrexitque Josua mane. Et profecti sunt e Schittim*, vid. ii. 1. *Veneruntque usque ad Jordanem ipse, et omnes filii Israelis.* Hoc factum fuisse postridie ejus diei, quo exploratores abierunt, clamant res ipsa. Nam si Josua e Schittimis castra movisset demum postquam exploratores reversi erant, vespere tertii diei; vix potuisset tanta hominum multitudo una cum sarcinis et jumentis intra paucas horas usque ad Jordanem pervenire, nec poterant præcones per castra ambulare et quæ sequuntur vs. 3 promulgare. Non obstat quod additur: *וַיַּעֲזֹב יְהוֹשֻׁעַ אֶת הַמַּחֲנֶה*, et pernoctabant ibi, ad Jordanis ripam, nondum transiebant, s. priusquam transirent; unde quidam, veluti Masius, collegerunt, noctem modo unam esse transactam apud fluvium ante trajectionem. Sed constat, verbum *לֵךְ* non tantum unam noctem aliquo loco transigere, sed etiam latiori sensu usurpari pro commorari, veluti in noto illo *לֵךְ לְאֵלֶיךָ*, commorari in felicitate, Ps. xxv. 13; xlix. 13; Job xli. 13, 14. Debuerat quidem scriptor plusquamperfecto uti, *וַיֵּשְׁבוּ*, sed recte observat Maurer, ob interjectam caput i. inter et hoc narrationem de exploratoribus, oblitum esse illum præteritum simplex *וַיֵּשְׁבוּ*, quo usus erat, in plusquamperfectum mutare.

2 *Et factum est a fine trium dierum*, elapsis tribus diebus, illis, puta, de quibus i. 11, vel, sub finem tertii diei, reversis exploratoribus. *Et pertransibant præfecti per medium castrorum*; de מַחֲנֵיכֵי vid. ad i. 10.

3 *Jusseruntque populum dicendo*, edictum promulgarunt populo hisce verbis: *cum videbitis arcam fœderis Jovæ, Dei vestri, et sacerdotes Levitæ bajulantes eam. Sacerdotes Levitæ*, i. e., Levitici generis, aut stirpis Leviticæ, uti Vulgatus posuit. Græcus Alexandrinus interposuit Conjunctionem: *λεπίς ἡµῶν καὶ τοὺς Λευίτας*. In pluribus quoque codicibus manuscriptis legitur מִלִּיכֵי, copulamque exprimunt et Syrus, Chaldæus, et Araba. Sed מִלִּיכֵי est appositio. Omnes quidem sacerdotes Levitæ erant, i. e., tribus Levi; sed tamen est, ubi Levitæ a sacerdotibus distinguuntur. Bajulare arcam Levitarum Kehatitarum erat, ut præcepit Moses Num. iv. 15, sacerdotum vero, omnia sacra vasa colligere, iisque bajulanda tradere. At nihil vetabat sacerdotes, qui sanctioribus muneribus fungebantur, et Kehatitæ quoque erant, bajulare etiam Arcam, si vellent. Ter quaterve id fecisse illi leguntur, ut hic, cum Jordanem transirent; tum, cum Jerichuntem urbem circumirent, infra vi. 6. Porro cum reducerent Arcam in locum suum quo tempore Davides fugiebat metu Absalonis, 2 Sam. xv. 24. Quantum locum addit Kimchi 1 Reg. viii. 3, cum e domo Davidis sacerdotes Arcam inferrent in adytum, sub principatu Salomonis. Pro מִלִּיכֵי, quod libri typis expressi hic exhibent, in codicibus pluribus manuscriptis legitur מִלִּיכֵי בֵּת, præmisso Beth. Utramque illam Particulam, quando Infinitivo præmissam tempori designando inservit, in nota ad Exod. iii. 12, Mosen, Mendelii filium, sequenti, ita invicem differre diximus, ut 3 fere indicet tempus *præteritum*, 2 vero *futurum*. Maurer vero ad h. l. discrimen inter illas Particulas statuit potius hoc, ut 3, *dum* actionem aliquam certo cuidam temporis spatio, intra quod illa fit, vel facta est, ut infra v. 5, 13; Jesaj. l. 15, 2 vero, *cum*, *circa*, tempus quo quid fit vel factum est, in universum indicet, ut infra v. 1; vi. 20. Fatetur tamen Vir Doct. ipse, Particularum usum a se indicatum non semper tam accurate observari, quin interdum promiscue usurpentur, v. c. infra iv. 18; vi. 5, coll. vs. 20. *Tum vero movebitis castra e loco vestro, et ibitis post eam*, Arcam. Masius inde ab hoc loco narrationis ordinem per-

VOL. II.

turbatum existimat. Nam esse verissimilimum, quæ a versu 7 ad 14 usque narrantur, ea omnia esse acta prius, quam illa edicta, quæ versibus 3, 4, continentur, promulgentur. Sed nihil necesse est, quidquam immutare, aut alium rerum gestarum ordinem statuere, quam quo hic narrantur. Neque enim in sequentibus ea a Deo præcepta Josuæ narrantur quæ hic fieri denuntiantur; et quamquam de transitu modo antea esset edoctus Josua, non tamen est necesse, ut de singulis circumstantiis ita instructus fuisset, quin potuerit postea de singulis speciatim et distinctius a Deo edoceri. Eichhornio (*Einleit. in das A. T.*, p. iii., p. 384) et Paulo (*Theol. exeget. Conservator.*, p. ii., p. 158), statuentibus, narrationem quæ inde ab hoc versu usque ad finem Capituli quarti sequitur, esse ex duobus monumentis compositam, altero sincero et incorrupto, eodem tempore, quo res narratæ acciderunt, conscripto, nihil mirifici referente, altero traditionibus turbato, unde seniori ætate narratio orta sit, miraculis plena, mythica, propterea quod in hac narratione alia repeterentur, alia invicem pugnarent, responderunt Claud. Henr. van Herwerden in *Disputat. de libro Josuæ*, p. 27, seqq. et Maurer, ostenderuntque, neque repetitiones, neque repugnantias in illa reperiiri.

5 מִלִּיכֵי, *Sanctificate vos*, i. e., purificate vos ablutione corporum et vestium; vid. not. ad Exod. xix. 10. Quod præceptum die ante profectionem editum necesse est; nam in ipso itinere ei parere vix potuissent.

6 Sequuntur jam quæ quo die fluvium trajecerunt sunt facta; cf. הַיּוֹם הַזֶּה, *hoc die*, hodie, vs. 7.

12 וְהָיָה הַיּוֹם הַזֶּה לְכָל לֵבְיָאֵל אֲשֶׁר בְּיִשְׂרָאֵל, *Et nunc capite, legite vobis duodecim viros e tribus Israelis*. Hoc versu interrupti narrationis ordinem cursumque, foreque illam dilucidiorē, si hic versus proximum sequeretur, visum est Masio. Maurer post Meyerum (in *dem Krit. Journal für theolog. Literat.*, a Bertholdto ed., p. ii., p. 341) conjicit, scriptorem initio apud se constituisse, quæ infra iv. 2—9 leguntur jam hic afferre, postquam vero hunc versum 12 scripsisset, consilium illum mutasse, flumēque versu 11 depositum versu 13 resumsisse, neque tamen, quod fieri debuisset, deletō versu 12. Quod nobis quidem parum verosimile. Significare voluit scriptor, Josuam, autē quam trajecerint Israelitæ fluvium, jussisse duodecim viros ex singulis tribubus eligere, qui lapides

D

quam vallis Jordanica circa Jerichuntem excurrit, mare mortuum complexa (cf. not. ad Ezech. xlvii. 8), unde id ipsum הַיַּרְדֵּן vocatur hic, et Deut. iv. 29. Symmachus τῆς ἀουκίτρον, eumque sequutus Vulgatus solitudinis reddidit. Sunt enim loca campestria et plana in Orientis regionibus sæpe arida, hinc sterilia et deserta. Græcus Alexandrinus et Aquila Hebraicam vocem Ἀραβα retinuerunt, quasi propriam loci appellationem. Videtur autem הַיַּרְדֵּן vetustior maris illius appellatio esse; subjungit enim scriptor, tanquam magis usitatum sætatis lectoribus nomen יַם הַיַּרְדֵּן, *mare salis*, i. e., *salsum*, ita vocatur propter insolentem salsedinem et amaritatem, quam illius aqua gustata habet. Vulgatus Latinus posuit: *quod nunc vocatur mortuum*, quod nihil vivum nutriat, ne cochleas quidem, serpentes, anguillas, aut etiam vermes, ut ait Hieronymus ad Ezechiel. xlvii. 9. Cf. libr. nostr. supra laudat., p. 184. וְהָיוּ עָבְרוּ בְּיַרְדֵּן, *Et populus transierunt e regione Jerichuntis*. Græcus Alexandrinus: καὶ ὁ λαὸς ἐλθόντες ἀπὲρ αὐτῆς τοῦ ποταμοῦ, *et populus stabat e regione Jerichuntis*. Vel pro עָבְרוּ legit interpret litterarum quadam similitudine deceptus, vel *trajicere* cepit pro: *intentum ad trajicere stare*, eo quod animadverteret, ipsum tractum versu proximo explicatius describi.

Ver. 17.

וַיַּעֲמֵדוּ כַּהֲנֵי יִשְׂרָאֵל בְּרִירַת-
יְהוָה בְּחֶרֶבָה בְּתוֹךְ תַּיְחֵוּן חֲבוּ וְכָל-
יִשְׂרָאֵל עֲבָרִים בְּחֶרֶבָה עַד אֲשֶׁר-תַּיְחֵוּ
כָּל-חֲזִוֵּי לַעֲבֹר אֶת-יְרֵחוֹ :

καὶ ἔστησαν οἱ ἱερεῖς οἱ αἰρῶντες τὴν κιβωτὸν
τῆς διαθήκης κυρίου ἐπὶ ξηρὰς ἐν μέσῳ τοῦ
Ἰορδάνου. καὶ πάντες οἱ υἱοὶ Ἰσραὴλ διέ-
βαινον διὰ ξηρὰς, ὥς συνετέλεσε πᾶς ὁ λαὸς
διαβαίνων τὸν Ἰορδάνην.

Au. Ver.—17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Stood firm. So Pool, Patrick, Gesen. Inf. abs. עָמַד and עָמַד adv. *firm, firmly*, Josh. iii. 17; iv. 3.—*Gesen.*

Rosen.—עָמַד, *Stare faciendo*, scil. *gressum suum* (coll. Prov. xvi. 9; Jerem. x. 23, עָמַד), sive pedes, aut, se ipsos, i. e., *firmatiter*, Infinitivo absoluto pro Adverbio posito. Significatur, pedes illorum non dubios stetisse

aut labasse in lutoso solo alvei Jordanis. Alii: *parando*, scil. multitudini commodam trajectionem. Suâ enim illi morâ refrænabant superiores aquas. Aquila et Symmachus reddiderunt ἐτοιμοί, *parati*, quod imitatus Vulgatus *accincti* posuit, i. e., eo modo, quo sese primum itineri dare cœperant. Orientalibus enim in faciendo itinere mos est vestem accingere. Chaldaeus סִכְרֵי הַיַּרְדֵּן, *dispositi* vertit, quod Jarchi סִכְרֵי הַיַּרְדֵּן כְּגֵדֵי הַיַּרְדֵּן, *directi et collocati alter e regione alterius* explicavit. Idem voluit Arabicus interpres, qui بِتَرْتِيبٍ, *in ordine* dispositi transtulit.

Pool.—*Stood firm.*] This may be opposed unto their other *standing in the brink of the water* when they came to it, commanded ver. 8, which was but for a while, till the waters were divided and gone away; and then they were to go farther, even into the midst of Jordan, as it is here said, where they are to stand *constantly* and *fixedly*, as this Hebrew word signifies, *until all were passed over*. If it be said that what is prescribed ver. 8, is here said to be executed, and therefore the *midst of Jordan* here is the same place with the *brink of the water of Jordan*, ver. 8; it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing or place which is spoken of there and here; but what is there enjoined is here executed with advantage; for when it is said that they *stood firm*—in the midst of Jordan, it must needs be supposed that they first *came to the brink of the water*, and that they *stood* there for a season, till the waters were cut off and dried up, as appears from the nature of the thing; and that then they went farther, even into the midst of Jordan.

In the midst of Jordan: either, 1. Within Jordan [so Rosen., Ged.], as it is expressed above, ver. 8; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from Gen. xlv. 6; Exod. viii. 22; xxiv. 18; Josh. vii. 13; x. 13; Prov. xxx. 19. Or rather, 2. In the middle and deepest part of the river. For, 1. Words should be taken properly, where they may without any inconvenience, which is the case here. 2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place. 3. In this sense the

same phrase is used, Josh. iv. 3, 8; for certainly those stones which were to be witnesses and monuments of their passage over Jordan should not be taken from the brink or brim of the river, or from the shore which Jordan overflowed only at that season, but from the most inward and deepest parts of the river; and ver. 16—18, where the priests are said to *ascend* or *come up out of Jordan*, and out of the midst of Jordan unto the dry land; whereas had this been meant only of the first entrance into the river, they must have been said first to *go down into Jordan*, and then to *go up to the land*.

CHAP. IV. 1—4.

וַיְהִי כִּשְׁמֹנֶה עָשָׂר יָמִים כִּלְיָהוּי לַעֲבֹד
אֶת־הַיַּרְדֵּן * וַיֹּאמֶר יְהוָה אֶל־
יְהוֹשֻׁעַ לֵאמֹר : 2 קְחָה לָּךְ מִרְחָצִים
שָׁבִים עֶשֶׂר אֲנָשִׁים אִישׁ־אֶחָד מִיִּשְׂרָאֵל
מִשִּׁבְתָּ : 3 וְצַנְנָה אוֹתָם לְאֹמֶר שְׂמֹר
לָּךְ מָזָה מִתּוֹךְ חִירֹדוֹן מִפְּצַב רִגְלֵי
הַבְּרִיָּתִים הָכִין שְׁתֵּים־עָשָׂרָה אֲבָנִים
וְהַעֲבִירָתָם אוֹתָם עִמָּכֶם וְהַנְחִיתָם
אוֹתָם בְּמַלְיוֹן אֲשֶׁר־תְּלִינִי בֹו הַלֵּילָה :
4 וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שָׁבִים הָעֶשֶׂר אִישׁ
אֶחָד הָכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד
אִישׁ־אֶחָד מִשִּׁבְתָּ :

v. 1. מִסִּבְתֵּי מִסִּבְתֵּי

1 καὶ ἐπεὶ συνετέλεσε πᾶς ὁ λαὸς διαβαίνων
τὸν Ἰορδάνην, καὶ εἶπε κύριος τῷ Ἰησοῖ, λέγων.
2 παραλάβων ἄνδρας ἀπὸ τοῦ λαοῦ, ἕνα ἀφ'
ἐκάστης φυλῆς, 3 σύνταξον αὐτοῖς. καὶ
ἀνέλεσθε ἐκ μέσου τοῦ Ἰορδάνου ἐτόιμους
δώδεκα λίθους, καὶ τοὺτους διακομίσαντες ἅμα
ὑμῖν αὐτοῖς, θέτε αὐτοὺς ἐν τῇ στρατοπεδείᾳ
ὑμῶν, οὗ ἔαν παρεμβάλητε ἐκεῖ τὴν νύκτα.
4 καὶ ἀνακαλεσάμενος Ἰησοὺς δώδεκα ἄνδρας
τῶν ἐνδόξεων ἀπὸ τῶν υἱῶν Ἰσραὴλ, ἕνα ἀφ'
ἐκάστης φυλῆς.

Au. Ver.—1 And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

2 Take you, &c.

Houb.—*Dominus Josue* [ac principibus Israel] tale mandatum fecit: (cap. iii. 12). Sumite de populo duodecim homines, &c. וַיִּקְרָא, sumite, numero plurali, etsi Josue solum Deus alloquitur, quem alibi passim compellat, numero singulari. Propterea Græci Intt. verbum וַיִּקְרָא ut et verbum וַיִּשְׁלַח sequenti versu, numero singulari extulerunt, etsi postea in verbo וַיִּשְׁלַח redeunt ad numerum pluralem. Nos supplemus ex conjecturâ, et *Principibus Israel*. Supplere etiam licet, et *Proceribus*; nam forsân olim legebatur וַיִּשְׁלַח ut legitur וַיִּשְׁלַח cap. iii. 2. Ut aliquid suppleatur, nonnulla autoritas est in spatio illo, quod vacuum Masoretæ reliquerunt, cum notâ ad marginem וַיִּשְׁלַח וַיִּשְׁלַח, defectus in medio versus, qua significatur aliquid in contextu desiderari. Cæterum quæ hoc versu 2 leguntur, totidem verbis extant suprâ cap. iii. 12, ubi hæc nos prætermisimus, quia ex hoc loco illuc perperam allata. “Hic versiculus (inquit Masius) ad cap. iii. 12 interruptit narrationis miraculi ordinem cursum.” Qui, cum deinde ita subjungat, “essetque illa dilucidior, si proximum is versiculum sequeretur” non satis attendit, ad narrationem nihil pertinere de mandato Josue illic interpolato; immo mandatum illud, ut duodecim homines tollantur de unaquaque tribu, nihili esse, ubi non additur istis duodecim quid sit faciendum, ut manifestum sit, eum versum 12 capitis iii. esse laciniam ex hoc, in quo sumus, capite iv. alieno in loco consutum; quod quidem mirum videri non debet hujus. Libri initio, in quo factæ sunt, interpretibus plerisque consentientibus, multæ aliæ perturbationes.

3 וַיִּקְרָא. Verbum וַיִּקְרָא otiosum; quod, quia erat in linea inferiori, fuit hoc loco per imprudentiam geminatum. Itaque veteres plerique id omittunt; quidam alio divertunt. Ne locum quidem habere hic posset וַיִּקְרָא, ut legitur capite superiori, versu 17 nisi ad וַיִּקְרָא proxime adjungeretur, de quo וַיִּקְרָא posset efferri, ut esset, *status firmus*.

Rosen.—1 Supra iii. 12 commemoratum erat, Josuam antequam Israelitæ trajicerent Jordanem jussisse duodecim viros ex singulis tribubus eligi; non tamen ad quem finem eligendi illi essent, dictum erat. Jam igitur ad quid designati illi fuerint, et quid ab iis

peractum sit, decem primis hujus Capituli versibus fusius exponitur. Primum hujus versus hemistichium repetit postremum versus ultimi capituli præcedentis hemistichium; quæ vero sequuntur versus hujus primi hemistichio posteriore una cum versibus 2, 3 sunt interclusio, qua mandatum a Deo ante tractionem fluvii Josuæ datum, supra iii. 12 breviter commemoratum, plenius exponitur. Narratio eorum, quæ post transitum facta sunt, continuatur versu quarto, qui igitur cum priore versus primi hemistichio cohæret, hoc modo: *postquam universus populus ab-solvisset transire Jordanem; vocavit Josua duodecim illos viros* rel. Quæ altero versus primi hemistichio habentur וְיָרְדוּ יְרֵמְיָהוּ אֶת הַיַּרְדֵּן in plusquamperfecto reddenda: *dixerat autem Jova Josuæ, cet.* Post prius hemistichium, quod voce יָרַד clauditur, in codicibus Hebraicis spatium vacuum est, de quo moment Masorethæ ad marginem hisce verbis: פֶּסַח בְּמִדְיָהוּ, *Cessatio*, i. e., pausa, spatium *in medio versus*. Et quum post versum tertium in pluribus codicibus, etiam iis, qui typis sunt descripti, veluti in Bibliis Athianis anni 1661, Jablonskianis Berol. 1699, Opatianis Kil. 1709, Michaelisianis Hal. 1720, simile spatium exstet; suspicari quis possit, fuisse olim codices, in quibus interpositio illa inde a versus primi hemistichio secundo, usque ad finem versus tertii utroque illo spatio designata fuerit. Sunt tamen loca plura alia, quibus *Piska* reperitur, ubi nulla, qualis hic, interpositio. Videtur spatio illo *Piska* vocato nil aliud indicari nisi hoc, esse iis locis, ubi illud reperitur, ex nonnullorum Criticorum sententia versus claudendum apposito signo Silluk. Cf. Cappelli *Crit. S.*, l. iii., cap. 18, p. i., p. 458, edit. Hal.

3 וְיָרְדוּ יְרֵמְיָהוּ אֶת הַיַּרְדֵּן, *Et mandate iis dicendo*, i. e., quæ sequuntur: *tollite vobis hinc, e medio Jordanis, e loco quo steterunt pedes sacerdotum, parando [see notes on iii. 17], s. aptando duodecim lapides.* וְיָרְדוּ, *locus stationis* pedum sacerdotum non est locus, quem pedes illorum circumscribebant vestigiis, sed propinquus, intra alveum fluminis tamen. Infinitivus יָרַד, Latine per Gerundium reddendus, post וְיָרְדוּ, *tollite vobis* redundare videri possit. Sed videtur eo indicari, eligendos esse lapides idoneos erigendo monumento, satis magnos quidem, sed qui singuli a singulis hominibus bajulari possent.

4 De nexu hujus versus cum versu 1 vide notam ad eundem. *Quos paraverat e filiis*

Israel. Parasse eos dicitur, quia paratos adesse jusserat ad suum nutum, cum eos tribules ipsi designassent (iii. 12), vel quia eas designationes ipse approbasset, et quodammodo una designasse videri poterat.

Ver. 6.

Au. Ver.—6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come [Heb., tomorrow], saying, What *mean* ye by these stones?

Ask their fathers.

Ged.—Ask you.

Rosen.—וְיָרְדוּ בְנֵיכֶם בְּיָמָיו, *Cum*, quando, *interrogabunt filii vestri cras*, i. e., posthac; complectitur enim hæc vox omne tempus futurum *δοκιμῶς*, ut Genes. xxx. 33; Exod. xiii. 14. Post וְיָרְדוּ in Bibliis Bombergianis anni 1518 et nonnullis aliis seculi xvi. Bibliis additum legitur אֲבוֹתֵינוּ, *patres ipsorum*. Verum hæc lectio, quæ in codicibus manuscriptis, De-Rossio observante, infirmam habet auctoritatem, in veteribus translationibus nullam, dimanavit procul dubio e versu 21.

Ver. 7.

Au. Ver.—7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

Shall be.

Ged., Booth.—Are.

Houb.—Extant.

Rosen.—וְיָרְדוּ אֲבָנֵינוּ — וְיָרְדוּ, *Eruntque*, sive: *sint lapides illi in memoriam filii Israel usque ad æternum*, in omnem posteritatem.

Ver. 9.

וְיָרְדוּ יְרֵמְיָהוּ אֶת הַיַּרְדֵּן
בְּתוֹךְ חֵרְדוֹ תַּחַת כְּצֶבֶד רַגְלֵי הַכֹּהֲנִים
וְשָׂמוּ אֵת הַבָּנִים הַלְלוּתָם עַד הַיּוֹם
הַזֶּה :

ἔστησε δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους ἐν αὐτῷ τῷ Ἰορδάνῃ ἐν τῷ γενομένῳ τόπῳ ὑπὸ τοὺς πόδας τῶν ἱερέων τῶν αἱρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου, καὶ εἰσὶν ἐκεῖ ἕως τῆς σήμερον ἡμέρας.

Au. Ver.—9 And Joshua set up twelve stones in the midst of Jordan, in the place

where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

Twelve stones.

Datke, Ged., Booth.—Twelve other stones.

Between verses 9 and 10, Houbigant inserts verses 21, 22, 23, and 24. See his note below.

Ken.—It is well known that when Joshua led the Israelites over Jordan, he was commanded to take *twelve stones* out of the *midst of Jordan*, to be a memorial that the ground in the very *midst* of that river had been made dry, and the river miraculously divided on that occasion. But *where* was this memorial to be set up? The ninth verse says: *Joshua set up these stones in the midst of Jordan*. But is it likely that the stones should be placed or set down *where* they were *taken up*; and that the memorial should be erected there *where*, when the river was again united, it would be *concealed*, and of course could be no *memorial* at all? This, however, flatly contradicts the rest of the chapter, which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that מִן הַיַּרְדֵּן, *in the midst*, should be here מִן הַמִּדְבָּר, *from the midst*, as in ver. 3, 8, 20, and as the word is here also in the *Syriac* Version. The true rendering therefore is, *And Joshua set up the twelve stones (taken) from the midst of Jordan, &c.* See verse preceding.

Dr. A. Clarke.—*And Joshua set up twelve stones in the midst of Jordan.*] It seems from this chapter that there were *two sets* of stones erected as a memorial of this great event; twelve at *Gilgal*, ver. 20, and twelve in the bed of *Jordan* [so *Houb.*, *Dathe*, *Pool*, *Patrick*, *Ged.*, *Booth.*], ver. 9. The twelve stones in the bed of *Jordan* might have been so placed on a base of strong stone-work so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal* would stand as a monument of the place of the *first encampment* after this miraculous passage. Though this appears to me to be the meaning of this place, yet *Dr. Kennicott's* criticism here should not be passed by [see above]. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or *De Rossi's* collection,

although they amount to *four hundred and ninety-four* in number. Twelve stones might be *gathered* in different parts of the bed of the *Jordan*, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in *Gilgal* as a memorial of their first encampment in *Canaan*, it is still more likely that twelve would be set up in the bed of the river to show where it had been divided, and the place where the whole Israelitish host had passed over dry-shod. The reader may follow the opinion he judges most likely.

Pool.—9 *In the midst of Jordan*; properly so called, as *Josh. iii. 17.* *Quest.* How could these stones be a monument of this work, when they were not seen, but generally covered with the waters of *Jordan*? *Ans.* These stones are not the same with those which a man could carry upon his shoulders, ver. 5, and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when *Jordan* overflowed all its banks. Add to this, that the waters of *Jordan* are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible monument of this miracle set up in *Gilgal*. *They are there unto this day*: this might be written, either, 1. By *Joshua*, who wrote this book near twenty years after this was done; or, 2. By some other holy man, divinely inspired and approved of by the whole Jewish church, who inserted this and some such passages, both in this book, and in the writings of *Moses*.

Houb.—9 *Duodecim autem lapides.* Alii nunc lapides aguntur, quam illi, de quibus supra, quique in *Galgala* erant asportandi. Id demonstrat ipsum verbum עָבְרוּ sine ה demonstrativo positum, quod ה non abest ver. 21 ubi legitur עָבְרוּ, de illis lapidibus

dictum de quibus supra mandatum fuit. Eos lapides erexit Josue in monumentum medio in Jordanis alveo, בְּתוֹךְ הַיַּרְדֵּן et loco eo ipso, *ubi stabant pedes sacerdotum*. מִצַּב רַגְלֵי הַכֹּהֲנִים. Id sacra pagina tam aperte loquitur, ut excusationem non habeant illi interpretes, qui volunt eos lapides fuisse a Josue in Jordanis extremâ orâ collocatos. Nam eadem verba hic sunt, quæ suprâ ver. 3, ubi jubet Josue tolli lapides duodecim, ex loco ipso in quo stant pedes sacerdotum. Et infra versu 10 diserte narratur, sacerdotes stetisse medio in Jordane, donec completa essent, quæ Josue, ut fierent, ex Dei verbis imperarat; quod idem sonat, ac si diceretur, donec lapides medio in Jordane ad sacerdotum pedes erecti essent. Tamen contrâ dicit doctus Masius. "Nam (inquit) cum illud flumen altius, quam latius fluat, quod refertur oculati testes, quis existimet vel in medio lapides illos fuisse positos alveo, ubi nunquam apparerent, vel tam fuisse magnos, ut supra profundissimi fluminis aquas exstarent?" Masio respondetur, lapides istos vel fuisse grandes, ut super aquas eminere possent (neque enim de istis, ut de aliis, narratur, fuisse unumquemque lapidem ab uno homine sublatum) vel fuisse de Josue mandato firmiter collocatos in basi, et cæmento junctos, quomodo et fuit monumentum in Galgala erectum quod quidem ætate Eusebii et Hieronymii adhuc extabat, quodque aded in basi firma fuerat extructum. Cæterum post versum 9 collocamus versus 21, 22, 23, et 24. Nempe ordinem fuisse hîc etiam perturbatum, non uno signo apparet. Nam post versum 9 non memoratur in ordine eo, quem nunc habemus, cur Josue medio in Jordane monumentum erexerit, cum contra bis narretur, in quem finem monumentum in *Galgala* fuerit collocatum, nempe versibus 7 et 8 et versibus 21, 22, 23, et 24. Et pertinere quæ his quatuor versibus dicuntur, ad monumentum in Jordanis alveo positum, non vero ad illud, quod *Galgala*, docet ipsum verbum *בְּתוֹךְ*, in *sicco* (ver. 22) quod de loco dicitur, qui *fuit siccatus*, non de *Galgala*, qui locus erat extra Jordanis ripam. Non negabat Masius, non dissimile esse istam Josue *conciunculam*, quæ legitur versibus 22, 23, &c. à superiore illâ, quæ versibus 7 et 8 commemoratur. Sed tamen aliquo modo esse diversam statuebat. "Nam illa (inquit) dam tollerentur lapides, et potissimum ad ipsos bajulos habebatur; hæc vero, cum ab imperatore illi statuuntur, et ad populum

universum." Sed cum sequatur, ver. 8, *et sic fecerunt filii Israel*, liquet primâ in concione Josue bajulos sic fuisse primum allocutum, ut ad populum etiam universum sermonem haberet, et quidem jam inde a versu 6 ubi Josue sic loquitur, *eo ut sit signum*, בְּקִינֹכָה, *apud vos*, quæ conveniunt in Israelitis universos. Nec probabilem causam attulit Masius, cur de monumento in *Galgala* erecto bis narretur, in quem finem fuerit positum; de eo, quod medio in Jordane, ne semel quidem.

Horsley and Rosenmüller consider this verse to be an interpolation.

Horsley.—See notes on verse 20.

Rosen.—9 *Et duodecim lapides statuit Josua in medio Jordanis, sub eo loco, quo stabant pedes sacerdotum portantium arcam fœderis*. Eos lapides alios fuisse ab iis, de quibus versu antecedente sermo erat, docet res ipsa. Absonum enim fuisset, si lapides e Jordanis alveo deportatos ad locum quo pernocabant, retro portassent, ut iis in Jordanis alveo monumentum erigerent. Quod quum intelligeret Græcus Alexandrinus interpres, Hebræa sic reddidit: *ἔστηκε δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους*. Quod sequutus Latinus Vulgatus: *alios quoque duodecim lapides posuit Josua*. Ita duo monumenta posita essent; alterum in Jordanis alveo, alterum Gilgale. Idem statuit Van Herwerden in *Disputat. de libro Josuæ*, p. 29. Sed mirandum est, Virum Doctissimum nihil difficultatis deprehendisse in eo quod medio in amne dicitur positum congestis lapidibus monumentum, quod fluctuantibus undis vix paucos dies resistere potuit. Haud desunt quidem monumenta in stagnante aqua posita, quale est illud, quod in memoriam victoriæ de classe Turcica apud Tschesme anno 1772 a principe Orlovio reportatæ, in horto imperiali Sarscoe-Selo prope Petropolim Catharina II. imperatrix in lacu seu piscina exstrui curavit, quodque exhibet columnam navalem rostris navium ornatam. Sed in aquis fluminis, quale est Jordanes, cujus fluctus singulis æstatibus, liquescente Libani nive, vehementiore impetu volvuntur, monumentum erigere, vix cuiquam in mentem venisse credibile est. Præterea monumentum, quod nonnisi duodecim lapidibus, a totidem viris allatis constaret, supra undas haudquaquam eminisset. Masius quidem, ut iis quæ hoc loco narratur fidem faciat, arcam non intra fluvii alveum, sed in extrema ejus ora institisse perhibet, et

in ea extremitate, quæ raro, nisi inundante fluvio aqua obruitur, posita saxa illa plurima anni parte adspectabilia fuisse censet. Sed quum arca, ex nostri quidem scriptoris sententia, eo fine in fluminis alveo constituta esset, ut aquas deorsum fluentes reprimeret (vid. not. ad iii. 16); sacerdotes illam bajulantes non in alvei ora, sed intra illud constituisse necesse est. Præterea est aliud, quod omnem hanc narrationem attente legenti et perpendenti mirum esse oportet, de quo monuit J. J. Bellermann in Progr. quod inscribitur: *de duodecim lapidibus in Jordanis alveo erectis ad Jos. iv. 9, Erford. 1795.* Auctori, inquit, libri Josuæ solenne est, non tantum facta, sed et Dei præcepta de peragendis narrare. Quamobrem Dei mandatum de lapidibus e Jordane deportandis et Gilgalis ponendis vs. 3 alligavit. De extruendis vero cippis in alveo Jordanis nullum commemoratur jussum; quod eo magis mirandum est, quo insolentius et monstrosius consilium monumenti in torrente, æternæ memoriæ causa, collocandi videri debet. Rei minus miræ, i. e., elevandorum lapidum Gilgalensium e Jordane deportatorum jussum divinum *ter* commemorat copiosius libri auctor, vs. 3, 8, 10; quid est causæ, cur mandatum negotii mirabilioris, et maxime extraordinarii ne verbo quidem indiguitavit? In toto capite quarto de *uno tantum monumento*, Gilgale posito, est sermo, si discesserimus a versu nono. Nexus, ratio et consilium unum tantum monumentum postulanti. Quæ quum ita sint, pronum est conjicere, hunc versum esse spurium, quam suspicionem confirmat Arabicus interpres, qui, ut ad versum 8 notavimus, priorem hujus versus partem non expressit. Quum tamen omnes, quotquot hodie exstant, codices hunc versum ita exhibeant, quemadmodum in Bibliis nostris, quæ typis sunt descripta, legitur, omnes quoque veteres interpretes, præter Arabem, illum integrum reddant; quas in illo observavimus difficultates, Bellermannus mallet idonea interpretatione, quam cultro critico audacius adhibere tollere. In hunc vero modum versum censet interpretandum: *erexit itaque Josua duodecim illos lapides, in Jordane sublato eo ipso in loco, quo sacerdotes arcam bajulantes steterant.* In qua interpretatione præeuntem habet Syrum, qui primam versus partem sic transtulit:

וְהָיָה כִּי יֵצֵא יְהוָה מִן הַיַּרְדֵּן בְּיָמֵי יוֹשֻׁעַ וְיָצְאוּ הַכֹּהֲנִים

וְהָיָה כִּי יֵצֵא יְהוָה מִן הַיַּרְדֵּן בְּיָמֵי יוֹשֻׁעַ וְיָצְאוּ הַכֹּהֲנִים

quos sumserunt e medio Jordanis sub pedibus sacerdotum, cet. Verum etsi ellipsis vocum וְיָצְאוּ הַכֹּהֲנִים ante וְיָצְאוּ הַכֹּהֲנִים, quæ in hac interpretatione statuitur, parum haberet difficultatis, tamen scriptor, si illum sensum exprimere voluisset, non indefinite וְיָצְאוּ הַכֹּהֲנִים, sed definite וְיָצְאוּ הַכֹּהֲנִים הָאֵלֶּה, ut infra vs. 20, scribere debuisset. Quod quum Bellermann videatur ipse intellexisse; aliam proponit hunc versum interpretandi rationem, quam priori præferendam ait. Est illa talis: quos duodecim lapides *deportari jusserat* Josua e Jordane, et quidem ex eo loco, quo sacerdotes steterant, in illam regionem Gilgalensem, in qua erigebantur." וְיָצְאוּ הַכֹּהֲנִים proprie: *surgere fecit*, hinc *elevare, sustollere, auferre*, existimat et *deportari jussit* denotare posse. Sed vere monuit Maurer, quum in hac narratione de *tollendis auferendisque* lapidibus verba וְיָצְאוּ vs. 3, 8, וְיָצְאוּ vs. 5, et וְיָצְאוּ vs. 20 adhibeantur, וְיָצְאוּ vero constanter *erigendi* significatu usurpetur; id verbum nec hoc loco aliter capiendum esse. Nihil igitur restat, nisi ut hunc versum reliquæ narrationi insertum esse statuamus ab homine quodam superiore, qui rei convenienter judicaret, si et ille locus, in quo insistsens arca inundantem rapidumque amnem sua præsentia interruptit, quodam monumento designaretur, nec tamen perperderet, ejusmodi monumentum medio in amne haud diu stare posse. Accedit, quod narrationis cursus versu nono interruptitur, quo eliso ille facilius procedit. וְיָצְאוּ הַכֹּהֲנִים עַד הַיּוֹם, *Erantque ibi usque ad hunc diem.* Ex hisce verbis, quæ sæpius redeunt, veluti vii. 26; ix. 27; xiv. 14; xv. 63; xvi. 10, recte collegit Abarbenel, a Josua hunc librum non esse scriptum.

Ver. 10—19.

וְהָיָה כִּי יֵצֵא יְהוָה מִן הַיַּרְדֵּן בְּיָמֵי יוֹשֻׁעַ וְיָצְאוּ הַכֹּהֲנִים
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אֲלֵיהֶם מִשָּׁח : 13 פָּאָרְצִים אֵלָּה
 חֲלוּצֵי הַצָּבָא עָבְדוּ לִפְנֵי יְהוָה
 לַמַּלְחָמָה אֶל עֲרֹבוֹת יְרִיחוֹ : 14 בָּיּוֹם
 הַהוּא גָּדַל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי
 כָּל־יִשְׂרָאֵל וַיִּרְאֵהוּ אֹהֶל פָּאָרְצִים יִרְמָה אֶת־
 מִשָּׁח כָּל־יָמֵי חַיָּו : 15 וַיֹּאמֶר יְהוָה
 אֶל־יְהוֹשֻׁעַ לֵאמֹר : 16 צִוָּה אֶת־
 הַכֹּהֲנִים נִשְׂאִי אֲרוֹן הָעֵדֻת וַיֵּצְאוּ
 מִן־הַיַּרְדֵּן : 17 וַיָּצֵו יְהוֹשֻׁעַ אֶת־
 הַכֹּהֲנִים לֵאמֹר עֲלוּ מִן־הַיַּרְדֵּן :
 18 וַיְחִי פְעֻלּוֹת הַכֹּהֲנִים נִשְׂאִי אֲרוֹן
 בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן בְּתֹקֵם בַּפּוֹת
 רַגְלֵי הַכֹּהֲנִים אֶל הַחֲרָבָה וַיִּשְׁבּוּ מִן־
 הַיַּרְדֵּן לַמְּקוֹמָם וַיִּגְלֹךְ כַּתְּבוֹל־שִׁלְשׁוֹם
 עַל־כָּל־גְּדוֹדָיו : 19 וְהָעָם עָלָה מִן־
 הַיַּרְדֵּן בַּעֲשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנּוּ
 בְּגִלְגָּל בִּקְצֵה מִדְּבַר יְרִיחוֹ :

v. 18. ὡς ἦν

10 εἰστήκεισαν δὲ οἱ ἱερεῖς οἱ αἰρόντες τὴν
 κιβωτὸν τῆς διαθήκης ἐν τῇ Ἰορδάνῃ, ὥς οὐ
 συνετέλεσεν Ἰησοῦς πάντα ἃ ἐνετείλατο Κύριος
 ἀναγγεῖλαι τῷ λαῷ· καὶ ἔσπευσεν ὁ λαὸς, καὶ
 διέβησαν. 11 καὶ ἐγένετο ὡς συνετέλεσε πᾶς
 ὁ λαὸς διαβῆναι, καὶ διέβη ἡ κιβωτὸς τῆς δια-
 θήκης Κυρίου, καὶ οἱ λίθοι ἔμπροσθεν αὐτῶν.
 12 καὶ διέβησαν οἱ υἱοὶ Ῥουβὴν, καὶ οἱ υἱοὶ
 Γάδ, καὶ οἱ ἡμίσεις φυλῆς Μανασσὴ διεσκευ-
 ασμένους ἔμπροσθεν τῶν υἱῶν Ἰσραὴλ, καθάπερ
 ἐνετείλατο αὐτοῖς Μωυσῆς. 13 τετρακισμύριοι
 εὗζωνοι εἰς μάχην διέβησαν ἐναντίον Κυρίου
 εἰς πόλεμον πρὸς τὴν Ἱερικῶ πόλιν. 14 Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ ἠύξησε Κύριος τὸν Ἰησοῦν
 ἐναντίον τοῦ παντὸς γένους Ἰσραὴλ, καὶ ἐφο-
 βούντο αὐτὸν, ὥσπερ Μωυσῆν, ὅσον χρόνον
 ἔστη. 15 καὶ εἶπε Κύριος τῷ Ἰησοῖ, λέγων,
 16 Ἐντειλαὶ τοῖς ἱερεῦσι τοῖς αἰρόνσι τὴν
 κιβωτὸν τῆς διαθήκης τοῦ μαρτυρίου Κυρίου,
 ἐκβῆναι ἐκ τοῦ Ἰορδάνου. 17 καὶ ἐνετείλατο
 Ἰησοῦς τοῖς ἱερεῦσι, λέγων, Ἐκβητε ἐκ τοῦ
 Ἰορδάνου. 18 καὶ ἐγένετο ὡς ἐξέβησαν οἱ
 ἱερεῖς οἱ αἰρόντες τὴν κιβωτὸν τῆς διαθήκης
 Κυρίου ἐκ τοῦ Ἰορδάνου, καὶ ἔθηκαν τοὺς
 πόδας ἐπὶ τῆς γῆς, ὥρμησε τὸ ὕδωρ τοῦ Ἰορ-
 δάνου κατὰ χώραν, καὶ ἐπορεύετο καθὰ χθὲς
 καὶ τρίτην ἡμέραν δι' ὅλης τῆς κρηπίδος.
 19 καὶ ὁ λαὸς ἀνέβη ἐκ τοῦ Ἰορδάνου δεκάτῃ
 τοῦ μηνὸς τοῦ πρώτου· καὶ κατεστρατοπέδευσαν
 οἱ υἱοὶ Ἰσραὴλ ἐν Γαλγαλοῖς κατὰ μέρος τὸ
 πρὸς ἡλίου ἀνατολὰς ἀπὸ τῆς Ἱερικῶ.

VOL. II.

Au. Ver.—10 For the priests which bare
 the ark stood in the midst of Jordan, until
 every thing was finished that the LORD com-
 manded Joshua to speak unto the people,
 according to all that Moses commanded
 Joshua: and the people hastened and passed
 over.

11 And it came to pass, when all the
 people were clean passed over, that the ark
 of the LORD passed over, and the priests, in
 the presence of the people.

12 And the children of Reuben, and the
 children of Gad, and half the tribe of
 Manasseh, passed over armed before the
 children of Israel, as Moses spake unto
 them:

13 About forty thousand prepared for
 war passed over before the LORD unto battle,
 to the plains of Jericho.

14 On that day the LORD magnified
 Joshua in the sight of all Israel; and they
 feared him, as they feared Moses, all the
 days of his life.

15 And the LORD spake unto Joshua,
 saying,

16 Command the priests that bear the
 ark of the testimony, that they come up out
 of Jordan,

17 Joshua therefore commanded the
 priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests
 that bare the ark of the covenant of the
 LORD were come up out of the midst of
 Jordan, and the soles of the priests' feet
 were lifted up [Heb., plucked up] unto the
 dry land, that the waters of Jordan returned
 unto their place, and flowed [Heb., went]
 over all his banks, as they did before.

19 And the people came up out of Jordan
 on the tenth day of the first month, and
 encamped in Gilgal, in the east border of
 Jericho.

Houb.—10 Sacerdotes igitur, qui arcam
 gestabant, medio in Jordane constiterunt,
 donec omnia completa essent quæ, ut fierent,
 Dominus Josue mandarat. Interdè populus
 Jordanem celeriter trajiciebat. 15 Dominus
 autem Josue sic locutus est. 16 Mandatum
 fac sacerdotibus, qui arcam testimoniis sup-
 portant, ut Jordane egrediantur. 17 Josue man-
 datum fecit, ut sacerdotes Jordane egredierentur.
 18 Et, quo tempore sacerdotes, qui arcam fœ-
 deris Domini, portabant, Jordanis alveo dis-
 cesserunt, pedemque in sicco posuerunt, aquæ
 regressæ sunt in locum suum, et plenæ, ut
 antea, ripis defluerunt. 14 Itaque illo die

2

Dominus dedit gloriam Josue in oculis omnis Israel, qui eum reveriti sunt, quomodo Mosen, cum viveret, reverebantur. 11 *Postquam omnis populus transisset, transiit etiam arca Domini, et antegressi sunt populum sacerdotes.* 12 *Tum filii Ruben et Gad dimidiaque Manasse tribus iter fecerunt armati in primâ acie filiorum Israel, ut eis præceperat Moyses.* 13 *Illi erant circiter quadraginta millia, et ante Dominum ierunt ad pugnam parati usque ad locos Jericho campestris.* 19 *Populus autem Jordane discessit, &c.*

10 *Sacerdotes igitur...* Hujus versûs pars prior constat iisdem ferè verbis, quibus pars prior versûs 17 capitis superioris. Enimvero nunc resumitur narratio transitûs Jordanis, quam suspenderant mandata Josue de monumentis erigendis, ab eodem versu 17 usque ad hunc versum 10 et sequente versu continuatur narratio, in exitu populi et arcæ ex alveo Jordanis.

11 *וַיַּעֲבֹד יְהוָה אֱלֹהֵי יִשְׂרָאֵל, transiit arca Domini (et sacerdotes ante populum).* Nunc narratur transisse arcam, sive, exisse ex Jordane, ut antegrederetur populum, qui Jordanem jam trajecerat. Infra ver. 16 et 17 jubet Josuæ, Dei ex mandato, ut sacerdotes ex Jordane ascendant. Sed cadere in sacrum scriptorem non potuit, ut narraret mandatum aliquod, quod fieret, fuisse a Deo datum, postquam jam narrasset, idem, quanquam Deo non mandante, fuisse antea factum. Recte igitur statuebat Edm. Calmet, versûs 15, 16, 17, et 18 ante versûs 13 et 14 fuisse collocandos; ut postquam populos (ver. 11) Jordanem trajecit, tam sacerdotes jubeantur (ver. 15, 16, et 17) Jordanem relinquere; deinde narretur (ver. 18) ut aquæ Jordanis in alveum siccum redierint; postea (ver. 14) ut Dominus his miraculis magnam gloriam Josuæ fecerit; denique (ver. 11) ut arca populum anteiverit; et ut filii Reuben et Gad (ver. 12 et 13) ante arcam armati processerint; ut notetur denique (ver. 19 et 20) quo mense et quo die Israelitæ Jordanem trajecerint, et ut postea lapides duodecim in Galgala erecti fuerint. Perturbationes ordinis tales dissimulant sacri interpretes; seu nimium confidunt Judæis librariis, seu res tractatas non satis attendunt; sive denique, ordinem, quem vident fuisse perturbatum, quomodo restituant, non multum curant.

Dathe suppones the Com. 15, 16, 17, are repeated according to the ancient manner of narration, on account of the remark which follows.—*Booth.*

For the priests commanded.

Ged., Booth.—Now the priests—had commanded.

The ark.

Ged.—The ark of the covenant of the Lord [LXX].

According to all that Moses commanded Joshua.

Houb., Ged., and Booth. reject this clause as an interpolation. "We nowhere read that Moses gave Joshua a charge respecting the passage of the Jordan; or concerning the taking from its bed twelve stones, as a monument to perpetuate the miracle wrought." —*Booth.*

Houb.—10 *Juxta omnia, quæ præceperat Moyses Josue.* Hæc verba præposterè veniunt, postquam hæc antecesserunt, *juxta hæc quæ præceperat Dominus Josue.* Itaque etiam hæc non legebant Græci Intt. nec sunt legenda. Nihil enim Moyses præcepisse legitur de iis, quæ hoc capite narrantur.

Rosen.—*Sacerdotes autem ferentes arcam stantes erant in medio alveo Jordanis usque ad absolvere, i. e., donec perfectum fuisset omne verbum, i. e., quicquid Jova jussisset Josuam populo edicere, secundum omne quod mandaverat Moyses Josuæ, i. e., sicut Moses nomine Jovæ hoc officio injunxerat Josuæ, ut is ediceret populo, quicquid Deus præcepturus esset. Præceperat enim Moses Josuæ, ut Dei mandata in ducendo populo sequeretur Num. xxvii. 21. Alii explicationem petunt e versu 12, in quo refertur exsequitio mandati quod Num. xxxii. 28 legitur. Sane hæc non ad peculiare aliquod præceptum, quod Moses de erigendo monumento Josuæ dederit, ut quidam volunt, sunt referenda.*

12 *Armed.* See notes on i. 14, and on Exod. xiii. 18.

Rosen.—*Et transierunt filii Ruben, et filii Gad, et dimidia pars tribus Menasse strenui ante filios Israel reliquos.* De voce *וְהַיָּוֹדָעִים* vid. not. ad i. 14. *Quemadmodum dixerat ad eos, iis præceperat Moses, Num. xxxii. 20, 29.*

13 *Before the Lord.*

Pool.—Either, 1. Before the ark [so Patrick], by which they, as well as the rest, passed when they went over Jordan. Or, 2. In the presence of God, who diligently observed whether they would keep their promise and covenant made with their brethren, or not.

Rosen.—13 *Circa quadraginta millia ac-*

eiuncti ad militiam. Processerunt coram Jova ad bellum, s. pugnam. Coram Jova, quem area representabat, quæ erat præsentis numinis quasi signum. Sed Masius hanc formulam hic eo sensu capit, quo Genes. x. 9. וְיָדָהּ זָרָד לְקַיִל, validus venator coram Jova dicitur præstans, excellens venator, ita ut hic insignis præstantia roboris et militaris alacritatis illorum sociorum commendetur. Aut, addit, si id malis, ut spectabilis ordo aciesque instructissima, qua illi procedebant, notetur. Quod Vulgatus sensisse videtur, qui sic transtulit: per turmas et cuneos.

Ged.—14 On that day, the Lord so magnified Joshua, in the sight of all the Israelites that they revered him, as they had revered Moses, all the days of his life. 15 For when the Lord spoke to Joshua, saying: 16 "Command the priests, who carry the testimonial-ark, to come up out of the Jordan;" 17 and when Joshua gave that command to the priests, saying: 18 "Come up out of the Jordan:" as soon as the priests, who carried the ark of the covenant of the Lord, were come out of the Jordan, and the soles of their feet had reached the dry land, the waters of the Jordan returned into their own place, and overflowed, as before, all its banks!

Rosen.—*Die illo magnificavit Jova Josuam in oculis omnis Israelis.* וַיִּגְדַּל, *Et timuerunt, reveriti sunt eum, paruerunt ei ut imperatori a Deo constituto.*

15 Hæc quatuor deinceps versibus 13—18 explicatius narratur quod vs. 11 (inchoatum fuerat.) Non est igitur, cur cum Meyero et Paulo statuamus, quæ vs. 15—17 habentur, desumpta esse ex alio monumento quam eo ex quo vs. 11—14 sint hausta. Quoniam autem illustrat miraculum, quod Josuæ jussu sacerdotes, ut ante ingressi in aquas subito eas divisere, ita egressi rursus committunt, similiter atque in tractu sinus Arabici Moses suâ virgâ ut aquas ante diduxerat, ita eâdem, cum vellet, denuo conjungebat; ideo vocis וַיִּחַד copula interpretanda est per conjunctionem causalem: *dixerat enim.* Indicatur, quemadmodum Moses ita et Josuam omnia divino jussu suscepisse, ac proinde ipsum omnes ut Dei administrum reveriti esse.

Houb.—18 וַיִּגְדַּל, *cum ascenderet male Masora* וַיִּגְדַּל, *lege* וַיִּגְדַּל, *tanquam* וַיִּגְדַּל, *cum litterâ ו in mendo esset. Non semel accidit, ut Scripturæ Keriôth, ibi ad marginem notentur, ubi tam benè legitur* וַיִּגְדַּל

Cetib quam וַיִּגְדַּל Keri sed hæc notabant codicum emendatores, qui unum codicem præ ceteris præcipuum habebant, ad quem cæteros omnes exigi vellent.

Rosen.—Pro וַיִּגְדַּל ad marginem legendum præcipitur וַיִּגְדַּל (per Caph), nullo sensus discrimine. Cf. de ו and ו infinitivis præmissis ad tempus, intra quod aliquid sit, significandum not. ad iii. 3.

Ver. 21.

Au. Ver.—21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come [Heb., to-morrow], saying, What mean these stones?

Their fathers. So the Heb.

Ged., Booth.—You [LXX, Syr., Arab.].

CHAP. V. 1.

וַיְהִי כַשְׁמֶעַ פְּלִמְלֵי הָאֹמִי אֲשֶׁר
בְּעֶבֶר חִירָדוֹן יָמָה וְכָל-מַלְכֵי הַכְּנַעֲנִי
אֶתְּרָם עַל-יְהִיָּם אֶת אֲשֶׁר-חָזְקוּ יְהִיָּה
אֶתְּרָם חִירָדוֹן מִפְּנֵי בְּנֵי-יִשְׂרָאֵל עַד
עֲבָרָם וַיִּמָּס לָבָם וְלֹא-הָיָה בָּם עוֹד
רֹחַם מִפְּנֵי בְּנֵי-יִשְׂרָאֵל :
כֵּן הָיָה

καὶ ἐγένετο ὡς ἤκουσαν οἱ βασιλεῖς τῶν Ἀμορραίων οἱ ἦσαν πέραν τοῦ Ἰορδάνου, καὶ οἱ βασιλεῖς τῆς Φονίκης οἱ παρὰ τὴν θάλασσαν, ὅτι ἀπεξήρανε κύριος ὁ θεὸς τὸν Ἰορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν υἱῶν Ἰσραὴλ ἐν τῷ διαβαίνειν αὐτοὺς, καὶ ἐτάκῃσαν αὐτῶν αἱ διάνοιαι καὶ κατεπλάγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ.

Au. Ver.—1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

Until we were passed over.

Masius, Houb., Horsley, Ged., Booth.—Until they were passed over.

Ken.—On these words Dr. Wall remarks thus. "If the word (*we*) be a right reading; this must have been written by Joshua, or some one present at the passing. But as the writer never speaks in the first person,

but at this place in Hebrew, and not at all in the Greek or Vulg., the reading in them seems more probable—till *they* were passed over. So, ver. 6; where Eng. is that he would give *us*, Vulg., is *them*, and the Greek reads, *their fathers*." It must be added, that the preceding correction of *we were passed* to *they were passed* is confirmed by twenty-seven Hebrew copies.

Rosen.—*Donec transiissemus.* פְּרָצְנוּ אֶת הַיַּרְדֵּן וְעָבְרוּ, *donec transiissemus*, quod de Israelitis in tertia persona loquitur. Sed est nihil hujusmodi personarum mistione apud Hebræos frequentius. Sic infra vs. 6: *juravit Jova patribus eorum dare nobis.* Et Ps. lxvi. 6, ubi de hoc Jordanis tractu: *transierunt fluvium pedibus*, non tranatarunt, וְעָבְרוּ בַּיַּרְדֵּן, *tunc lætati sumus eo*; cf. not. ad eum loc.

Their heart melted.

Bp. Patrick.—*That their heart melted.*] They quite lost their courage; which began to fail them before, as we read ch. ii. ver. 11. Or, as the LXX expound it, "their understanding failed them;" and they were in such a consternation, that none knew what to advise for their safety.

Rosen.—*Tum liquefactum est cor eorum, nec erat in iis adhuc spiritus propter filios Israel.* Corde hic significatur animi fortitudo et constantia, spiritu vero animi illa vis, qua sapimus, et quid agendum, quid omittendum sit, dispicimus et deliberamus, quam Græcus Alexandrinus hic nominat φρόνησιν, *prudentiam*.

Ver. 2.

בָּצַעַת הָיָה אֶמְרָ יְהוָה אֱלֹהֵינוּשָׁע
עָשָׂה לָהּ חֲרֻכּוֹת צְרִים וְשָׂבַע כָּל אֶת-
בְּנֵי־יִשְׂרָאֵל שָׁקִית :

ὑπὸ δὲ τούτων τὸν καιρὸν εἶπε κύριος τῷ Ἰησοῦ. ποιήσον σεαυτῷ μαχαίρας πετρίνας ἐκ πέτρας ἀκροτόμου, καὶ καθίσας περίτεμε τοὺς υἱοὺς Ἰσραὴλ ἐκ δευτέρου.

Au. Ver.—2 At that time the Lord said unto Joshua, Make thee sharp knives [or, knives of flints], and circumcise again the children of Israel the second time.

Sharp knives.

Bp. Patrick and others.—Knives of flint.

Houb.—Cultros lapideos.

Pool.—*Make thee sharp knives*; or, *prepare*, or *make ready*, as this word is sometimes used. As it was not necessary for those who had such knives already to make

others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. They are called in Hebrew *knives of flints*, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an *ink-horn* which is made of silver, because those utensils are commonly made of horn.

Gesen.—צָר m. (r. צָר i. 3) plur. צָרִים, once צָרָה Job xxviii. 10. 1. a rock. 2. edge, see the root no. 3 a [Rt. צָר 3. to cut, to carve: a) pp. by pressing upon with a knife, comp. צָד, no. 1, 2. Hence צָר edge, sharp rock]. Ps. lxxxix. 44 צָר וְחָץ, edge of the sword; according to which analogy Josh. v. 2, 3, צָרִים וְחָצֵה are sharp knives; comp. צָר Ex. iv. 25, and so Targ. But Sept., Vulg., Syr., Arab. understand knives of stone (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. ii. 86, Plin. xxxv. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. xxiv. 30, ἐκεῖ ἔθηκαν μετ' αὐτοῦ εἰς τὸ μνημα εἰς δὲ ἔθαψαν αὐτὸν [Joshua] ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.

Rosen.—*Fac, para tibi cultros petrarum, s. silicum, i. e., saxeos.* Nomen צָר in universum quodvis instrumentum, quo secatur, sive ex ferro sit, sive ex lapide acuto, denotat. צָרִים interpretum plures acierum reddunt, ut cultri acierum sint acuti. Ita Chaldaeus: אֶמְרָתִי יְהוָה. Sane nomen צָר Ps. lxxxix. 44 non est dubium aciem denotare (cf. Arabicum سحر, dissecuit;) dicitur enim ibi: וְעָבְרוּ צָר וְחָץ, etiam retrorsum vertis aciem gladii ejus. Sed ut Josuæ precipiatur acutos adhibere cultellos, minime erat necesse. Recte igitur veteres interpretes, præter Chaldaeum, צָרִים, lapi- dum significatu ceperunt, quem צָר obtinere Jesaj. viii. 14; Job xxii. 24 (cf. Arabicum ظر, lapis, peculiariter acutus, cultri instar), et cultros lapideos interpretati sunt.

Græcus Alexandrinus: *μαχαίρας ἐκ πέτρας ἀκρορῶντος, cultros de petra acutos*, ut vetus Itala reddidit; Vulgatus: *cultros lapideos*; Syrus: *cultrum siliceum*. Arabs: *cultros ex lapide duro solido*. *Silice* acuto, צר dicto, usa est et Zippora, Mosis uxor, ad circumcidendum filium suum, Exod. iv. 25, ad quem loc. cf. not. ubi plura de cultris lapideis attulimus. Vid. et *das alte u neue Morgenland*, p. i., p. 268. Quod vero et postquam cultri ferrei et chalybei in usu essent, ad circumcidendum lapidei cultri adhiberentur, causa erat hæc, ut in ritu religioso mos a majoribus observatus retineretur. Unde et Alnajah, gens Æthiopum, cultris lapideis circumcisionem peragit, referente Ludolfo *Histor. Æthiop.*, l. iii., cap. i., § 21. Cf. Autenrieth *Abhandlung über den Ursprung der Beschneidung* (Tübing. 1829), p. 48.

Circumcise again.

Pool.—He calleth this a *second circumcison*, not as if these same persons had been circumcised once before, either by Joshua, or by any other, for the contrary is affirmed below, ver. 7; but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a *second time*, in relation to some former time wherein they were circumcised; either, 1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues, and the grievous confusion and consternation of the Egyptians, they might easily find opportunity to do. Or, 2. At Sinai [so Bp. Patrick], when they received the passover, Numb. ix. 5, which no uncircumcised person might do, Exod. xii. 48; and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they who peradventure might come out of Egypt in their uncircumcision, were now circumcised. *Object.* 1. *All that came out of Egypt were circumcised*, ver. 5. *Ans.* 1. This may be true, but he doth not say when and where they were circumcised; nor doth he deny that this was done to some of them, either in time of the plagues in Egypt, or at Sinai. 2. *All is* very oft used of the greatest part, as is confessed. *Object.* 2. *All the*

people that were born in the wilderness were not circumcised, ver. 5. *Ans.* 1. Understand this also of the greatest part. 2. This is limited to them that were born *by the way*, as it is said there, and emphatically repeated, ver. 7, i. e., in their journeys and travelings; which insinuates the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the passover, it is likely they would improve it also to the circumcision of their children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that Moses would neglect. *Object.* 3. *They are said to have remained uncircumcised forty whole years in the wilderness*, ver. 6. *Ans.* i. e., For almost forty years; as the same phrase is used Numb. xiv. 33, 34; xxxii. 13, when there was above one year of that number past and gone. Or, 3. In Abraham [so Rosen.]; and so the sense may be, The first circumcision conferred upon Abraham, and continued in his posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my covenant with you is in a manner wholly lost, and therefore it is but fit and necessary to have this long-interrupted practice of circumcision revived, and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

Rosen.—*Et redi circumcide*, iterum circumcide *filios Israelis secunda vice*. Quorum verborum sensus non est hic, circumcendos iterum esse eos, qui jam circumcisi essent, quod rei natura non patitur; sed, uti e versu 5 patet, hoc sibi volunt illa verba, circumcicidendi ritum, in longo per desertum itinere intermissum, instaurandum esse. Igitur *circumcide secunda vice* perinde est ac si diceret: *secunda vice incipito circumcidere*; primum enim circumcisionis initium ab Abrahamo factum est. Præterea id facere hic dicitur Josua, quod ab aliis curavit fieri; neque enim ipse tanti populi masculos omnes incircumcisos potuit circumcidere. Duorum imperativorum ושב פל prior adverbii vim habet, *denuo, iterum*; ut omnino verbum

בשׁ, *redire* in omnibus modis et temporibus adverbii illius vicem obtinere constat; vid. Gesenii *Lehrgeb.*, p. 823. Imperativum posteriorem, בל, formā apocopatā toni acuendi causa positum esse, Maurer verisimile reddit aliis locis, quibus itidem duorum imperativorum posterior formā apocopatā ponitur, ut Mich. iv. 10. דלִּי בָנִי, *parturi et enilere*, et Exod. iv. 19. שׁב־נָךְ, *i redi*. שׁוּבָה, *secunda vice* hic redundat, ut Jesaj. xi. 11. יִשָּׁחֵק אֶת־יָדָיו, *addet Dominus secunda vice manum suam*. Loco verborum Hebraicorum בל Græcus Alexandrinus dedit hæc: καὶ καθίσας περὶρεμε, *et sedens circumcide*, ac si שׁב־נָךְ legisset.

Ver. 6.

Au. Ver.—6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

Us.

Houb., Ged., Booth.—Them [Syr., Arab., some copies of LXX, and eleven MSS.]. Melius דלִּי, *illis*, ut Syrus Interpres דלִּי, *ipsis*. Nam in persona tertia insistit tota hujus loci series.—*Houb.*

Rosen.—Loco בל codices nonnulli legunt דלִּי, *dare iis*, quod et Chaldæus, Syrus et Arabs expresserunt. Sed vulgare בל est rei convenientius. *Promiserat enim Deus majoribus Hebræorum, se eorum posteris terram Cananæam daturum esse: quare Noster recte scripsit: dare nobis.*

Ver. 9.

וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם בָּלִיתִי
אֶת־הָרֶפֶת מִצְרַיִם מִעַלְיָהֶם וַיִּהְיֶה שֵׁם
הַמָּקוֹם הַהוּא בָּלָזַל עַד הַיּוֹם הַזֶּה :

καὶ εἶπε κύριος τῷ Ἰησοὶ νύφ Ναυῆ. ἐν τῇ
σήμερον ἡμέρᾳ ἀφείλον τὸν οὐνειδισμὸν Αἰγύπτου
ἀφ' ὑμῶν. καὶ ἐκάλεσε τὸ ὄνομα τοῦ
τόπου ἐκεῖνου, Γάλγαλα.

Au. Ver.—9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal [*that is*, rolling] unto this day.

Pool.—*The reproach of Egypt*, i. e., uncircumcision. Although this was a reproach

common to most nations of the world, yet it is particularly called *the reproach of Egypt*; either, 1. Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from Exod. ii. 6, where they knew the child to be an Hebrew by this mark. Or, 2. Because they came out of Egypt, and were esteemed to be a sort of Egyptians, Numb. xxii. 5, which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or, 3. Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness.

Bp. Patrick.—It is commonly thought, that by *the reproach of Egypt* is meant nothing else but uncircumcision, with which the Israelites always reproached other people, particularly the Egyptians, among whom they had long dwelt, and with whom they were best acquainted. But our learned Dr. Spencer thinks “the reproach of Egypt” is the slavery to which they had been there long subject, but now were fully declared a free people by receiving the mark of the seed of Abraham, and made heirs of the promised land. This he very often repeats, lib. i. De Leg. Hebr. Ritual., cap. iv., pp. 44, 51, 55.

Rosen.—9 *Hodie devolvi probrum Ægypti a vobis. Opprobrium alicujus* tum active, tum passive dicitur, id est, tum ejus, qui alteri facit convitium, tum ejus, qui patitur. Hoc loco non dubium, quin active dicatur, ut Ezech. xvi. 57. הָרָעָה בְּנִלְוָתָם, *opprobrium filiarum Aram* est illud, quo Aramæi Hebræos affecerunt. Vid. et Ezech. xxxvi. 15; Ps. xxxix. 9. Quum Ægypti ipsi circumcisi essent (vid. ad Genes. xvii. 10); ceteras gentes vocabant *incircumcisas*, per contentum, præputiumque iis instar probri objiciebant, ut postea fecerunt Judæi erga alias gentes. Igitur *probrum Ægypti* est illud quod tanquam probrosum quid Ægypti aliis objiciebant, id est, hoc quidem loco, præputium. *Devolvere* est amovere, auferre, ut Catullus lxiii. 5, in re simili, ubi de Atide: *devolvit*, abstulit *lenta acuto sibi pondera* (i. e., testiculos) *silice*. Quod Ægypti Hebræis præputium probro darent, C. Ch. de Flatt in Additamentis ad Auten-

riethii Commentationem supra ad vs. 2, laudatam (p. 58), in eo positum existimat, quod eos militiae ineptos esse significarent; fuisse enim circumcisionem apud Ægyptios ordinis militaris insigne, ostendisse Autenriethum, p. 31, Deumque dicentem, se probrum Ægyptiorum ab Hebræis amoviasse, hoc voluisse: ego eo quod vos circumcisione meos milites consecravi, liberavi vos a probro, quod Ægyptii vobis impingunt, vos belli militiam non sustinere. Verum circumcisionem fuisse apud Ægyptios ordinis militaris insigne, Autenrieth nullo solido argumento probavit. Nec veterum ullus id tradidit. Sed circumcisionem apud Ægyptios fuisse ritum religiosum, signum et veluti tesseram singularis in religione puritatis et castimonie, unde ad circumcisionem tenebantur sacerdotes mysteriis religiosis initiandi, quem ritum tamen et alii observarunt, ostendit P. E. Jablonki in *Panth. Ægypt. Prolegom.* p. xiv. seqq. *הקדש*, *Et vocavit Josua*, aut: *vocans*, i. e., vocabatur (ut Genes. xi. 9; xvi. 14, cf. Gesenii *Lehrgeb.*, p. 791, 3 a) *nomen loci illius Gilgal*, i. e., amotio, *usque ad hunc diem*, i. e., retinuit nomen hoc usque ad tempus, quo hic liber scriptus est.

Ver. 10.

Au. Ver.—10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

The month.

Ged.—*The first* [fifty-four Heb. and eight Chald. MSS.] *month*, i. e., Nisan. Comp. Exod. xii. 6.

Ver. 11, 12.

11 וַיֹּאמְרוּ מַעֲבָדֵי הָאֱלֹהִים מַחֲרִית

תִּפְסַח מִצֹּת וְהָלַכְנוּ בַּעֲצָם הַיּוֹם הַזֶּה :
12 וַיִּשְׁלַח הָאֱלֹהִים מַחֲרִית בְּאֶמְלֵם מַעֲבָדֵי
הָאֱלֹהִים וְגו'.

11 καὶ ἐφάγουν ἀπὸ τοῦ σίτου τῆς γῆς ἄλυσμα καὶ νέα. 12 ἐν ταύτῃ τῇ ἡμέρᾳ ἐξέλιπε τὸ μάννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ σίτου τῆς γῆς, κ.τ.λ.

Au. Ver.—11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

In the selfsame day.

Houb.—12 *Illo verò ipso postero die manna cessavit, dum terræ frugibus vescebantur*, &c. Nos verba וַחַד הַיּוֹם הַזֶּה, *illico ipso die*, quæ sententiam absolvent versu 11 adjungimus ad versum 12, cujus sententiam exordiantur; quod fecere Græci interpretes. Et versu 12 pro וַחַד הַיּוֹם, legimus cum iisdem וַחַד, *cessare facta est*, nisi mavis וַחַד, *cessavit*. Cur Græcos sequamur, causam hanc habemus, quod ea loquendi forma, וַחַד הַיּוֹם הַזֶּה cum ad rerum memorabilium notationem adhibetur, sententiam semper inchoat, nunquam claudit, et absolvit, ut videre licet, Gen. vii. 13 et aliis in locis: adi, si juvat, concordantias Buxtorfianas.

Ver. 13, 14.

13 — וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֲלֹכְנוּ אִתָּךְ אֲמַרְתָּ אֲלֵנוּ :
14 וַיֹּאמֶר לֹא כִי אֲנִי שַׂר־צְבָא יְהוָה עִתָּה בְּאֶמְתִּי וַיַּפֵּל יְהוֹשֻׁעַ אֶל־פָּנָיו אֶרְצָה וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר לֹא כִּי מִיָּדְךָ מִלִּי עֲבָדִי :
בִּדְרֹךְ v. 14.

— καὶ προσελθὼν Ἰησοῦς, εἶπεν αὐτῷ, Ἡμέτερος εἶ, ἢ τῶν ὑπεραντιῶν; 14 ὁ δὲ εἶπεν αὐτῷ. ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου, νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τῇ γῇ, καὶ εἶπεν αὐτῷ. Δέσποτα, τί προστάσεις τῷ σὺ οἰκῆτῃ;

Au. Ver.—13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but *as* captain [or, prince] of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Pool.—14 *He said, Nay*, I am neither Israelite nor Canaanite. *Captain of the host of the Lord*; either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels [so Rosen.], who are called *the host of heaven*, 1 Kings xxii. 19; 2 Chron. xviii. 18; Luke ii. 13. Or, 3. Of the host or people of Israel [so Patrick], which are called *the Lord's host*, Exod. xii. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great under-

taking. Now this person is none other than *Michael the Prince*, Dan. x. 21; xii. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. x. 4; not surely as an underling, but as their Chief and Captain. And this appears, 1. By his acceptance of adoration here, which a created angel durst not admit of, Rev. xxii. 8, 9. 2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii. 5. 3. Because he is called the *Lord*, Heb. *Jehovah*, Josh. vi. 2.

Bp. Horsley.—But as captain of the host of the Lord am I now come; rather, *Verily I am the prince* [or leader, or captain] of the host, *Jehovah*. *Now am I come*. But why now? "Now, at this season, am I come." What rendered this extraordinary appearance particularly seasonable at this time? Surely the situation of the Israelites, and their recent dedication of themselves to the God of their father Abraham, in the rite of circumcision, and to their redeemer from the Egyptian servitude in the celebration of the passover. The Israelites having entered the promised land, and thus devoted themselves to the true God, *Jehovah* comes in person to give them seisin, as it were, of their inheritance, and prepared to dispossess the Canaanites by force.

Rosen.—13 הֵיטָא אֶתָּה אֲנִי יְהוָה, *num nobis tu es, an hostibus nostris?* num nostratum es tu, an hostium nostrorum? Græcus Alexandrinus: ἡμέτερος εἶ, ἢ τῶν ὑπερβαλίων; Chaldæus: הֲיִסְתָּעֲבֵנָה אִתָּהּ אִם לְבָנֵי דְנִקְנָא, *num, ut nobis opem feras, venisti, an ut hostibus nostris?* Sed Josua priusquam quo fine vir ille advenit, percontaretur, sciscitatum esse credibile est, quis et qualis fuerit ille, qui sese ipsi tam inopinato conspiciendum præbuit. Quare simplex verborum Hebræorum sensus est retinendus.

14 וַיֹּאמֶר לוֹ, *Dixitque* vir ille qui Josuæ se conspiciendum dedit: *non*, i. e., nec sum vestratum aliquis, nec sum aliquis hostium vestrorum. Sunt, qui illo *non* posteriorem tantum quæstionis disjunctivæ partem negari existiment, ut diceret vir ille, se non esse aliquem hostilis exercitus. Sed ex iis quæ sequuntur facile colligitur, virum illum, quem pro gregario milite Josua habuit, significare, se nec exiisse ex ordine et numero Israelitarum, nec exercitus hostilis aliquem sed majoris dignitatis, et supra humanam sortem longissime evectum. Græcus Alex-

andrinus interpres reddidit: ὁ δὲ εἶπεν αὐτῷ, quasi pro ἢ legisset ἢ, *ei*, quocum Syrus convenit. Exstant quoque etiam nunc codices haud pauci, qui ἢ exhibent. Sed inter xv. illa loca, quibus Masorethæ notant, pro ἢ legendum esse (ἢ) ἢ, noster locus non comparet. Præferendum ἢ duxit Lilienthal in *Descript. duor. codd. Regionum montanor.*, p. 149, in quam sententiam et propensus est Dathius, etsi se ἢ non prorsus improbare dicit. Nec dubium, esse ἢ retinendum. Nam adscito ἢ, vir ille, qui Josuæ apparuit, ad ejus interrogationem non directe respondisset. Quærebat Josua, num ex Israelitarum exercitu, an ex hostium turba esset? quam quæstionem vir ille, adscito ἢ, prorsus præterivisset: præterea conjunctionis ἢ tum nullus foret usus; quare Græcus interpres illam non expressit. Sed retento ἢ, causam nunc reddit vir ille negationis: וְאֵיךְ אֶתָּה יְהוָה, *nam ego sum princeps exercitus Josæ*. Ita interpretes nonnulli appellari existimant castra Israelitarum et exercitum, qui *Dei exercitus* ideo dicatur, quod Israelitæ Dei essent administri in exercenda vindicta de Cananæis sumenda. Sane Exod. vii. 4 legimus Deum dicentem: *educam* אֶתְּצַוְנִי, *agmina mea*, *populum meum*, *filios Israel ex Ægypto*, et xii. 41, *egressi sunt* אֶתְּצַוְנִי *agmina Josæ ex Ægypto*. Sed hoc loco וְאֵיךְ אֶתָּה יְהוָה nequit esse Israelitarum exercitus; ejus enim princeps dux erat Josua. Alius igitur cujusdam exercitus principem fuisse oportet ille, qui Josuæ apparuit, *angelorum*, puta, qui *exercitus Josæ* vocantur Ps. ciii. 21. *Laudate Jovam* לְהַלְלוּ יְהוָה, *omnes exercitus ejus, ministri ejus facientes voluntatem ejus*. Et Ps. cxlviii. 2, לְהַלְלוּ יְהוָה אֱלֹהֵינוּ, *laudate eum omnes angeli ejus, laudate eum universus ejus exercitus*. Et Genes. xxxii. qui vs. 2, לְהַלְלוּ אֱלֹהֵינוּ, *angeli Dei*, iidem vs. 3, כְּהֵנָה אֱלֹהֵינוּ, *castra*, i. e., *exercitus Dei* vocantur. Addit ille exercitus divini dux: וְעַתָּה בָּנִי, *nunc veni*, te tuosque adjuturus. Animum addit Josuæ bellum adversus Cananæos jam aggredienti. Quemadmodum olim Mosi cœlestis nuntius apparuit, qui eum ad suum populum liberandum excitavit, et qua ratione illud negotii ab eo sit suscipiendum, edocuit, Exod. iii. 2, seqq.; ita nunc Josuæ, dum in eo esset, ut primam, trajecto Jordane, Cananæorum urbem oppugnaret; conspiciendum se præbet cœleste numen, et exponit, quomodo illius oppugnatio ipsi sit suscipienda, vi. 2, seqq. וַיִּשֶׁתְּ אֶתְּפָנֵינוּ אֶתְּפָנֵינוּ, *Prociditque Josua in faciem suam ad*

terram, et adoravit illum, quomodo Orientales honorare solent homines dignitate superiores, uti legimus 2 Sam. ix. 6, 8, de Mephibosetho Davidem salutatur, de Absalomo 2 Sam. xiv. 33, de Salomone matrem suam Bathsebam salutante, 1 Reg. ii. 19. Sequitur nostro loco: וַיֹּאמֶר יְהוָה אֵלֵינוּ כְּדָרִי דִּזְיִלְקֵה, *Dizilque ei Josua: quid loquens, loquuturus est dominus meus ad servum ejus, i. e., ad me. Sunt hæc reverentiæ verba, qualibus et homines inter se uti solebant, non cultus religiosi.*

Ver. 15.

וַיֹּאמֶר יְהוָה אֵלֵינוּ כְּדָרִי דִּזְיִלְקֵה
καὶ λέγει ὁ ἀρχιστράτηγος κυρίου πρὸς
Ἰησοῦν, κ.τ.λ.

Au. Ver.—15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

And the captain of the Lord's host. So most commentators.

Bp. Horsley.—Rather, "And the captain of the host, Jehovah."

CHAP. VI. 1—5.

וַיִּירֶדְהוּ לְכַנָּת וּמִקְנָתָהּ כִּפְּנֵי בְנֵי
יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא : וַיֹּאמֶר
יְהוָה אֵלֵינוּ כְּדָרִי דִּזְיִלְקֵה רָחֵם נַתְּתִי בְּיָדְךָ
אֶת־יִרְיָהוּ וְאֶת־מִלְּחָמָה גְּבוּרָתִי הִחַל :
וּמִכַּתְּמָתְךָ אֶת־הָעִיר לֵל אֲנֹשִׁי הַמִּלְחָמָה
הַקִּיף אֶת־הָעִיר פַּעַם אַחַת לָהּ חֲצֹמָה
שְׁשֶׁת יָמִים : 4 וְשָׂדֶעָהּ לְחַיִּים יִשְׂאֹף
שְׂבָעָה שְׁוֹפְרוֹת הַיִּזְבָּלִים לִפְנֵי הָאֵזֶן
וּבְיָמֵי הַשְּׂבָעִי תִּסְבֹּג אֶת־הָעִיר שְׂבַע
פַּעֲמִים וְהַלְחִים יִתְקַעוּ בְּשְׁוֹפְרוֹת :
5 וְיָהּ בְּמִשְׁחָהּ 1 בְּהִרְוֵה הַיִּזְבָּל בְּשִׂמְעָם
אֶת־הָאֵל הַשְּׁוֹפָר יִרְעוּ כְּלִי־הָעָם תְּרוּגָה
בְּדוּלָה וּנְפִלָה חֲזָמַת הָעִיר תִּחְלֹתֶיהָ
וְעָלוּ הָעָם אֵישׁ בְּגָדוֹ :

ψ. 5. 5. 5.

1 καὶ Ἱεριχὼ συγκεκλεισμένη καὶ ἀχυρωμένη,
καὶ οὐδεὶς ἐξεπορεύετο ἐξ αὐτῆς, οὐδὲ εἰς-
επορεύετο. 2 καὶ εἶπε Κύριος πρὸς Ἰησοῦν,
Ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σοι τὴν
Ἱεριχὼ, καὶ τὸν βασιλεῖα αὐτῆς τὸν ἐν αὐτῇ,
δυνατοὺς ὄντας ἐν ἰσχύϊ. 3 Σὺ δὲ περιήστησον
αὐτῇ τοὺς μαχίμους κύκλῳ. 4 καὶ ἔσται ὡς
ὁ σαλπισστής τῇ σαλπγγί, ἀνακραγέτω πᾶς ὁ
λαὸς ὅμα, 5 καὶ ἀνακραγόντων αὐτῶν πεσέεται

VOL. II.

αὐτόματα τὰ τείχη τῆς πόλεως, καὶ εἰσελεύ-
σεται πᾶς ὁ λαὸς ὁρμήσας ἕκαστος κατὰ πρός-
ωπον εἰς τὴν πόλιν.

Au. Ver.—1 Now Jericho was straitly shut up [Heb., did shut up, and was shut up] because of the children of Israel: none went out, and none came in.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat [Heb., under it], and the people shall ascend up every man straight before him.

Horsley and Booth. join the first five verses of this chapter to the preceding chapter.

Rosen. places the first verse in a parenthesis. See below.

1 *Straitly shut up.*

Bp. Horsley.—Rather, *Was shut, and blockaded.* The city was shut by the inhabitants that none might enter, and it was blockaded by the enemy that none could get out. *Shut up, and closed,* Queen Elizabeth's Bible.

Rosen.—1 Cohæret hujus capitis initium cum tribus postremis præcedentis capitis versibus; primus autem versus per parenthesis est interpositus, quo ostenditur, cur nova illa confirmatione eguerit Josuæ animus, quippe qui difficultate expugnandæ urbis Hierichuntinæ a proposito deterreri potuerit. Dicitur enim: וַיִּירֶדְהוּ בְּיָמֵי שְׂבָעָה, *Jericho autem claudens erat, quippe portas suas, et clausa erat a conspectu filiorum Israelis.* Sistitur urbs tanquam agens, quæ cives suos concluderet, ne exire possent, et ut patiens, quæ vectibus et repagulis præclusa esset Israelitis hostibus. Posteriora versus verba sunt ἐπεξήγησις priorum, וְיָהּ בְּמִשְׁחָהּ, *non erat egrediens nec erat veniens, i. e., urbs tam acriter munita et præclusa, ut nemo civium emitteretur, nec hostium quis insinuare se posset. Veteres geminatione verbi שְׂבָעַ דִּיבֵּר דִּיבֵּר דִּיבֵּר דִּיבֵּר דִּיבֵּר*

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custodes munitionesque significari existimaverunt. Græcus Alexandrinus: καὶ ἱερεῖς συγκειλισμένη καὶ ὠχυρωμένη, et Vulgatus: *Jericho autem clausa erat et munita*. חָרָה, patiendi notione et cepit Chaldaeus, qui totum versum hac paraphrasi explicavit: וַיְהִי וַיִּחַדּוּ אֶת־בְּנֵי־יִשְׂרָאֵל וַיִּסְמְּשׁוּ בַּצִּנּוֹר וַיִּנְחֲלוּ כִּן קֶסֶם בְּנֵי־יִשְׂרָאֵל לִיחַ דְּנִשָּׁא קִנְיָה לַיהוָה וַעֲלֵי בְנֵיהֶם לִסְמָלָא, *erat autem Jericho occlusa foribus ferreis, et obserata vectibus ferreis ante filios Israel. Non erat, qui exiret ex ea ad pugnandum, neque qui intraret ad paciscendum de pace.*

2 (*And*) the mighty men of valour.

Houb., Ged., Booth.—And all its [Syr. and partly LXX and Vulg., with one MS.] mighty men of valour.

Desideratur nexus orationis et verba quædam viderentur fuisse ommissa. Certe plenior contextum habuit Syrus, apud quem hæc leguntur, et *regem ejus, et omnem exercitum ejus, ambitum urbis, omnes viros bellatores*. Pleniorum etiam Græci Interpretes qui, post *regem ejus*, addunt, *qui in ea est*; quæ ultima verba, ut otiosa sunt post *regem ejus*, ita optime clauderent sententiam, hoc modo: וַיֵּאָמֶר גִּבּוֹרֵי הָדָל אֲשֶׁר בָּהּ, *et viros fortes, qui sunt in ea*.—Houbigant.

3 Once.

Rosen.—*Vice una* singulis diebus. וְכַתְּמָה אֶת־הַקֶּשֶׁת: proprie: *gressu uno* Aquila μὴ ὁδῶ, *una via*, Symmachus μὴ περὶ ὁδῶ *una circuitione* reddidit.

4, 6, 8, 13, *Trumpets of rams' horns*. See notes on Levit. xxv. 10.

Bp. Horsley.—Trumpets of jubilee.

Ged., Booth.—4 And seven priests shall bear seven jubilee-trumpets, and shall blow them, before the ark.

Houb.—4 *Septem Sacerdotes tubas septem, quibus clangent, gestabunt ante Arcam, &c.*, וְהַיִּבִּים, *nos quibus clangent*: Verbum pro verbo, *clangentes*; nam ה' demonstrativum Participio Benoni aliquandò præponitur. Habet יִבִּי modo *clangorem*, modo *clangentem*, pro voluntate orationis: hic quidem *clangentes*, ne omittat Pagina Sacra narrare, Sacerdotes prioribus sex diebus tubâ claxisse. Nam id eos fecisse constat ex infrâ dictis.

Rosen.—4 *Et septem sacerdotes ferent septem tubas clangorum ante Arcam*. Nomen וַיָּבֵי a וַיָּבֵא, *processit* (unde Syris Pael مَحَا, *est adduxit*) proprie quod *procedit* denotat, usurpatur autem speciatim de *sono proce-*

dente, i. e., longe producto et tardiore, ut Exod. xix. 13, de sono illo majestatico in Legis promulgatione audito, nullo instrumento musico edito, וַיִּשְׁמַע הָעָם, *cum protrahetur sonus quidam in longum productus*. Tubis, quæ ejusmodi sonum edebant, quum quinquagesimus quisque annus promulgari solebat, is ipse הַיִּבִּי שָׁנָה, *annus clangoris* vocatur Levit. xxv. 13, ad quem loc. cf. not. Hinc factum, quod Hieronymus nostro loco וַיִּשְׁמַע הָעָם, *baccinas quarum usus est in jobeleo* reddidit. וַיִּשְׁמַע הָעָם, *Die autem septimo circumibitis urbem septem vicibus, et sacerdotes clangent tubis*. Quæ postrema verba non tantum ad septimum diem referenda sunt, verum et ad sex priores, uti patet e vss. 8, 9, 13. וַיִּקְרָא בְּשִׁמְעוֹן, *propr. ferient tubis* i. e., aëre in eas intruso, in eas flando canant. Ita de tubis inflandis וַיִּשְׁמַע sæpius dicitur, ut Jesai. xxvii. 13; Joel. ii. 1.

5 *Ram's-horn*. See notes on Lev. xxv. 10.

Bp. Horsley.—Jubilee-horn.

Rosen.—5 וַיִּהְיֶה בְּקִסְיוֹן בָּצֵן הַיִּבִּי, *Fielque in trahendo in cornu, s. cum cornu clangoris, i. e., cum sacerdotes tubas gestantes iis clangent*. Verbum וַיִּשְׁמַע, *trahere* hic usurpatur de proferendo sono illo tardiore et in longum producto, qui versu superiore וַיִּבִּי dicitur. בָּצֵן, *Cornu* collective hic capiendum pro וַיִּשְׁמַע, vs. 4, et mox pro וַיִּבִּי dicitur וַיִּשְׁמַע. Unde tamen non tuto colligitur, fuisse hoc musicum instrumentum ex bovillo cornu factum; poterat ex aere confectum esse, sed nomen a forma incurva nactum.

Ver. 6.

Au. Ver.—The ark of the covenant.

Ged.—The ark of the covenant of the Lord [Syr., Arab., and some copies of LXX].

Ver. 8.

Au. Ver.—Before the Lord.

Rosen., Ged.—Before the ark of [Syr., Vulg., Targ., and thirteen MSS.] the Lord.

Ver. 9.

וַיִּקְרָא הָעָם לְפָנֵי הַתְּפִלִּים הַקְּדוֹת
וַיִּשְׁמַע הָעָם וַיִּתְּמָשְׁפוּ הָלֹךְ אַחֲרֵי הָאֲרֹן
הַקֹּדֶשׁ וַיִּקְרָא בְּשִׁמְעוֹן:

הָקָדֵשׁ

οἱ δὲ μάχιμοι παραπορευέσθωσαν ἔμπροσθεν, καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης Κυρίου σαλπίζοντες.

Au. Ver.—9 And the armed men went before the priests that blew with the trumpets, and the rereward [Heb., gathering

host] came after the ark, the priests going on, and blowing with the trumpets.

Pool.—The rereward being opposed to the armed men, may seem to note the unarmed people, who were desirous to be spectators of this wonderful work. The priests; which is rightly supplied here from ver. 4.

Bp. Patrick.—The rereward came after the ark.] That is, the rest of the people who had no arms, old men, women, and children, came in the rear of the ark. Concerning the word *measseph* (which we translate *rereward*), see Numb. x. 25. From whence may be gathered that by this *rereward* is meant the tribe of Dan; as the Targum, Rasi, and Kimchi, understand it; who by the *armed men* before mentioned, understand the Reubenites, Gadites, and Manassites, who were engaged by Moses to go "armed before the Lord to war," Numb. xxxii. 20, and renewed this engagement to Joshua, i. 12, &c.

The priests going on, and blowing.] The word *priests* is not in the Hebrew, which made the Vulgar to translate the words in such a manner as if the whole multitude before mentioned made a sound with trumpets [so Bp. Horsley, Rosen.], "buccinis omnia concrepabant." But there being no order for any to blow with trumpets but only the *priests*, our translators have done well to supply that word from ver. 4 as they do also ver. 13, where this is again repeated.

Bp. Horsley.—9, 13 *The priests.* Expunge these words, which are not in the Hebrew. The Hebrew expresses that the whole rear blew with trumpets as they marched along; and this is the sense given by the Vulgate [so Rosen.].

Ged.—9 But a party of armed men marched before the priests, who blew the trumpets; and the rest marched after the ark; the trumpets sounding, while they marched.

Booth.—9 And a party of armed men marched before the priests who blew the trumpets, and the rest marched after the ark, they still going on, and blowing the trumpets.

Rosen.—9 Pro *וְהַכֹּהֲנִים הָלְכִים*, *clangentes tubis*, ut legendum esse in margine præcipitur, in textu est *וְהָיָה קוֹל הַחֲלָלִים* qui *clangebant tubis*, ita ut ante verbum subaudiatur *וְהָיָה*, quod tamen in prosa oratione post substantivum in casu recto positum alias non omittitur, observante Gesenio *Lehrgeb.*, p. 747, unde Maurerus *וְהָיָה* præferendum iudicat; idque ea quoque de causa, quod

quum verbum *וְהָיָה* in hac narratione vs. 4, 8, 9, 13 (bis) et vs. 16 constanter per 3 cum nomine *וְהָיָה* construatur, hoc loco præmissus ei nomini articulus status regiminis *וְהָיָה* arguat. *וְהָיָה*, *Et qui claudens* erat *agmen*, collective sumendum, cohors militum agmen claudens, ut Num. x. 25; Jesaj. lii. 12. Notio verbi *וְהָיָה*, *agmen claudere* repetenda est vel a radicem cognatarum, *וְהָיָה*, *וְהָיָה* et *וְהָיָה* significatione *finiendi*, vel est metaphorica, a re messoria, ubi ii, qui messorum pone sequebantur et omnia istorum manibus elapsa in fasciculos colligebant, ne quid perirent, dicebantur *וְהָיָה*, *colligentes*, Ruth ii. 7; Jerem. ix. 21. Græcus Alexandrinus *וְהָיָה* aptissimo vocabulo *ὀψαγούρες*, i. e., qui extremum agmen ducunt, et quasi caudam efficiunt, expressit. Eos fuisse Danitas, Hebræi colligunt inde, quod Num. x. 25 ea tribus in itinere per desertum *וְהָיָה* totius exercitus *agmen claudens* dicitur: primum agmen vero effecisse Rubenitas, Gaditas et tribum dimidiam Manassis, quia illi supra iv. 12, 13, *וְהָיָה* appellantur. Sed in hac urbis Hierichuntinæ circumbitione videntur quotquot ex quavis tribu armis instructi essent, ante arcam incessisse, inermes vero, et qui e vulgo una circumire volebant, eos arcam esse sequutos. Hinc Vulgatus Latinus et *reliquum vulgus* reddidit. Verba versus postrema *וְהָיָה* *וְהָיָה* *וְהָיָה*, *eundo et clangendo tubis* nec ad solos præcedentes armatos, nec ad postremos solos pertinent, sed ad totam pompam, atque sic intelligenda: inter procedendum clangebatur tubis.

Ver. 17.

וְהָיָה הָעִיר חָרָם הַיּוֹם הַזֶּה
כִּי לִיהוָה רָחַב הַדֹּלָה הַזֶּה הִיא
וְכָל-אֲשֶׁר אִתָּהּ בַּיּוֹם הַזֶּה
אֶת-הַיְּהוּדִים אֲשֶׁר שָׁלְחָהּ :

17 και ἔσται ἡ πόλις ἀνάθεμα, αὐτὴ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ, κυρίῳ Σαβαώθ. πλὴν Ῥαὰβ τῇν πόρνην περιποιήσασθε αὐτήν, καὶ πάντα ὅσα ἐστὶν ἐν τῇ οἰκῇ αὐτῆς.

Au. Ver.—17 And the city shall be accursed [or, devoted], even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

17, 18 *Accursed.*

Ged., Booth.—Devoted.

καὶ ἔπρσαν ἅπαν τὸ τεῖχος κύκλῳ. καὶ ἀνέβη
πᾶς ὁ λαὸς εἰς τὴν πόλιν.

Au. Ver.—20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat [Heb., under it], so that the people went up into the city, every man straight before him, and they took the city.

Houb., Ged., Booth.—So the priests blew [LXX] the trumpets; and when the people heard the sound of the trumpets, then all [LXX and four MSS.] the people shouted with a great shout, and the wall fell down, so that the people went into the city, every one straight before him, and they took the city.

The people shouted.] The common text is irreconcilable with itself; and the omission of these words in the Sept. is warranted by the connexion, and the command, ver. 5.—*Booth.*

Houbigant.—20 הָעָם שָׁחֲזוּ, et populus vociferatus est. Id stare non potest cum eo. Quod sequitur, et populus, cum audit sonitum tubæ, vociferatus est. Nam populus si vociferatur, et si præterea tubā canit (וְהָיָה) qui tandem potest aures suas sacerdotibus dare ut, cum illi tubā clangerint, ipse vociferetur, quod Josue modo jussurat? Vide et confer versum 5, in quo jubet Josue ut populus vociferetur, audito clangore tubæ, et ut sacerdotes tubā canant, non autem populus; ut planum sit hoc versu 20 falsam sententiam habiturum וְהָיָה et clangerunt, si de populo efferetur. Propterea nos obsecuti sumus Græcis Interpretibus apud quos legimus, καὶ ἐσάλπισαν σάλπιγγιν οἱ ἱερεῖς, et tubis cecinerunt sacerdotes. Quique opinionem afferunt se, pro וְהָיָה הָעָם שָׁחֲזוּ, legisse, וְהָיָה וְהָיָה, et sacerdotes clangerunt. Nam oratione ita constitutā, non jam narratur clamasse populum, antequam audierit tubarum sonum, nec iterum subjungitur, auditis tubis, vociferatum fuisse eundem populum. Mendi aliquam suspicionem dabit שָׁחֲזוּ, suo intermedio mutilatum. Nam hoc capite semper legitur, וְהָיָה וְהָיָה, non sine.

Rosen.—20 וְהָיָה הָעָם שָׁחֲזוּ, et clamavit igitur populus (vs. 16) et clangerunt tubis, quod tamen, quum tubarum clangor præcederet clauorem, quasi se ipse corrigens, statim accuratus sic explicat: וְהָיָה — וְהָיָה videlicet factum est, ut simulac audiret populus sonum tubæ, conclamaret populus clamore magno.

Ver. 23.

Au. Ver.—23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred [Heb., families], and left them without the camp of Israel.

Went in—brought—left.

Ged., Booth.—Had gone in—had brought—had placed.

Ver. 25.

Au. Ver.—25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Ged. and Booth. place this verse before verse 24.

And Joshua.

Ged., Booth.—Thus Joshua.

Unto this day. See notes on iv. 9.

Rosen.—Et habitavit Rachaba in medio Israelis usque ad hunc diem, i.e., Rachabæ posteritas inter Israelitas etiam dum communi jure atque religione vivebat, quando post aliquot ætates hæc litteris sunt consignata. Num hæc Rachaba eadem sit, quæ in genealogia Christi, Matth. i. 5 commemoratur, incertum.

Ver. 26.

וַיִּשְׁפֹּעַ יְהוֹשֻׁעַ בְּצֶחֶת הַקַּיָּא לְאַמֶּר
אֶרֶץ הָאֵשׁ לִפְנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
וַיִּבְנֶה מִן־יְהוֹשֻׁעַ הַנִּזְמָן מִן־יְהוֹשֻׁעַ
בְּבִכְרֵי יִשְׂרָאֵל וּבְצִעְרֵי יִצְיָב דְּלִתְיָה :

καὶ ὥρπισεν Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἐναντίον κυρίου, λέγων. ἐπικατάρατος ὁ ἄν-
θρωπος, ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην. ἐν
τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσει αὐτήν, καὶ ἐν
τῷ ἐλαχίστῳ αὐτοῦ ἐπιστήσῃ τὰς πύλας αὐτῆς.
καὶ οὕτως ἐποίησεν Ὁσᾶν ὁ ἐκ Βαιθήλ. ἐν τῷ
Ἀβιρὼν τῷ πρωτοτόκῳ ἐθεμελίωσεν αὐτήν, καὶ
ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησεν τὰς πύλας
αὐτῆς.

Au. Ver.—26 And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

Rosen.—Et adjuravit Josua, scil. Israelitas, ut quædam volunt, aut Rachabæ posteros, execratione eos obligavit, ne instaurarent

eam urbem. Sed h. l. וַיִּשְׁפָּץ valet *diras est imprecatus*, adhibito Dei nomine, qua re imprecatio iurijurando affinis est. *Essecratus sit ille vir coram Jova, qui surrexerit et ædificaverit hanc urbem, Hierichuntem.* וַיִּשְׁפָּץ הַיָּד, *Coram Jova, i. e., Jova ipso judicante et puniente.* Verbum שָׁפַץ cum בָּנָה junctum valet *aggredi ædificare*, ut Nehem. ii. 18, וַיִּבְנֵנוּ אֶת־הַחָוֶה, *aggrediamur ædificare.* Et ibid. iii. 1 וַיִּבְנֵנוּ — וַיִּשְׁפָּץ, *et surrexit Eljachib, Pontifex, et fratres ejus sacerdotes, i. e., aggressi sunt ædificare portam pecoris.* Nostro loco pro שָׁפַץ Theodotion dedit ἀναστήσει, quod Vulgatus Latinus sequutus interpretatus est *suscitaverit.* Videtur ille שָׁפַץ legisse; minus bene, uti docent loci paralleli quos adduximus. *Primogenito suo, i. e., ejus jactura, sive pretio, fundabit, fundet eam, et parvo, i. e., natu minimo suo, ejus jactura, collocet fores illius, urbis, i. e., quisquis olim aggressus fuerit urbem istam instaurare, id ei in liberorum suorum omnium cedat exitium; sic ut operis auspiciu ipsi sit mors filii natu maximi, inter ædificandum vero intereat ceteri, neque extremam addat manum, nisi cum minimi natu filii perniciem.*

CHAP. VII. 1.

וַיִּמְצְאוּ בְּנֵי־יִשְׂרָאֵל מַעַל בַּחֶרֶם וַיִּלָּחֶם
 אֶת־בְּנֵי־בְרִימִי בְּרִזְזָרְחִי בְּרִזְזָרְחִי לְמַטֵּה
 יְהוּדָה מִדִּיהֶמָּר וַיִּחְרָאֻם יְהוָה בְּבָנֵי
 יִשְׂרָאֵל ;

καὶ ἐπλημμέλησαν οἱ υἱοὶ Ἰσραὴλ πλημμέλειαν μεγάλην, καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος. καὶ ἔλαβεν Ἀχαρ υἱὸς Χαρμὶ υἱοῦ Ζαμβρί υἱοῦ Ζαρά ἐκ τῆς φυλῆς Ἰούδα ἀπὸ τοῦ ἀναθέματος. καὶ ἔθυσμώθη κύριος ὀργῇ τοῖς υἱοῖς Ἰσραὴλ.

Au. Ver.—1 But the children of Israel committed a trespass in the accursed thing: for Achan [Achar], the son of Carmi, the son of Zabdi [or Zimri], the son of Zerach, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

Achan.

Houb., Ged., Booth., and others.—Achar.

Houb.—Græci Intt. in Codice Rom. legunt ω, *Achar*, quod et legendum. Nam cum Josue dicat, ver. 25, יְהוָה יַעַרְךָ, *Dominus conturbabit te*, liquet id ab ipso nomine *Achar* esse ductum; quod tamen ex eo duci non poterit, si legitur עַרן præsertim cum non narretur, nomen *Achan* fuisse in *Achar*

mutatum, ut narrari solet, cum fiunt ex mutato nomine novæ appellationes. Sic lib. i. Paral. ii. 7, legitur וְכָנִי עַרְיָא שִׂרְיָא, *filius autem Charai Achar, qui turbavit Israel.*

The children of Israel.

Pool.—*The children of Israel*, i. e., one of them [so Rosen.], by a very usual synecdoche or enallage, as Gen. viii. 4; xix. 29; Matt. xxvi. 8, where that is ascribed to the disciples, which belonged to Judas only, John xii. 4.

Dr. A. Clarke.—*The children of Israel committed a trespass.* It is certain that one only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole till the trespass was discovered, and by a public act of justice inflicted on the culprit the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other that sin might be nowhere tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp.

Committed a trespass.

Gesen.—עָרָה, 1. to cover, whence עָרָה. Elsewhere trop. 2. to act covertly, treacherously, to be faithless, Prov. xvi. 10; 2 Chr. xxvi. 18; xxix. 6; Neh. i. 8; more fully עָרָה עָרָה, Lev. v. 15; 2 Chr. xxxvi. 14; Ez. xiv. 13. Spec. a) Seq. 3 of pers. to deal treacherously, faithlessly, with any one, e. g. an adulterous woman against her husband, Num. v. 12, 27; so too עָרָה עָרָה, to deal treacherously with Jehovah, to sin against him, Deut. xxxii. 51; 2 Chr. xii. 2; xxx. 7; Neh. xiii. 27, al. Often in the construction עָרָה עָרָה, 1 Chr. x. 13; 2 Chr. xxviii. 19; Ez. xvii. 20 b) Seq. 3 of thing, to take by stealth, to steal any thing, Josh. vii. 1; xxii. 20; 1 Chr. ii. 7.—Comp. under the

verb עָרָה. Corresponding are Arab. مَغَلَّ,

to whisper, to backbite, مَغَالَة, perfidy,

fraud; also مَغَلَّ, to steal.

Prof. Lee.—עָרָה. Constr. med. 3, pers. or thing, it. abs. Ezek. xviii. 24; 2 Chron.

xxvi. 18, &c. *Do perversely, wickedly, rebel*, Lev. vi. 2; xxvi. 40; Num. v. 12, &c. — in some certain thing, Josh. xxii. 20; 1 Chron. ii. 7; Prov. xvi. 10.

Rosen.—*Admiserunt vero Israelitæ delictum in iis quæ Deo devota essent.* Verbum *חָטָא*, Jo. Simonis in *Lexico* proprie *fraudulenter, perfide* egit valere ait, collato Arabico

مَلَمَ, *susurravit, detulit accusando.* Malim

Arabicum *مَلَمَ* conferre, *rapuit, abripuit rem, depraverat negotium, corruptit.* Hebræi suum *חָטָא* usurpant potissimum de gravioribus peccatis, quæ in summum Numen committuntur, vid. Deut. xxxii. 5; Nehem. i. 8; 2 Chron. xxvi. 18, ut hic, ubi de sacrilegio dicitur, id enim voce *חָטָא* indicatur, *in re devota, s. in rebus Deo devotis*, vid. ad vi. 17. Hic accipitur de præcepto, quod de rebus devotis illo loco est datum, contra quod Israelitis egerunt, sacrilegium committentes. Græcus Alexandrinus Hebræa verba sic reddidit: *καὶ ἐπλημμέλησαν οἱ υἱοὶ Ἰσραὴλ πλημμέλειαν, et peccaverunt filii Israel peccatum, et ut esset sententia explicatior addidit de suo: καὶ ἐνοσφίσαντο, furtim detraxerunt sibi que usurparunt, ἀπὸ τοῦ ἀναθέματος, quo חָטָא expressit.* Latinus Vulgatus: *Filii autem Israel prævaricati sunt mandatum, et usurpaverunt de anathemate.* Quod vero solus Achan commisit sacrilegium hic omnibus Israelitis tribuitur, quo loquendi genere scriptores et V. et N. T. et alias utuntur, quando de coetu hominum societate vitæ ita inter se conjunctorum est mentio, ut tanquam corpus unum ex membris diversis coagmentatum esse videatur. Tunc enim ut communis vitæ conditionis, ita et virtutum et vitiorum, item actionum omnium societas omnibus cum singulis esse censetur. Sic Matthæus xxvi. 8 discipulos esse indignatos ob profusum in caput Jesu unguentum memorat, quamvis ejus culpæ unum Judam reum faciat Joannes xii. 4. Et Matthæus xxvii. 44 crucifixis latronibus tribuit quod alteri tantum eorum conveniebat. Noster vero quod dixit, Israelitas delictum admisisse *חָטָא*, nunc accuratius exponit: *cepit enim Achan, filius Carmi, filii Sabdi, filii Serachi, e trihu Judæ, e rebus Deo devotis aliquid.* Qui hic *חָטָא* is 1 Chr. ii. 7 vocatur *חָטָא*, allusione simul facta ad hoc ejus factum, addito *חָטָא*, *qui turbavit Israel, quod deliquit in præceptum de anathemate.* Similis est allusio infra vs. 25, sed

obscurior. A Josepho *Antiqq.* l. v. cap. i. § 10. *Ἀχαπος* dicitur, ut ab interprete Græco Alexandrino in codice Vaticano, in codice Alexandrino vero est *Ἀχάν*. Clericus verum viri nomen fuisse *Achan* conjicit fuisse; sed mutatum in *Achar*, propter hoc factum, ut *חָטָא*, *domus Dei* dicta est contumeliose *חָטָא*, *domus peccati*, propter idolorum cultum ibi institutum, Hos. iv. 15; x. 5. Qui hic *חָטָא* is 1 Chron. ii. 6 *חָטָא* vocatur. Serach fuit Judæ filius, cum fratre Perez ex Thamare, ejusdem Judæ nuru, Genes. xxxviii. 30. Itaque a Juda hic Achan fuerit quintus. Pauciores vero numero hæ sunt generationes, quam ut distribuantur in totum tempus commorationis in Ægypto, quod Exod. xii. 40 quadringentorum triginta annorum esse dicitur. Plurium igitur stirpium Achanem inter et Serachum memoriam interdiscidis necesse est; cf. not. ad laudat. Exodi locum. *חָטָא*, *Et*, i. e., *quamobrem excaudit ira Jonæ in filios Israel.* Id non dici *κατὰ συνεκδοχήν*, ut quod supra dicitur: *peccarunt Israelitæ*; sed proprio sensu intelligendum esse, patet inde, quod infra xxii. 20. Pinehas dicit: *delictum admisit Achan per sacrilegium, et contra universum coetum Israelis erat ira Dei.* Clericus existimat, forsân plures consocios fuisse delicti Achanis, aut certe diligentiam non adhibuisse, ne lex a Deo data perfringeretur. Sed erat hæc communis antiquorum populorum opinio, de vindicta divina, eam interdum non pluribus insontibus una cum scelesto degentibus parcere. Vid. Jon. i. 7 et ibid. not.

Ver. 2.

Au. Ver.—2 And Joshua sent, &c.

Rosen., Ged., Booth.—Now Joshua had sent.

Ver. 3.

— יַעֲלֶה וַיַּכּוּ אֶת־חַיִּי וְהָיָה כְּפֶלֶת

— ἀναβήτωσαν καὶ ἐκπολιορκήσωσαν τὴν πόλιν, κ.τ.λ.

Au. Ver.—3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men [Heb., about 2,000 men, or, about 3,000 men] go up and smite Ai; and make not all the people to labour thither; for they are but few.

Let—smite.

Rosen.—Et percutient.

Ged.—If about two or three thousand men go up, they may smite Hai, &c.

Ver. 4.

Au. Ver.—And they fled.*Rosen., Ged., Booth.*—But they fled.

Ver. 5.

וַיַּכּוּ מֵהֶם אֶת־שְׁבָרִים הָעִי בְּשָׁלֹשִׁים וְשֵׁשׁ
וְשִׁשָּׁה אִישׁ וַיִּדְרָכּוּם לְפָנֵי הַשַּׁעַר עַד-
הַשְּׂכָרִים וַיָּקֻמוּ צְמוּרִד וַיִּמָּס לְבַב־הָעָם
וַיְהִי לָמָּם :

*καὶ ἀπέκτειναν ἀπ' αὐτῶν ἄνδρες Γαὶ εἰς
τριακονταὲς ἄνδρας, καὶ κατεδίωξαν αὐτοὺς ἀπὸ
τῆς πόλεως, καὶ συνέτριψαν αὐτοὺς ἀπὸ τοῦ
καταφερούς· καὶ ἐπτοήθη ἡ καρδία τοῦ λαοῦ,
καὶ ἐγένετο ὥσπερ ὕδωρ.*

Au. Ver.—5 And the men of Ai smote
of them about thirty and six men: for they
chased them *from* before the gate *even* unto
Shebarim, and smote them in the going
down [*or*, in *Morad*]: wherefore the hearts
of the people melted, and became as water.

Unto Shebarim.

Bp. Patrick.—*Unto Shebarim.*] A place,
I suppose, between Ai and Jericho; which
the Targum thinks had its name from the
rout of the Israelites there.

Ged.—*To the barriers*; probably the
rivulet, or ravine at the bottom of the hill
on which Hai stood.

Dr. A. Clarke.—שְׁבָרִים *Shebarim* signifies
breaches or *broken places*, and may here
apply to the *ranks* of the Israelites, which
were *broken* by the men of *Ai*; for the
people were totally routed, though there
were but few slain. They were panic-
struck, and fled in the utmost confusion.

Rosen.—*Et percusserunt*, interfecerunt *ex*
illis viri Ajæ circa triginta et sex viros, et
persecuti sunt eos ante portam, a porta
urbis inde usque ad Schebarim. השָׁכָרִים
Græcus Alexandrinus cepit pro nomine ap-
pellativo. Sic enim Hebræa interpretatus
est: καὶ κατεδίωξαν αὐτοὺς ἀπὸ τῆς πόλεως,
ἕως συνέτριψαν αὐτούς, *persecuti sunt eos a*
porta usque dum contrivissent eos. Sed pro
ἕως, quod præter codicem Alexandrinum et
plures alii codices exhibent, in codice
Vaticano legitur καὶ, quod et vetus Itala
exprimit: *et contribulaverunt illos.* Pro ap-
pellativo השָׁכָרִים ceperunt et Syrus et Chal-
dæus, quorum hic דַּרְצָרִים דַּר, *usque con-*

trivissent eos, ille חֲבִצְלָה חֲבִצְלָה, usque
confracti essent interpretatus est. Quem in-
terpretem tamen non est necesse השָׁכָרִים,

infinitivum Niphal, legisse, uti Dathius con-
jecit, qui id ei quod nostri codices habent,
השָׁכָרִים, præferendum existimavit. Arabs:
ad locum usque confractionis. Sed quis
dicat, trium millium exercitum contritum
esse, cum triginta sex viri cæsi sunt? nisi
quis *contritis* fusos, fugatos intelligat.
Neque tamen sic satis apte dicitur, Ajenses
persecutos esse Israelitas *usque eo* ut
fugerent. Et eos fugisse significatum erat
jam versu superiore verbo וַיָּסוּ. Simulac
vero fugæ se dederunt Israelitæ et inse-
quentes habuerunt Ajenses, sese et dissipasse
necesse est. Quare miror, Maurerum com-
probasse Arabis et reliquorum veterum,
quam attulimus, interpretationem. Recte
Latinus Vulgatus, i. e., Hieronymus השָׁכָרִים
cepit pro loci nomine proprio, vertitque
usque ad Sabarim. Kimchi quoque bene
observat, verba Hebræa dicere hoc, cum ad
portam usque oppugnandæ urbis causa pro-
gressi fuissent Israelitæ, illico ab erumpen-
tibus oppidanis fugatos esse usque ad Sche-
barim, locum Ajam inter Hierichuntem.
Neque enim longius ab oppido suo discedere
hostemque persequi isti sunt ausi. Ceterum
השָׁכָרִים, *fractio*ne sine loci alicujus prærupti,
rupisve per fragmenta divisæ, an vero pagi
tali in loco siti nomen, incertum est. וַיָּסוּ
וַיָּסוּ, *Et percusserunt eos in hoc descensu*
montis illius, in quo Ai sita erat. Hie-
ronymus: *et ceciderunt per prona fugientes.*
Verbum וַיָּסוּ Græcus Alexandrinus non ex-
pressit. Nam quod in editione complutensi
et in codicibus nonnullis a Parsons enume-
ratis legitur καὶ ἐπάραξαν αὐτούς, ex alio
quodam Græco interprete insertum est.

Ver. 11.

חָטָא יִשְׂרָאֵל וְגַם עָבְדוּ אֶת-בְּרִיתִי
אֲשֶׁר צִוִּיתִי אֲבוֹתָם וְגַם לְקַחְוּ מִדְּבַר־הָעֵד
וְגַם גָּנְבוּ וְגַם קִבְּשׁוּ וְגַם שָׂמוּ בְּכַל־הֶם :

*ἡμάροτηκεν ὁ λαὸς καὶ παρέβη τὴν διαθήκην,
ἣν διεθέμην πρὸς αὐτοὺς, κλέψαντες ἀπὸ τοῦ
ἀναθήματος ἐνέβαλον εἰς τὰ σκεύη αὐτῶν, κ.τ.λ.*

Au. Ver.—11 Israel hath sinned, and
they have also transgressed my covenant
which I commanded them: for they have
even taken of the accursed thing, and have
also stolen, and dissembled also, and they
have put it even among their own stuff.

And dissembled also.

Booth.—This clause, though in all the
versions except the *ó*, I suspect to be an
interpolation. We do not read that any in-

quisition had been made, and of course no occasion had been given to lie concerning it. The deed had been done in secret; and no suspicion even attached to the person who had done it.

Pool.—Dissembled. Possibly Achan might be suspected; and being accused, had denied it, or was resolved to deny it.

Bp. Patrick.—I suppose Joshua, after the destruction of Jericho, had made inquiry, whether the silver and gold, &c., were brought into the treasury, and whether they had destroyed all other things, as God commanded; and they all answered that they had.

Rosen.—Et etiam mentili sunt. Quod aliqui sic intelligunt, negasse qui de anathemate quid surripuerunt furtum idque interrogatos dissimulasse. Ita jam aliquos furti commissi suspectos fuisse necesse est. Sed videntur potius mentitos esse ideo dici, quia Josua severe inhihente, ne quid de anathemate sibi usurparent (supra vi. 18), omnes vel expresse, vel tacite visi erant promittere se morem gesturos.

Ver. 12.

וְלֹא יָכֹלָה בְּנֵי יִשְׂרָאֵל לָקֵם לִפְנֵי
אֲבִיבָהֶם עֶרְחָ וַיָּפְנוּ לִפְנֵי אֲבִיבָהֶם כִּי
הָיוּ לַחֲרָם לֹא אוֹסִיף לְהַיִּיחַ עֲשָׂם
אִם־לֹא הִשְׁמִידוּ הַחֲרָם מִקִּרְבָּם :

καὶ οὐ μὴ δύνανται οἱ υἱοὶ Ἰσραὴλ ὑποστήναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν. αὐχένα ὑποστρέψουσιν ἑαυτοῖς τῶν ἐχθρῶν αὐτῶν, οἱ ἐγενήθησαν ἀνάθεμα. οὐ προσθήσω ἔτι εἶναι μεθ' ὑμῶν, ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν.

Au. Ver.—12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Could not.

Ged., Booth.—Cannot.

Rosen.—Nec poterunt.

Turned their backs.

Rosen., Booth.—Will turn.

Because they were accursed.

Ged.—Because they have incurred the guilt of sacrilege.

Booth.—Because they have incurred the curse.

Rosen.—Quia res devota facti sunt.

VOL. II.

Except ye destroy the accursed from among you.

Rosen.—Non addam, pergam, esse vobiscum, si non deleveritis rem devotam e medio vestri, a vobis. Intelliguntur non res tantum devotæ, verum et Achan cum suis, qui suo delicto interfectioni devoti erant.

Ver. 13.

Au. Ver.—Accursed thing.

Ged.—Sacrilege.

Booth.—Devoted thing. See notes on vi. 17.

Ver. 15.

וְהָיָה הַנֶּלֶךְ בַּחֲרָם יִעָרַף בְּאֵשׁ אֹתוֹ
וְאֵת־כָּל־אֲשֶׁר־לּוֹ בִּי עֹבֵל אֶת־בְּרִית
יְהוָה וְקִרְעָשׁוֹ בְּכָל־הָאֶרֶץ יִשְׂרָאֵל :

καὶ ὅς ἂν ἐνδείχθῃ, κατακαυθήσεται ἐν πυρὶ, καὶ πάντα ὅσα ἐστὶν αὐτῷ. ὅτι παρέβη τὴν διαθήκην κυρίου, καὶ ἐποίησεν ἀνόμημα ἐν Ἰσραὴλ.

Au. Ver.—15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly [or, wickedness] in Israel.

Taken with the accursed thing.

Ged.—Convicted of sacrilege.

Rosen.—Fietque ut qui deprehensus fuerit in anathemate, i. e., reus intersæ rei devotæ, comburatur igne, ipse et omne quod ei. Nota, verbum passivum ἦν nomina eorum qui sint comburendi post se habere in accusativo posita, quum poni debuissent in nominativo. Sed recte observavit C. B. Michaëlis in *Dissertatione, qua solæcismus Generis ab Ebraismo S. Codic. depellitur* (Halæ, 1739), § 38, verba passiva dupliciter ab Hebræis fuisse spectata, ut *personalia* modo, modo ut *impersonalia*, priori respectu post se habent nominativum, ad notandum passionis subjectum, posteriori vero accusativum, ad notandum actionis objectum. Cui observationi addit in *Dissert. qua solæcismus casuum ab Ebraismo S. Cod. depellitur* (Hal. 1739), § 20, passiva ab activis suis dupliciter formari, primo directe, v. g. *colligi, dividi, a colligere, dividere*; deinde vero veluti per obliquum et circumscriptionem, retenta videlicet significatione activa, sed cum adjecto fieri, v. c. *colligere fieri, dividere fieri*; posteriori igitur casu, si præcedat, vel sequatur accusativus, hic quidem

ut objectum pendet a *colligere*, non vero ut subiectum a *feri*. Proinde si Genes. iv. 18 in verbis אֲדָמָה וְיָוֶזֶן וְיָוֶזֶן reddendis proprietatem dictionis Hebraicæ sequi velles, ea sic reddenda forent: *et factum est parere Henoch* (puta, uxorem ejus) *Iradum*. Et Num. xi. 22, וְכָל־בְּנֵי־יִשְׂרָאֵל וְכָל־בְּנֵי־יִשְׂרָאֵל, *num fiet universos pisces maris colligere* quemquam? Nec non Num. xxvi. 15. *Sorte tantum אֲדָמָה וְיָוֶזֶן, fiet dividere hanc terram*, i. e., curabitur, ut ii, quibus id negotii incumbit, dividant hanc terram. Cf. Jerem. xxxv. 14. Eodem modo et hoc loco: curabitur, sive fiet, ut igne comburant eum et quæ ejus sunt. Similis loquendi mos obtinet apud Arabes in verbis dupliciter transitivis quando in *passivum* transeunt, vid. *Institut. ad fundamenta ling. Arab.* Syntax. Reg. cliv., p. 344, et hanc constructionem pluribus expositam a Silv. de Sacy *Grammaire Arabe*, t. ii., p. 126, ed. sec. *Et quia fecit nefas in Israele*. נָכְרִי, non solum *stultitiam*, verum et *impietatem*, *scelus* denotat.

Ver. 17.

וַיָּקֵרֵב אֶת־מִשְׁפַּחַת יְהוּדָה וַיִּלְכְּדָהּ אֶת־מִשְׁפַּחַת הַזַּרְחִי וַיָּקֵרֵב אֶת־מִשְׁפַּחַת הַזַּרְחִי לְזַבְדִּי וַיִּלְכְּדָהּ זַבְדִּי :

17 καὶ προσήχθη κατὰ δῆμους, καὶ εὐεδείχθη δῆμος Ζαβδί.

Au. Ver.—17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, was taken.

17 The family of Judah.

Pool.—The family of Judah; either, 1. The tribe or people, as the word *family* sometimes signifies, as Judg. xiii. 2; Zech. xii. 13; Amos iii. 1; Acts iii. 25, compared with Rev. i. 7. Or, 2. The families, as ver. 14, the singular number for the plural, the chief of each of their five families, Numb. xxvi. 20, 21.

Houb., Dathe, Rosen., Ged., Booth.—The families of Judah. Pro singulari מִשְׁפַּחָה legendum esse pluralem מִשְׁפָּחוֹת, quem et septem codices exhibent (vid. De-Rossi in Append. *Varr. Lectt.*, vol. iv., p. 227), clamat res ipsa, vid. vs. 14. Habet et

Græcus Alexandrinus κατὰ δῆμους, et Hieronymus: *juxta familias*.—*Rosen.*

17 And he took the family of the Zarhites. So Rosen.

Ged., Booth.—And the family of the Zarhites was taken.

Rosen.—Et *deprehendit* scil. Jova (cf. vs. 14), i. e., sors a Jova directa, *familiam Serachicam*. Pro מִשְׁפָּחָה, futuro Kal, codex manuscriptus Erfurtensis primus, notante J. H. Michaelis in Annotatt. critt. ad h. l. legit מִשְׁפָּחָה, *deprehensus est*, in Niph'al, quod statim hoc versu et versu proximo adhibetur.

17 And he brought the family of the Zarhites man by man; and Zabdi was taken.

Ken., Horsley, Ged., Booth.—And he brought the family of the Zarhites by households [Syr., Vulg., some copies of LXX, and nine MSS.], and the household of [Arab. and some copies of LXX] Zabdi was taken.

Ken.—In verse 14 is an exact description of the method commanded for discovering a transgressor; which method was undoubtedly followed. All Israel came near by *tribes*, and one tribe was fixed on: then, that tribe came by its *families*, and one family was fixed on: then came that family by its *households*, and one household was fixed on: and then, that household coming *man by man*, one man was fixed on. Yet, according to the present text, in the execution of this command, all Israel came, and the tribe of Judah was fixed on: 2dly, came the families of Judah, and the family of the Zarhites was fixed on: 3dly, came the family of the Zarhites *man by man*, and

Zabdi was fixed on: and 4thly, came the household of Zabdi, *man by man*, and Achan was fixed on. So that in the third article, the word for *by households* is most certainly left out, and the fourth article *man by man* is improperly expressed twice. Instead of לְזַבְדִּי, *man by man*, in ver. 17, the true word לְזַבְדִּי, *by households* is preserved in six Hebrew copies and the Syr. version. By this method was discovered Achan, as he is called here five times; though the valley, in which he was stoned, is called Achor: he is also called Achar (in the text and all the versions) in 1 Chron. ii. 7. He is Achar, in the five places of Joshua, in the Syr. version; also in all five, in the Greek of the Vatican MS., and twice in the Alex. MS.: and so Josephus.

Rosen.—Pro לְזַבְדִּי legendum esse לְזַבְדִּי,

secundum domos, ostendit et ordo sortitionis vs. 14 præscriptus, et versus proximi initium, אֲדָמָיו לְנָרִים, et *accedere jussit domum suam virilim*. יָנִים habent quoque septem codices et duo libri typis descripti. Sed לְנָרִים hoc versu 17 est antiquissima corruptio, quandoquidem Græcus Alexandrinus hic habet: καὶ προσήχθη κατ' οἴκους, quod et vetus Italia et Hieronymus (*per domos*) referunt, consentiente Syro interprete.

18, 20, 24, &c. *Achan*.

Others.—Achar. See notes on verse 1 and note of Ken. on verse 17.

Ver. 21.

וַאֲחֵי אֶחָד וּמֵאֲחֵי שְׁמֹנִים שָׁקֶלִים כֶּסֶף וְלִשׁוֹן זָהָב
אֶחָד חֲמִשִּׁים שָׁקֶלִים מִשְׁקָלוֹ וְאַחֲמֵדָם
וְאֶחָתָם וְהֵם שְׁמֹנִים בְּאָרֶץ בְּתוֹךְ
הָאֶרֶץ וְהִנֵּהם בְּתוֹכָהּ :
וְאֶחָד

εἶδον ἐν τῇ προσημῇ ψιλὴν ποικίλην, καὶ διακόσια δίδραχμα ἀργυρίου, καὶ γλώσσαν μίαν χρυσὴν πεντήκοντα διδράχμων, καὶ ἐνθυμβεῖς αὐτῶν ἔλαβον. καὶ ἰδοὺ αὐτὰ ἐγκέκρυπται ἐν τῇ σκητῇ μου, καὶ τὸ ἀργύριον κέκρυπται ὑποκάτω αὐτῶν.

Au. Ver.—21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge [Heb., tongue] of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

Babylonish garment.

Bp. Patrick.—There are a great many opinions about this garment; which Borchartus most probably judges to have been a *various garment*, as the LXX translate it; that is, of *divers colours*, wherein were several figures either woven or wrought with a needle: for which sort of work Babylon was famous, inasmuch that they were called *painted garments*; which made a most glorious show, and therefore was very inviting to the eye of Achan: who was tempted by its lustre, to reserve one of these garments for his own use, or to sell; for they were of an immense price. See him in his Phaleg, lib. i., cap. 6, where he hath a long dissertation about this garment.

Gesen.—אֶחָד, 1 pp. fem. of adj. יָנִים,

large, great, mighty. 2. *A wide cloak, mantle, pallium*, 1 K. xix. 13, 19; 2 K. ii. 13, 14; Jon. iii. 6. מִדְּבָר, a Babylonish mantle, Josh. vii. 21, i. e., variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. viii. 48.

Prof. Lee.—מִדְּבָר, 1. *Abundance*, as of fruit, Ezek. xvii. 8, &c. 2. *A robe worn for the sake of distinction*, as, מִדְּבָר, a robe of Shinar; i. e., richly wrought; LXX, ψιλὴ ποικίλη. See Plin., lib. viii., cap. xlviii. (lxiv.): "Colores diversos picturæ intexere Babylon maxime celebravit, et nomen imposuit...Metellus Scipio triclinaria Babylonica sestertium octingentis millibus venisse jam tunc, posuit in Calonis carminibus," &c. Hom. Il., iii. 125. Helen is introduced working such robes, which Eustathius says is ἐμποικίλλειν, and ζωγραφεῖν. Whence, as Winer well remarks, will be seen the weakness of the conjectures of Kennicott and Michaëlis on Josh. vii. 21.

21, 24, *A wedge of gold*. So Pool, Patrick, Gesen., Lee.

Dr. A. Clarke.—*A wedge of gold*.] A tongue of gold, לִשׁוֹן, what we commonly call an *ingot of gold*, a corruption of the word *lingot*, signifying a *little tongue*, of fifty shekels weight. These fifty shekels, in weight 29 oz. 15 15-31 gr., at 2*l*. 5*s*. 2*d*. 42-93*d*. per shekel, would be worth about 113*l*. 0*s*. 10*d*.

Rosen.—*Et linguam auri unam, cujus pondus quinquaginta est siclorum. Lingua aurea videtur ornamentum fuisse, quod linguæ formam haberet*. Gellius *Noctt. Attic.*, l. x., cap. 25, *lingulam* ait veteres dixisse gladiolum oblongum in speciem linguæ factum. Fuit igitur fortassis gladiolus aureus, quo deorum suorum aliquem armarunt Hierichuntini. Vulgatus reddidit *regulam auream*, id est, oblongam planamque instar linguæ auri massam, laminam.

Hid in the earth in the midst of my tent.

Rosen.—מִן הָאֲדָמָה est *defossa* reddendum. Nam verbum מִן non simpliciter *abdere*, sed *sub terra occultare* sonare, liquet ex Genes. xxxv. 4, ubi de idolis et ornamentis a Jacobo sub terebintho defossis, et ex Exod. ii. 12, ubi de occiso a Mose Ægyptio sub arena obruto dicitur. Nomini מִן cum adjecto pronomine suffixo hic et articulus est præmissus, instar adverbii demonstrativi, uti Maurerus observat, ut הֵן supra vs. 11, valet-

que: in medio illius tabernaculi mei (in der Mitte dort meines Zeltes). Cf. יְהוָה infra viii. 33.

Under it.

Bp. Patrick.—It was hid in his tent, and the silver under it.] They found the Babylonish garment (as was said before) hid in the earth, and the silver and gold under it. The LXX indeed, understand it, as if the gold and Babylonish garment were uppermost, and the silver under them: for so they translate these words both here and in the foregoing verse, τὸ ἀργύριον ὑποκάτω αὐτῶν, "the silver under them." The wedge of gold, perhaps, was wrapped in the Babylonish garment; and so the silver might be said to lie either under it, or under them.

Houb.—Græci interpretes υποκατω αὐτῶν, sub illis; nimirum legunt ὑποκατω, numero plur. qui refertur ad סומרים, quod antecessit; et quis non videt ita esse legendum? Achar argentum propterea subitus ponit quia majus spatium occupabat, cum esset siclorum decentorum. Errandi occasionem fuisse arbitror in verbo סומרים, quod proximo versu legitur, et est legendum. Nam bene v. 22 סומרים, quoniam antecedit סומה generis feminini.

Rosen.—Et argentum sub illis. Pronomen suffixum generis feminini vocis יְהוָה interpretum plures referunt ad יְהוָה initio versus, ut argentum sub pallio splendido in cistula incluso occultatum dicatur. Quia tamen substantivum יְהוָה longius huc evocatum videtur, quum plura alia sint interjecta, alii interpretes suffixum illud femininum referunt ad nomen יְהוָה, quod proxime præcedit. Ita Vulgatus: *argentumque fossa humo operui*. Sed quominus suffixum illud ad יְהוָה referatur vetat illud, quod in fine versus proximi, ubi verba יְהוָה תְּהָרֵק repetuntur, suffixum femininum aperte ad יְהוָה, quod ibi præcedit, spectat; nomen יְהוָה enim eo versu non exstat. Verum est nostro versu 21 suffixum femininum neutraliter et collective capiendum et ad יְהוָה referendum, pro quo vs. 22 singulare femininum יְהוָה, itidem neutraliter capiendum, ponitur. Constat enim, ad genus neutrum exprimendum Hebræos uti nomine et pronomine feminino, ut infra x. 13, יְהוָה, hoc est scriptum; cf. Gesenii *Lehrgeb.*, p. 661 et 731. Spectat igitur suffixum vocis יְהוָה ad utrumque, pallium et linguam auream, ut recte interpretatus est Græcus Alexandrinus ὑποκάτω

αὐτῶν, et Chaldæus ܐܘܬܪܐ, *subtus ea*. Dicit igitur Achan: quin etiam argentum defodi, et quidem sub pallio et lingua aurea, ne quis putaret argentum, cujus quotidianus in commutationibus erat usus, cum ceteris se in terra non deposuisse.

Ver. 24, 25.

וַיֵּקַח 24 וַיֹּשֶׁעַ אַחִיזָכָן בְּרֹאשׁוֹ וְאֶת-הַכֶּסֶף וְאֶת-הַחֲמִצָּה וְאֶת-לְשׁוֹן הַזָּהָב וְאֶת-בְּנָתָיו וְאֶת-כְּלֵי-יְהוָה שׁוֹרֹוֹ וְאֶת-חֲמֹרֹוֹ וְאֶת-צֹאֲנוֹ וְאֶת-אֶהֱלֹוֹ וְאֶת-כָּל-אֲשֶׁר-לֹוֹ וְכָל-יִשְׂרָאֵל עָמָו וַיַּעֲלֵה אֹהֶם עִמָּם עֶמֶק עֶזְקָה עָדָר: 25 וַיֹּשֶׁעַ מָה עָבַרְתָּמָה וַיַּעֲרָךְ יְהוָה בְּיָדָם הַזֶּה וַיַּרְגֵּם אֹהֵוֹ כָּל-יִשְׂרָאֵל אֲבָן וַיִּשְׂרֹפֻהוּ אֹהֶם בָּאֵשׁ וַיִּסְקְלוּ אֹהֶם בְּאֲבָנִים:

24 καὶ ἔλαβεν Ἰησοῦς τὸν Ἀχαρ υἱὸν Ζαρά, καὶ ἀνήγαγεν αὐτὸν εἰς φάραγγα Ἀχὼρ, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς θυγατέρας αὐτοῦ, καὶ τοὺς μὸσχους αὐτοῦ, καὶ τὰ ὑποζύγια αὐτοῦ, καὶ πάντα τὰ πρόβατα αὐτοῦ, καὶ τὴν σπηνὴν αὐτοῦ, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ. καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ. καὶ ἀνήγαγεν αὐτοὺς εἰς Ἑμεκαχώρ. 25 καὶ εἶπεν Ἰησοῦς τῷ Ἀχαρ. τί ὠλόθρευσας ἡμᾶς; ἐξολοθρεύσαι σε κύριος, καθὰ καὶ σήμερον. καὶ ἐλιθοβολήσαν αὐτὸν λίθοις πᾶς Ἰσραὴλ.

Au. Ver.—24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

24 Achan.

Others.—Achar. See notes on ver. 1.

Ken.—Ait Morinus memorat *Aben Esdras* Jos. vii. 25 (אֶחָד), quasi sit unum e duobus locis (alterum Gen. iv. 23) in quibus dicunt nonnulli, quod deficit וְ, non.

Dr. A. Clarke.—24 Joshua—took Achan—and all that he had.] He and his cattle and substance were brought to the valley to be consumed; his sons and his daughters, probably, to witness the judgments of God

inflicted on their disobedient parent. See ver. 25.

25 *Why hast thou troubled us?*] Here is a reference to the meaning of *Achan's* or *Achar's* name, מַחַר עֲרַח, *meh ACHAR-tanu*; and as עֲרַח, *achar*, is used here, and not עֶכָן, *achan*, and the valley is called the *valley of Achor*, and not the *valley of Achan*, hence some have supposed that *Achar* was his proper name, as it is read in 1 Chron. ii. 7, and in some MSS. and ancient versions.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text that the *sons and daughters* of Achan were stoned to death and burnt as well as their father? The text certainly leaves it *doubtful*, but seems rather to intimate that *Achan* alone was stoned, and that his *substance* was burnt with fire. The reading of the present Hebrew text is, *They stoned HIM with stones, and burnt THEM with fire after they had stoned THEM with stones.* The singular number being used in the *first* clause of the verse, and the *plural* in the *last*, leaves the matter doubtful. The Vulgate is very clear: *Lapidavitque eum omnis Israel; et cuncta quæ illius erant, igne consumpta sunt*, "All Israel stoned him; and all that he had was consumed with fire." The Septuagint add this and the first clause of the next verse together: *Και ἐλιθοβολήσαν αὐτον λιθοῖς πας Ἰσραηλ, καὶ ἐπέστησαν αὐτὸς σωρον λιθῶν μεγάλων.* *And all Israel stoned HIM with stones, and raised over HIM a great heap of stones.* The Syriac says simply, *They stoned HIM with stones, and burned what pertained to HIM with fire.* The Targum is the same as the Hebrew. The Anglo-Saxon seems to refer the whole to *Achan* and his goods: *And hine þær færbendon, ⁊ his þing forþærbendon, And him they stoned there, and burnt his goods.* The Arabic version alone says, *They stoned HIM and his CHILDREN, and his goods, هو وبنيه وماله.* Instead of *burnt THEM*, *otham*, two of De Rossi's MSS. read *otho*, *HIM*; which reading, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his *household goods*, were destroyed, but his *sons and daughters* left uninjured. But it may be asked, Why

are *they* brought out into the valley with the rest? Why, that they might *see* and *fear*, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the *justice* and *mercy* of God are so much concerned, that I might be able to assign to each its due. That Achan's life was forfeited to justice by his transgression, no one doubts: *he* sinned against a known and positive law. His *children* could not suffer with him, because of the law, Deut. xxiv. 16, unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of Achan's punishment, is extremely *dubious* as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15: "He that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath. Now, all that he hath may certainly refer to his *goods*, and not to his *children*; and his punishment, and the destruction of his property would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent to be involved in those public calamities by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind urged it, and therefore I conclude that *Achan alone* suffered, and that his repentance and confession were genuine and sincere; and that, while *justice* required his *life*, *mercy* was extended to the salvation of his *soul*.

Rosen.—פִּלְיוֹתָי וּפְלִיטָתִי, *Filiosque ejus et filias ejus*, non ut spectatores tantum paterni supplicii essent, ut Hebræorum nonnulli opinantur, sed ut cum patre extremo supplicio dederentur. Eos delicti a parente commissi conscios et participes fuisse, statuendum judicant ideo, quod pravi fuisset exempli, in judicio publico innocentes cum nocentibus miscere, et legi contrarium, in qua Deut. xxiv. 16 constituitur, non esse filios pro patribus supplicio afficiendos, sed cuique suum ipsius delictum luendum esse. Vid. et Ezech. xviii. 20. Sed Achanis delictum quum tale esset, quod Dei judicis sententiâ (vs. 15) nonnisi devotione illius,

ejusque familiæ eorumque omnium quæ possideret, expiari potuerit, et ejus liberi, etiamsi ipsi insontes essent, patris culpam morte sua luere debebant. וְיָצְאוּ וְיָשְׁבוּ בְּאֶרֶץ כְּנָעַן, *Et bovem suum et asinum suum*, quæ nomina singularia non dubium est esse collective capienda, *boves asinosque suos*. Collectivum quoque est quod subjicitur וְיָצְאוּ, *et pecudes suos minores*; nomen צֶאֱנַן enim promiscue ovillum et caprinum genus complecti constat.

25 וְיָצְאוּ וְיָשְׁבוּ בְּאֶרֶץ כְּנָעַן, *Et lapidarunt eum omnes Israelitæ, deinde combusserunt eos igne*. Quamvis solus Achanus hic lapidatus, omnes autem combustos esse dicantur; vix tamen dubium est, fuisse et ceteros prius lapidatos, quam combusti sunt. Lapidationis supplicium et apud alios antiquos populos usitatum fuisse, docet Jo. Meursius *Comment. in Lycophronem*, p. 178 ad vocem δημόλευστος, a populo lapidibus obrutus. Plura de hoc supplicio vid. in Chr. Ben. Michaëlis *Dissertat. de judiciis poenisque capitalibus in S. Script. commemoratis, ac Hebræorum imprimis*, Hal. 1730, auctor repetita in *Commentatt. Theologg.* a Potto edit. vol. iv., p. 185, seqq. וְיָצְאוּ וְיָשְׁבוּ בְּאֶרֶץ כְּנָעַן, *Et tum lapidarunt eum lapidibus*. "Prior lapidatio," inquit Michaëlis l. i., "וְיָצְאוּ" fiebat in vivis, posterior vero, וְיָשְׁבוּ, in mortuis eorumque cineribus; prior ante, posterior post combustionem; prior ad interficiendum damnatos, posterior vero ad contumeliam obtruendumque lapidibus intersectorum ossa et cineres; unde quod sequitur vs. 26, *erexerunt super eum acervum lapidum*, posteriori lapidationis actum ulterius illustrat."

Ver. 26.

וַיָּקִימוּ עָלָיו גִּלְיָאֲכָנִים גְּדוֹל עַד הַיּוֹם הַזֶּה וַיָּשֶׁב יְהוָה מִחֲרֹן אַפּוֹ עַל-כֵּן קָרָא שְׁמֵן תְּפֻקֹּם הַחַיָּא עֲמָקָא
עֲזָרָה עַד הַיּוֹם הַזֶּה :

καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν. καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς. διὰ τοῦτο ἐπωνόμασεν αὐτὸ Ἑμεκαχώρ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor [*that is, trouble*] unto this day.

Heap of stones unto this day.

Houb.—גִּלְיָאֲכָנִים גְּדוֹל עַד הַיּוֹם הַזֶּה. Græci Interpretes hæc omittunt, quæ forte crederent ex similibus, quæ sequuntur, falso geminata. Nos hæc verba retinemus, sed meliore ordine collocata, ut series sit talis, וְיָצְאוּ וְיָשְׁבוּ בְּאֶרֶץ כְּנָעַן, *et quievit Dominus ab ira sua usque ad hunc diem*, nempe ad eum diem, cum hæc historia texeretur, aut in Acta publica referretur.

CHAP. VIII. 3, 4.

Au. Ver.—3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready.

3 *Thirty thousand.*

Geddes, Booth.—*Three thousand.*—It is hard to conceive how thirty thousand men, the number in the text, could lie in ambush a whole day behind Hai, and between Hai and Bethel, without being perceived by the inhabitants of either of these cities: and therefore I think there has, as often elsewhere, been a mistake made in the number; which was here easy to be done.—*Ged.*

Pool.—*To go up against Ai*, i. e., to consider and conclude about this expedition of going against Ai; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design; but it seems to be resolved by Joshua and all the council of war, that the thirty thousand here following should be selected for the enterprise. Either, 1. The thirty thousand now mentioned; or, 2. Part of them, to wit, such as were to lie in wait, as seems most probable, both from the next verse, which limits it to those who were to lie in wait, and from verse 9, where what is here mentioned only by anticipation is actually put in execution; and it is said of them that were sent forth, that they went to lie in ambush, and did so; and these were only five thousand men, as is expressed, verse 12. And the only inconvenience of this exposition is, that the pronoun relative *them* is put without, or before its antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew tongue, as

plainly appears from Exod. xiv. 19; Numb. xviii. 9; xxiv. 17; Psal. lxxxvii. 1; cv. 19; cxiv. 2; Prov. vii. 8; xiv. 28.

4 *He commanded them*; the same party last spoken of, ver. 3, even the five thousand mentioned ver. 12. This historical narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, verse 3; one of five thousand, verse 12, which may seem to be two several ambushes; and a third of all the people, ver. 5, 11. But if it be more narrowly and considerably observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing verse 9 (which manifestly speaks of that party which is mentioned ver. 3) with ver. 12, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named ver. 3, and that part which was to lie in ambush; unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even *between Beth-el and Ai, on the west side of Ai*, the only place where the ambush lay, as is said both ver. 9, and 12, 13, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush, ver. 12—14, 19, and they are said to consist only of five thousand, ver. 12, and they only take and burn the city, ver. 19; so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore that thirty thousand, ver. 3, are the same who are called *the people*, and *the people of war that were with Joshua*, ver. 5, 11, which is pitched on the north side of Ai, ver. 11, 13, as the ambush did on the west side; but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word; and therefore it may well be presumed there were no more employed to take it.

Ver. 5, 6, 7.

5 וַיִּצְוֶה יְהוֹשֻׁעַ אֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ וַיִּקְרָא אֶל־הָעִיר וַיִּהְיֶה כִּי־יִצְאֹוּ לְקִרְיַתְהֶנֶךְ : כִּי־אֲשֶׁר בְּקִרְיַתְהֶנֶךְ וְנִסְכּוֹ לְפָנֵיהֶם : 6 וַיִּצְאֹוּ אֲחֵרֵינוּ עַד־הַתְּהַקְּנוּ אוֹתָם מִן־הָעִיר כִּי יֵאמְרוּ נָסִים לְפָנֵינוּ כִּי־אֲשֶׁר

בְּקִרְיַתְהֶנֶךְ וְנִסְכּוֹ לְפָנֵיהֶם : 7 וַיִּקְרָא יְהוֹשֻׁעַ

5 και ἐγὼ καὶ πάντες οἱ μετ' ἐμοῦ προσέξομεν πρὸς τὴν πόλιν. καὶ ἔσται ὡς ἂν ἐξέλθωσιν οἱ κατοικοῦντες τὰ εἰς συνάντησιν ἡμῖν καθάπερ καὶ πρῶην, καὶ φευξόμεθα ἀπὸ προσώπου αὐτῶν. 6 καὶ ὡς ἂν ἐξέλθωσιν ὀπίσω ἡμῶν, ἀποσπάσομεν αὐτοὺς ἀπὸ τῆς πόλεως. καὶ ἐροῦσι. φεύγουσιν οὗτοι ἀπὸ προσώπου ἡμῶν ὃν τρόπον καὶ ἔμπροσθεν. 7 ὑμεῖς δὲ ἐξαναστήσεσθε, κ.τ.λ.

Au. Ver.—5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn [Heb., pulled] them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

As at the first.

Rosen.—Verba צִוָּה וַיִּקְרָא aptius post וַיִּצְאֹוּ sequerentur; cf. vs. 6. Ita Vulgatus: *cumque exierint contra nos; sicut antea fecimus, fugiemus et terga vertemus.*

Ged., Booth.—6 While they pursue us till we have drawn them from the city; for they will say, They flee before us, as at first. 7 And when we flee before them, Then ye shall rise up, &c.

Rosen.—6 *Et exibunt post nos, nos persequentes, donec evulerimus eos ab urbe, i. e., uti recte Vulgatus dedit: donec persequentes longius ab urbe protrahantur. Quæ sequuntur, nam dicent, cogitabunt: fugientes sunt Israelitæ coram nobis, quemadmodum prima vice (vii. 4, 5), sunt per parenthesis interjecta. וַיִּצְאֹוּ, Et nos adhuc fugerimus coram illis.*

Ver. 11, 12, 13.

11 וְכָל־הָעָם הַמְּלַחְמָה אֲשֶׁר אִתּוֹ עָלוּ וַיִּגְשׁוּ וַיִּבְרְאוּ בְּגֵד־הָעִיר וַיַּחַדּוּ מִצָּפוֹן לְעִי וַיִּהְיֶה בֵּינוֹ וּבֵין הָעִי : 12 וַיִּקָּח בְּחֶמֶשֶׁת אֲלָפִים אִישׁ וַיִּשֹׂם אוֹתָם אוֹרֵב בֵּין גִּית־אֵל וּבֵין הָעִי מִן־לָעִיר : 13 וַיִּשְׁמוּ הָעָם אֶת־כָּל־הַמִּחֲנֶה אֲשֶׁר מִצָּפוֹן לָעִיר וַאֲתַעֲבֹבוּ

מִיָּמִין לְעִיר גִּיְלָח יְחֻשָּׁעַ בְּלֵילָח חָהָא
בְּתוֹךְ הָעָמָה :

ק' ע' v. 12.

כ' ב' v. 11.

11 καὶ πᾶς ὁ λαὸς ὁ πολεμιστὴς μετ' αὐτοῦ
ἀνέβησαν· καὶ πορευόμενοι ἦλθον ἐξεναντίας
τῆς πόλεως ἀπὸ ἀνατολῶν. 12 καὶ τὰ ἔνδρα
τῆς πόλεως ἀπὸ θαλάσσης.

Au. Ver.—11 And all the people *even* the
people of war that *were* with him, went up,
and drew nigh, and came before the city,
and pitched on the north side of Ai: now
there was a valley between them and Ai.

12 And he took about five thousand men,
and set them to lie in ambush between
Beth-el and Ai, on the west side of the city
[or, of Ai].

13 And when they had set the people
even all the host that *was* on the north of
the city, and their liers in wait [Heb., their
lying in wait] on the west of the city, Joshua
went that night into the midst of the valley.

11 *On the north side of Ai.*

Ged.—*On the north-east side;* for this
was the way they must have approached
from Gilgal. See the next verse.

Rosen.—*Et castra posuerunt a septentrione
Aje urbi.* Quum ab oriente advenirent,
et iis ex adverso orientalis urbis pars occur-
reret, nonnihil tamen ad borealem plagam
deflexerunt, quod ea pars ad rem bene
gerendam esset opportunior. Ceterum castra
ista ab aquilone facta existimandum est non
tam prope urbem fuisse, ut oppidanis in
conspectu essent; sed potius post colles
latuisse, quum certum sit, postridie demum
patefactam esse Ajensibus Israelitarum præ-
sentiam, cum Josue de nocte in vallem
propius ad urbem de industria accessisset.
Pro שָׁרְפִי אֵי Græcus Alexandrinus habet

ἀπὸ ἀνατολῶν, et Arabicus interpretes مِّنْ

شَرْفِیْ اَی, *ab oriente Ai, quasi* שָׁרְפִי le-
gissent, quod tamen hodie in codicibus non
reperitur.

Pool.—11 *The people of war that were with
him, to wit, the thirty thousand mentioned
ver. 3, or the most of them.*

12 *And he took, or rather, but he had
taken;* to wit, out of the said number of
thirty thousand, for this is added by way of
recapitulation and further explication of
what is said in general, ver. 9.

*Joshua went that night into the midst of the
valley;* to wit, accompanied with a small

part of the host now mentioned, i. e., very
early in the morning, *when it was yet dark,*
as is said in a like case, John xx. 1, whence
it is here called *night*, though it was *early in
the morning*, as is said ver. 10; for it seems
most probable that all was done in one
night's space, and in this manner: Joshua
sends away the ambush *by night*, ver. 3, and
lodgeth that night with twenty-five thousand
men, ver. 9, not far from the city. But
not able nor willing to sleep all night, he
rises very early, ver. 10, and numbers his
men, which by the help of the several
officers was quickly done, and so immediately
leads them towards Ai; and while it was yet
dusky or night, he goes into the midst of
the valley, ver. 13; and when the day dawns
he is discovered by the king and people of
Ai, who thereupon *rose up early* to fight
with them, ver. 14. Though others conceive
this was the second night, and so the ambush
had lain hid a night and a day together.
But then there might be danger of their
being discovered, although that danger may
seem to be the less, because Ai might be
shut up, that none might go out nor come
in, but by order, and upon necessity, because
of the nearness of their enemies, as Jericho
formerly was for the same reason, Josh. vi. 1.
Into the midst of the valley; which was near
the city, thereby to allure them forth.

Houb.—11 *Omnes igitur copiae militares,
quæ cum eo erant, quæque ad urbem Hai
veniebant, cum prope advenissent, ad aequi-
lonem castra posuerunt, valle mediâ inter eos
ac urbem.* 12 *Cum intereâ illi, qui insidias
collocarunt, inter Bethel erant et urbem Hai;
ad occidentem Hai.* 13 *Erant autem populi
universa castra ita posita, ut caput eorum
esset ad urbis aquilonem, postrema agmina
ad occidentem; cepit autem Josue circiter
quinque millia hominum, ivitque nocte illâ
mediam in vallem.*

12 שָׁרְפִי, *urbis.* Corrigit Masora *Hai*,
quod non erat necesse. Nam anibæ scrip-
tiones sequè bonæ sunt. Sed per emenda-
tionem talem, ut per alias satis multas
cognoscimus, Masoretæ non tam quid ad
sententiæ integritatem legendum esset, mo-
nuisse, quam quid in codicibus quibusdam
legeretur; quos codices vellent esse normam
cæterorum. Hujus versûs 12 Græci Intt.
nihil retinere, præter hæc ultima verba,
erant autem insidiæ ad urbis occidentem;
quæ sententia, plana est, ea verò, quam
nunc habemus, inextricabilis. Vidimus ver. 3

et 4 misisse Josue triginta millia hominum ad occidentem inter Bethel et Hai, ut ibi insidias ponerent. Nunc tollit Josue secum quinque millia hominum, ut similiter ponant insidias ad Hai occidentem, inter Bethel et Hai. Hæc stare simul non possunt; præsertim cum Josue triginta millibus mandatum dederit, ut prope urbem insidias facerent, nec ab eâ longè recederent; ut non jam possent quinque ea millia collocare insidias suas, nisi a tergo eorum triginta millium priorum, essentque aded illæ alteræ insidiæ prorsus inutiles. Nec tamen putamus hujus versûs 12 partem priorem, usque ad וַיֵּשְׁבוּ, esse tollendam; nam eam mox suo in loco sumus collocaturi. Hæc tantum duo verba, וַיֵּשְׁבוּ וַיֵּשְׁבוּ, prætermittimus, satis similia illis וַיֵּשְׁבוּ וַיֵּשְׁבוּ, quæ in lineâ inferiori jacent, et ex quorum pravâ imitatione scribæ, ab unâ lineâ in alteram deerrantes, posuerint suprâ id, quod infra legerent; et retinemus וַיֵּשְׁבוּ, porro insidiæ, et quæ sequuntur, erant inter Bethel et Hai ad occidentem urbis, ut fecere Græci Intt.

13 וַיֵּשְׁבוּ הָעָם: Pars prior hujus versûs sic dicit, et posuit populus omnia castra, quæ ab Aquilone urbis, et caudam eorum ab occidente urbis; quæ quidem sententiam habent suspensionem, nec absolutam; quod non latuit Interpretem Syrum, cum vocabulum וַיֵּשְׁבוּ omitteret; ut neque Clericum, qui relativum expedire cum non posset, saltu transilivit, quod tamen prætermittere non licebat, et quod est ad sententiam necessarium, sed emendatum, ut sit וַיֵּשְׁבוּ, non וַיֵּשְׁבוּ. Nam mox dicitur, ad quem locum pertineret cauda exercitûs, seu extrema acies (וַיֵּשְׁבוּ). Atqui parallelum est vocabulum וַיֵּשְׁבוּ, vocabulo caput (וַיֵּשְׁבוּ), quæ oppositio utriusque vocabuli legitur, Gen. iii. 15. Et consentaneum est, ut dicatur de primâ acie (וַיֵּשְׁבוּ) antequàm de extrema (וַיֵּשְׁבוּ). Itaque legendum וַיֵּשְׁבוּ. Post hæc autem verba, et extrema acies ad occidentem urbis, sequitur, et ivit Josue hæc nocte mediam in vallem, nec additur cum quibus ivit. Propterea nos, hæc verba versûs 12 et cepit Josue circiter quinque millia hominum, quæ illic omisimus, hic collocamus, ut sequatur, et ivit mediam in vallem. Josue mediam in vallem ducit secum tantum quinque millia hominum, quia fugam simulaturus est. Nam ad capiendam fugam expeditiores erant pauci homines, quàm multi. Ordine rerum sic disposito, fiunt omnia plana. Perturbationem quandam fuisse hic in antiquis codicibus declarant

Græci Intt. qui partem versûs 12 omittunt, et versum 13 totum.

Bp. Horsley.—12, 13, It seems very improbable that 5,000 men should now be placed in ambush on the very same side of the city where 30,000 had already taken their station. The LXX makes no mention of this second ambush of 5,000 men. With Houbigant's very probable emendations, the two verses may be thus rendered:

12 "And the ambush was on the west side of the city. 13 And the people so ordered the whole camp, that the van (וַיֵּשְׁבוּ) was on the north of the city, and their rear (וַיֵּשְׁבוּ) on the west side of the city: and Joshua took about five thousand men, and went that night into the midst of the valley."

Ged., Booth.—12 Thus an ambush having been placed between Bethel and Ai, on the west side [Ged., north-west] of the city, 13 And the people, the whole host, they placed on the north [Ged., north-east] of the city, so that its extremity reached to the west [Ged., north-west] of the city; Joshua then took about five thousand men [transposed from verse 12], and went that night into the midst of the valley.

12 This verse, as it now lies in the text, is totally unintelligible. It runsthus, "And Joshua took about 5,000 men, and placed them in ambush between Bethel and Hai on the north-west side of Hai." But we learn from ver. 3 that this ambush consisted of 30,000 (read 3,000) men, who had been sent thither the preceding night. The most genuine copies of the Septuagint version have, instead of this and the following verse, only these words, at the end of ver. 11, "But the ambush was on the west side of the city." This would make all clear. But as I am ever unwilling to reject any part of the present text, without the most cogent reasons, I think with Houbigant, that the whole passage may be reconciled with the context, by a slight transposition of a few words from the beginning of ver. 12 to the end of ver. 13.—Ged.

Rosen.—12 וַיֵּשְׁבוּ הָעָם אֶת הָאֵשׁ וַיֵּשְׁבוּ אֶת הָאֵשׁ, Cepitque Josua circiter quinque millia virorum, posuitque eos insidiatores inter Bethlehem et inter Ajam, ab occidente urbi. Pro וַיֵּשְׁבוּ ad marginem (Keri) legendum præcipitur וַיֵּשְׁבוּ, Aja. Sed præferendum est Chethib, quod et Hieronymus expressit: ex occidentali parte ejusdem civitatis. Id quoque exhibent Orientales, i. e.,

codices scholarum Babylonicarum. Iidem בְּיָמָיו habent in margine, sed in textu בְּיָמָיו ; cf. supra vii. 2. Ceterum quod inde a versu tertio enarratur strategema, non satis dilucide planeque descriptum esse, vere animadvertit Masius. "Quis enim," inquit, "existimet, triginta hominum millia (vs. 3, 4) diem solidum clam civibus Ajensibus locum ad urbem proximum insidere potuisse, atque insuper alia quoque millia quinque, præsertim quum a tergo proxime exstaret Ajensium socia urbs Bethel? Quare credibilis esse puto, non productum in hanc expeditionem fuisse populum universum militarem, sed solos trecies millia delectos ex toto exercitu, et horum quinquies millia collocatos esse in insidiis. Nam hujusmodi narrationes etiam alibi in sacra historia confuse, permiste, obscureque sunt expositæ. Qualis est vel imprimis ea, quæ in Judicum libro scripta habetur cap. xx., huic nostræ quam simillima. Quæ narrationis confusio inde, nisi fallor, nata est, quod quum illiusmodi res memorabiles a pluribus sanctissimis viris in sacra illa diaria atque annales, quorum ante facta a nobis mentio est, relatæ, alio atque alio ordine verbisque, ut fit, diversis legerentur; is vero, qui sacram tandem historiam universam in eos quos jam habemus divino consilio redegit, enixius laboraret, ne quid eorum, quæ a sancta antiquitate in illis diariis annalibusque prodita inveniret, imprudens omitteret, ipse rem eandem unam non unâ continente atque æquabili oratione, sed ex diversis narrationibus confusa permixtaque conscripserit." Et ad hunc versum quod attinet, Masius recte ait, absurdum esse existimare, novas hic insidias instrui, et, ut somniant Judæi, propius aliquando ab urbe, quam priores insederant. "Non enim," addit, "video, qua id fieri potuisset ratione clara luce, quando illi, qui minus prope, ut isti volunt, aberant, non nisi per tenebras locum occupare clam civibus potuere. Neque vero etiam, nisi de unis insidiis in captæ urbis narratione mentio erit. Id ergo modo explicatur hoc versu, quod supra de insidiis fuerat dictum, expresso hominum numero. Affert autem obscuritatem orationi, quod Hebraica verba nullum præteriti plusquamperfecti habent discrimen." Est igitur וַיִּקְרָא hujus versus initio *acceperat autem* vertendum; erantque quinque quæ hic memorantur millia in insidiis posita desumpta ex illis triginta millibus, quæ Josua vs. 4 ex universa multitudine virorum militarium ad

expeditionem Ajensem selegisset; vide quæ ad vs. 1 notavimus. Maurer versus 12, 13 a seriore quadam manu margini adscriptos et temporis successu in textum receptos esse existimat; nec in codice eo, quæ Græcus Alexandrinus est usus, omnia quæ nunc in textu legimus in eo exstitisse probare studet. Sed in codicibus Græcis magna hic est discrepantium inter se lectionum multitudo, quam recensuit Parsons in Alexandrinæ interpretationis editione Holmesiana a se continuata; illas varietates vero hic persequi longius nos abduceret.

13 $\text{וַיִּשְׂמוּ הָעָם אֶת־לִבָּם לְפָנָיו לְעֵד$, *Posuitque* (propr. *posuerunt*, ob collectivum nomen עָם) *populus omnia castra, quæ erant ab aquilone urbi* (vs. 11), ad urbem oppugnamdam ei propius castra admovit. Ita verbum שָׂמוּ usurpatur 1 Reg. xx. 12, ubi Benhadad suos cohortatur ad aggrediendam Samariam urbem: $\text{שָׂמוּ יְשֻׁמוּ עַל הָעִיר}$, *ponite scil. castra, et posuerunt ea contra urbem*. $\text{וַיִּתְּנוּ מִן הָעֵד$, *Et insidias ejus ab occidente urbi*. וַיִּתְּנוּ Hieronymus interpretatur *novissimos illius multitudinis*, quia *calcaneus*, qui voce עָקֵב proprie designatur, est pedis postrema pars. Existimasse videtur, sic ad septentrionem facta fuisse castra, ut ad insidias usque pertinerent, quæ ad occidentem latebant. Arabicus quoque interpret سَاقَتُهُ ,

aciem ejus postremam, et Syrus لُحْمَتُهُ *custodes posticos* reddidit. Verum est עָקֵב h. l. potius eo quo Ps. xlix. 6 legitur significat, *insidias faciens, a supplantandi, decipiendi* notione, quam verbum עָקֵב obtinet (Genes. xxvii. 36), capiendum, ut idem sit quod אֵרֵב vs. 12. Denotat igitur עָקֵב , *insidias ejus* scil. exercitus, $\text{וַיִּתְּנוּ$, i. e., eam exercitus partem, quæ ad insidias faciendas a Josua destinata erat. Recte igitur Chaldaeus וַיִּתְּנוּ , *insidias* interpretatus est. *Uti-que Josua in nocte illa in medium vallis illius*, cujus vs. 11 mentio est facta. Credibile est autem, observat Masius, Josuam non magna multitudine, sed quantam contemnere Ajenses possent, comitatum processisse; præsertim cum constitutum haberet, non conserere manus, sed refugere versus illa quæ ad aquilonem habebat castra. Cur autem de nocte, ac non clara potius luce in vallem se contulerit Josua, quum ab oppidanis conspici vellet, Masius hanc eum habuisse causam conjicit, ut quum ipsa locorum ratio

Hieronymus reddidit. *Arborem infelicem* illud vocarunt Romani, vid. not. ad Genes. xl. 19. Græcus Alexandrinus γγ hic ξύλον διδύμων *lignum geminum* interpretatus est. Videtur stipem geminum ad formam Græci Γ, vel Hebraici 7 compositum intellexisse.

Ver. 31—35.

Au. Ver.—30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant [Heb., walked] among them.

Ged. and Booth. place these verses after the 1st verse of chapter xviii.

Bp. Horsley.—I should conjecture that these six verses should be annexed to ch. xi. after the words “and the land rested from war.”

Rosen.—30 *Tum ædificavit Josua aram Jovæ, Deo Israelis, in monte Ebal.* Sed quum ex Gilgale, ubi Josua et post expugnatam Ajam castra sua habuit (vid. ix. 6; x. 7), ad montem Ebal, prope Sichemum, longius sit spatii intervallum, quam quod in terra hostili, hostibusque loca montibus Ebal et Garizim vicina adhuc tenentibus, cum universa populi turba (vid. vs. 33), iter tuto confici, et tam solenne festum, quale mox

describitur, nondum domitis aut repressis hostibus celebrari posset; Meyerus (in Commentat. de libro Josue in dem *Krit. Journal* a Bertholdto edito, P. ii., p. 353) et De Wette satis probabiliter judicaverunt, hanc pericopam vss. 30—35 esse interpolatam. Videtur ea a seriore quodam scriptore inserta esse in honorem Josuæ, ut appareat, quam religiose is quæcunque ipsi injunxerat Moses facienda simul atque Israelitæ Jordanem trajecissent, observavit. Et ea quidem, quæ inde a versu 31 describitur ceremonia Moses injunxit senioribus Israelitarum Deut. xxvii. 4, seqq. Initio nostri versus futurum יָנִיזִי vim præteriti habet, ut alias post præmissam particulam וְ, ut infra x. 12 et Exod. xv. 1, וְיָנִיזִי מֹשֶׁה, *tunc cecinit Moses.* Vid. Gesenii *Lehrgeb.*, p. 773. Ceterum in Græcæ Alexandrinæ interpretationis codice Vaticano, nec non in editione Aldina hæc pericopa vss. 30—35 posita est post capitis noni versum secundum.

31 *Quemadmodum jussit Moses, servus Jovæ, filios Israelis secundum id quod scriptum est in libro legis Mosæ.* Quæ verba per parenthesin sunt interjecta nam quæ proxime sequuntur pendunt a versu 30: *aram*, inquam, extruxit *lapidum integrorum*, *super quos non agitavit* scil. *latomus ferrum*, i. e., ex lapidibus non lævigatis et politis ferro, secundum id quod Exod. xx. 22; Deut. xxvii. 5 præcipitur. Cujus præcepti ratio videtur in eo posita esse, quod lapides impoliti, statum suum nativum et integrum retinentes, puritate quadam nativa donati, et altaris sanctitati maxime consentanei videntur. Cf. Spenceri de *legibus Hebræor. Rituall.*, l. ii., cap. 6, sect. 1. וַיִּבְנֵה אֶלְיָזָר בֶּן־עֲזָרָה, *Et ascendere fecerunt super eam, aram, holocausta Jovæ.* וַיִּנְחָה, proprie *ascensus*, ubi de sacrificiis usurpatur, significat victimam, quæ integra concremanda altari imponitur, unde et Græce ὀλόκαυστον dicitur. וַיִּנְחָה וַיִּשְׁלַח, *Et sacrificarunt retributionum.* Nomen וַיִּשְׁלַח proprie videtur *retributiones* denotare, a *rependingi, remunerandi* significatu, quem verbi וַיִּשְׁלַח forma Piel obtinet. Hinc וַיִּנְחָה וַיִּשְׁלַח, *sacrificarunt retributionum*, Levit. iii. 1, erit tale, quod grati animi testandi causa pro acceptis a Deo beneficiis ei offertur.

31 *They offered.*

Ged., Booth.—He offered [LXX, Vulg., Arab.].

32 *A copy of the law of Moses.* See notes on Deut. xxvii. 2.

CHAP. IX. 1.

Au. Ver.—The Hivite and the Jebusite, &c. So the Heb.

Ged., Booth.—The Hivites, the Girgasites [LXX], and the Jebusites, &c.

Ver. 4.

וַיַּעֲמֵדוּ בְּעֶרְבָהּ וַיִּלְכְּדוּ
וַיַּצְמִיגוּ וַיִּקְחוּ שָׁקִים בָּלֵיל לַחֲמֻרֵיהֶם
וַנִּמְצְאוֹת לֵן בָּלִים וּמִבְּרָקִים וּמִצָּדִיקִים :

καὶ ἐποίησαν καὶ γε αὐτοὶ μετὰ πανουργίας.
καὶ ἐλθόντες ἐπεστίσαντο καὶ ἡτοιμάσαντο.
καὶ λαβόντες σάκκους παλαιούς ἐπὶ τῶν ὄμων
αὐτῶν, καὶ ἀσκούς οἶνου παλαιούς καὶ κατεβ-
ρωγώτας ἀποδεμένους.

Au. Ver.—4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up.

Made as if they had been ambassadors.

Houb., Rosen., Gesen., Ged., Booth.—They prepared provisions for a journey [the versions and six MSS. read וַיַּצְמִיגוּ].

Gesen.—צָד, a root of doubtful occurrence in the verb itself, signifying according to the derivatives:

1. *To go in a circle, to revolve*, kindr. with צָד, צָד, צָד. Hence צָד hinge, withering pain.

2. *To go*, Arab. صَار med. Ye, to go, arrive; comp. צָד. Hence צָד, messenger. Hence also

Hithpa. fut. וַיַּצְמִיגוּ, Josh. ix. 4 could be: *they betook themselves to the way, they set off*. But since no other trace of this form or signification exists in Hebrew or in Aramæan, it is better to read with six MSS. וַיַּצְמִיגוּ, *they provided themselves with food for the journey*, as in ver. 12; which is also expressed by the ancient versions.

Prof. Lee.—צָד, v. Hith. pres. in pause, וַיַּצְמִיגוּ. Most probably an error of transcribers for וַיַּצְמִיגוּ, r. צָד, which see. If the reading be taken as correct, compare Arab.

صَار, r. صَار, *ivit. Prepared themselves for a journey.*

Rosen.—Quod verbo וַיַּצְמִיגוּ, et iverunt sub-jicitur, וַיַּצְמִיגוּ, interpretum plures exponunt: *legatos se simularunt*, ac si esset Hithpa. verbi denominativi a צָד, *nuncius, legatus*, Prov. xiii. 17; Jesaj. xviii. 2. Sed Gibeonitæ illi, qui Israelitica castra iverunt, non finge-

bant se esse legatos, siquidem tales erant, sed fingebant se venire de terra longinqua,

vs. 6, 9. Alii, collato Arabico صَار (pro

صير), *ivit, vergit ad aliquid*, וַיַּצְמִיגוּ interpretantur *in viam se dederunt*. Id tamen post וַיַּצְמִיגוּ plane supervacaneum est. Alia est ratio loci infra xxiii. 16, quem Maurer ad defendendam illam interpretationem attulit, quod a populari loquendi more ejusmodi redundantia non sit aliena, וַיַּצְמִיגוּ וַיַּצְמִיגוּ וַיַּצְמִיגוּ, *ivistis et coluistis deos alios*, aut Exod. ii. 1, וַיַּצְמִיגוּ וַיַּצְמִיגוּ וַיַּצְמִיגוּ, *avitque vir e domo Levi cepitque*. Iis enim locis verbo *eundi* non additur aliud ejusdem significationis. Sed pro וַיַּצְמִיגוּ, quod in nostras editiones receptum est, haud dubitandum ponendum esse וַיַּצְמִיגוּ (per *Daleth*), quod plures bonæ notæ codices (veluti Erfurtensis primus) exhibent, significatque *commeatu se instruxerunt*; est enim Hithpael verbi denominativi a צָד, *cibus, commeatus*. Expresserunt illud veteres omnes. Græcus Alexandrinus: ἐπεστίσαντο καὶ ἡτοιμάσαντο, *cibos sibi compararunt et sese appararunt*; Vulgatus: *tulerunt sibi cibaria*, Chaldæus וַיַּצְמִיגוּ, Syrus

وַיַּצְמִיגוּ, Arabs تَرَوُّوا, *viatico se instruxerunt*. Recte Capellus in *Crit. S.*, lib. v., cap. 2, §. 5; t. ii., p. 784, edit. Hal. וַיַּצְמִיגוּ reponendum esse judicavit hac potissimum ex causa, quod infra vs. 11, 12, ubi cum idem factum Gibeonitarum repetitur, voces וַיַּצְמִיגוּ et וַיַּצְמִיגוּ usurpantur. Ei quod dictum est, Gibeonitas commeatu se instruxisse, convenienter additur: וַיַּצְמִיגוּ וַיַּצְמִיגוּ, *et ceperunt saccos detritos vetustate asinis suis*, sive, ut Vulgatus reddidit, *saccos veteres asinis imponentes*, in quibus cibaria reposita haberent, וַיַּצְמִיגוּ וַיַּצְמִיגוּ, *Et utres vini attritos, vetustos*. וַיַּצְמִיגוּ pro וַיַּצְמִיגוּ, s. וַיַּצְמִיגוּ ex Syriasmo, proprie denotat *utrem*, quo aqua

deferri solet, collata Arabica radice نَار, *aquam ex se emisit* terra, deinde et utrem vinarium, ut hic et 1 Sam. xvi. 20; Ps. cxix. 83. De talibus utribus vid. libr. nostr. *das alte u. neue Morgenl.*, P. i., p. 87, et ad nostrum speciatim locum quod attinet P. iii., p. 4. Nomen نَار est ex illis masculinis, quæ in plurali terminationem femininam adsciscunt, ut ab نَار, *pater* نَار (cf. Gesenii *Lehrg.*, p. 529), quare illi junguntur adjectiva masculina نَار (de quo vid. antea),

פְּרֻטִּים, *perrupti* et עֲרִיטִים, *colligatos*, i. e., *sarcitos*. Hieronymus bene *consutos* reddidit.

They did work wilily.

Dalhe.—Vocabulum עֲרִיטִים *etiam* non nisi difficilem admittit explicationem et tamen exprimunt illud omnes versiones antiquæ. Non apparet, cum quo hic Gibeonitarum dolus comparetur, nam in antecedentibus nullius doli mentio fit. Alii ad dolum Israelitarum referunt quo Ajam expugnaverunt, quod nimis remotum videtur. Alii ad reges Cananæorum modo menioratos, qui resistere Israelita ausi fuissent, *etiam* Gibeonitas suæ salutis prospexisse, sed dolo. In qua explicatione nimis multa sunt suppleta. Michaëlis junxit cum עֲרִיטִים in versu præced. 3, *Gibeonitæ qui quoque audierunt, quæ Josua, et rel. 4, dolum adhibuerunt.* In explicatione adeo dubia illud עֲרִיטִים omisi, quoniam salvo sensu omitti poterat; attamen lectores de eo admonendos putavi.

Rosen.—*Et egerunt etiam ipsi cum astutia.* Variæ hic sunt et discrepantes interpretum sententiæ, quorsum spectet comparatio illa, quæ vi voculæ עֲרִיטִים, *etiam* continetur. Neque enim antea aliquorum hominum dolus et astus est commemoratus. Hebræorum nonnulli, quorum sententiam affert Kimchi, volunt, Gibeonitas putavisse simulata pace ab Israelitis deceptos fuisse victosque tum Jerichuntinos tum Ajenses, atque ideo eos constituisse simili arte uti adversus impostores. Neque tamen tam incertâ conjecturâ est opus. Nam quum versu primo commemoratæ essent regulorum per Cananæam consultationes conspirationesque, quibus sibi consulere contra Israelitas illi cogitabant, subnectitur, neque Gibeonitas quoque sibi defuisse, non quidem pugnandi consiliis, ut illi, sed prudentiâ, sive astu.

And went.

Houb.—Nos יָצֵאוּ exhibemus in vocabulo *confestim*. Nam sæpe יָצֵאוּ idem est atque יָצֵאוּ, *et surrexerunt*; quâ loquendi formâ significari solet, *continuo, confestim, vel sine cunctatione.*

Ver. 5, 13.

Au. Ver.—Old.

Rosen., Ged., Booth.—Worn out.

Ver. 21, 22.

וַיֹּאמְרוּ אֲלֵיהֶם הַכְּשִׁיאוּם יְהוָה
וַיֹּאמְרוּ הַכְּשִׁיאוּם יְהוָה
וַיֹּאמְרוּ הַכְּשִׁיאוּם יְהוָה
וַיֹּאמְרוּ הַכְּשִׁיאוּם יְהוָה

ζήσονται, καὶ ἔσονται ξυλοκόποι καὶ ὑδροφόροι πάσῃ τῇ συναγωγῇ, καθάπερ εἶπαν αὐτοῖς οἱ ἄρχοντες.

Au. Ver.—21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

Pool.—*As the princes had promised them; or, because or seeing that* (as the Hebrew word sometimes signifies) *the princes* (i. e., we ourselves; they speak of themselves in the third person, which is very frequent in the Hebrew language) *had promised it to them*, to wit, that they should live, and confirmed their promise by an oath. So the princes speaking here to the people allege the promise or oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence, because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a parenthesis, but to the foregoing clause, *let them live*, because the princes have promised them their lives.

Bp. Patrick.—21 *The princes said.*] But they added this.

Let them live.] Though we let them live, because we must be as good as our word, which is the meaning of the last words of this verse (which must be joined with these), “as the princes had promised them.”

Ged., Booth.—21 And the chiefs said to them, Let them live, as the chiefs have promised them; but let them be hewers of wood and drawers of water to the whole congregation.

Houb.—21 *Sed hæc principes addiderunt: ita vivant, ut universæ multitudini ligna cædant et aquas comportent: (propterea illi universæ multitudini hactenus ligna cædunt et aquas comportant, ut de eis principes staterunt.)* כאשר דברו להם הנשיאים, *ut locuti sunt eis principes.* Mutilum nunc contextum habemus; atque id palàm membrana ipsa loquebatur. Nam si sic convertas, *sint ligna cædentes quomodo eis locuti sunt principes*, quî possunt hoc dicere ipsi principes, qui nunc loquuntur? Quod si autem sic inter-

pretabere, fuerunt ligna cædentes...quomodò de illis locuti erant principes, eodem incommodo principes induces qui narrent quid principes statuerint, et præterea false memorabis principes fecisse id, de quo nihil est in ante dictis. Et risum facit Clericus sic interpretans, fiatque, quemadmodum principes dixerunt, addens fiatque per fas et nefas, nec evitans incommoda suprâ memorata. Qui si ad Syrum interpretem ivisset, vidisset eum suo in codice legisse partem ultimam hujus versûs quæ abest hod. in codicibus. Nam in eo interprete postquam principes dixerunt, sint ligna cædentes et haurientes aquas toti cætui; ita subditur, et facti sunt colligentes ligna et haurientes aquas cætui Domini usque ad hunc diem, quemadmodum dixerant de eis principes. Quæ verba, usque ad quemadmodum, Syrum legisse, non suo marte addidisse, demonstrant vel hæc ipsa, usque ad hunc diem, quæ ad sententiam non erant necessaria. Itaque in cæteris codicibus omissa hæc fuerunt, וְהָיוּ חֲבָנֵי עֵצִים וְשָׁאֲבוּ מִן הַיָּם עַד הַיּוֹם הַזֶּה, quæ librarii prætermiserunt propter antecedentium similitudinem. Frequentissimi fuerunt errores tales in codicibus MSS. et multo plures hodie superessent, nisi satis multos animadvertissent emendatores, et in codicum marginibus omissa supplevisent.

Rosen.—21 Et dixerunt ad eos, ad milites suos, sive coetum Israelitarum, principes: vivant, vivi serventur Gibeonitæ. Sed facti sunt cæsores lignorum, et haustores aquæ, quemadmodum loquuti sunt, decreverunt, de iis principes. וְהָיוּ חֲבָנֵי עֵצִים וְשָׁאֲבוּ מִן הַיָּם עַד הַיּוֹם הַזֶּה hic non iis, sive ad eos interpretamur, sed: de iis, ut l designet eos ad quos oratio spectat, ut in illo Genes. xx. 13, אָמַרְתִּי לְאָדָם הַזֶּה, dic de me: frater meus est. Ps. xxii. 31, יִסְמַח לִפְנֵי יְהוָה, narrabitur de Domino generationi. וְהָיוּ non simpliciter loqui, sed deliberando decernere, statuere haud raro significare constat; v. c. 2 Reg. xiv. 27, וְהָיוּ לְחֹתָם אֶתְשָׁם שָׂרָא, nec loquutus erat, decreverat Jova delere nomen Israelis. Ex illa clausula nostri versus, quemadmodum decreverunt de iis, Gibeonitis, principes, apparet, post וְהָיוּ, vivi maneant supplenda esse verba: וְהָיוּ חֲבָנֵי עֵצִים וְשָׁאֲבוּ מִן הַיָּם עַד הַיּוֹם הַזֶּה, sed fiant cæsores lignorum et haustores aquæ, quæ recte suggerit Kimchi, et facile a lectore supplentur ex iis quæ legimus וְהָיוּ, et facti sunt rel. Hebræi dicunt hic esse וְהָיוּ, sermonem abbreviatum, seu ellipticum. Nam postquam principes dixissent: vivant et cædant ligna rel., tum

sequitur: illi igitur facti sunt cæsores lignorum cet. Inseruit verba illa suæ translationi Syrus. Masius illud וְהָיוּ, quamvis Vav vocalem Patach sequente Dagesch habeat, non tamen pro præterito haberi vult, sed in futuro aut conjunctivo vertendum: sed sint, uti Græcus Alexandrinus reddidit. Verum nequaquam necesse est, ut hic nostrum scriptorem a consueto Hebræorum loquendi more abissi statuamus. Obvertit quidem Masius, tum demum Gibeonitas factos esse lignatores et aquatores, cum imperator sententiam pronunciaverit. Sed facti tamen sunt ex decreto principum. Vulgatus Latinus, sive Hieronymus hanc clausulam, וְהָיוּ חֲבָנֵי עֵצִים וְשָׁאֲבוּ מִן הַיָּם עַד הַיּוֹם הַזֶּה, cum versu sequenti conjunxit, vertitque: quibus hæc loquentibus vocavit rel. Quod probavit Maurerus, nisi quod in præterito transferat: postquam ad eos loquuti essent principes, ut וְהָיוּ tempus significet, atque pronomem וְהָיוּ non ad Gibeonitas, sed ad milites Israeliticos sit referendum. Sed observat Maurerus ipse, וְהָיוּ ita de tempore usurpatum ante se habere וְהָיוּ, ut supra iv. 1, 11; Exod. xxxii. 19; Deut. ii. 16, et unum tantum locum, 2 Sam. xii. 8, attulit, qua וְהָיוּ illo significato sine præcedente וְהָיוּ legitur. Mihi tamen melius congruere videtur, clausulam illam, quæ in extremo versu posita est, ad eam consultationem referre, qua principes inter se deliberaverant, qui possent suum jusjurandum tueri. Retinenda igitur verbum interstinctio, quæ est in Hebraicis codicibus.

Ver. 27.

Au. Ver.—The congregation.

Ged., Booth.—The whole [LXX] congregation.

CHAP. X. 1.

וַיְהִי כַשֵּׁם אֲדֹנֵי-צָדָק מֶלֶךְ יִרְשָׁלַם
פִּרְלֹכָד יְהוֹשֻׁעַ אֶת-חֲזָקֵי וַיְחִימָה
בְּאֶשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ בְּנִי-עֲשָׂה
לְעִי וּלְמַלְכָּהּ וְכִי הִשְׁלִימוּ וְשָׁבָּ
נִבְעֹזֶן אֶת-יִשְׂרָאֵל וַיְחִי בְּקָרְבָּם :

ὡς δὲ ἤκουσεν Ἀδωνιβεζὲξ βασιλεὺς Ἰερουσαλὴμ, ὅτι ἔλαβεν Ἰησοῦς τὴν Γαῖ, καὶ ἔξω-
λόβηρευσεν αὐτήν, ὃν τρόπον ἐποίησαν τὴν
Ἰεριχὼ καὶ τὸν βασιλεῖα αὐτῆς, οὕτως ἐποίησαν
καὶ τὴν Γαῖ καὶ τὸν βασιλεῖα αὐτῆς, καὶ ὅτι
ἠῆτομόλησαν οἱ κατοικοῦντες Γαβαὼν πρὸς
Ἰησοῦν καὶ πρὸς Ἰσραὴλ.

Au. Ver.—1 Now it came to pass, when

Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them.

Jerusalem.

Gesen.— ירושלם , or according to the Masora five times fully ירושלם Jer. xxvi. 18; Esth. ii. 6; 1 Chr. iii. 5; 2 Chr. xxv. 1; xxxii. 9; fem. Is. iii. 8; x. 11; xl. 2, 9; al. (poet. ירושלם Gen. xiv. 18; Ps. lxxvi. 3;) Gr. *Ἰερουσαλήμ* and *Ἰεροσόλυμα*.

As to the etymology and orthography there has been much dispute. In respect to the former, Reland, Palæst., p. 832 sq., and recently Ewald, Heb. Gram., p. 332, hold ירושלם to be i. q. ירושלם , *possession of peace*, one ש being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a dagesh forte in the other, as in לָבַד for לָבַד ; and besides, the form שָׁלוֹם nowhere occurs in the sense of possession (i. q. שָׁלוֹם), either separately or in compounds. Hence it is better to regard ירושלם as derived from r. ירושלם no. 2, i. q. *a founding, foundation*; whence ירושלם , *a foundation of peace, of prosperity*; comp. שָׁלוֹם .—As to the other part of the compound name, there are some who regard ירושלם and ירושלם as the dual of שָׁלוֹם , *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. v. 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the ירושלם in this word is a primitive radical, and not servile, is apparent from the forms ירושלם , Arab. شلم , شلم , Chald. ירושלם , Greek, *Σόλυμα*, *Ἰεροσόλυμα*. To us it seems that the defective form ירושלם ought everywhere to be read ירושלם , *foundation of peace*; but the later writers appear to have held ירושלם as the antique form of the dual, and therefore everywhere read it ירושלם , even in places where the defective form stood in the text. In like manner Samaria in Heb. and anciently, was called סְמָרְיָה , Chald. סְמָרְיָה , and thence, as if dual, סְמָרְיָה ; comp. Lehrs., p. 538. See more in Thesaur., p. 628, 629.

Prof. Lee.— ירושלם , rarely ירושלם , 1 Chron. iii. 5, *Jerusalem*, so called after the times of David; in whose days it became the place, in which it had been predicted God would cause

his name to dwell, and which should, therefore, be *the chosen place*. In earlier times it was styled ירושלם , Gr. *Σόλυμα*, Gen. xiv. 18; Ps. lxxvi. 3: and ירושלם , *Jebus*, Judg. xix. 10, &c. So that it had once both these names; which, if compounded, would read ירושלם , or ירושלם ; and, omitting the Dagesh, as being irregular after a perfect vowel (here י), we should have ירושלם , &c., which would signify something like, *the trampling or treading down of peace*; so named, perhaps, on account of the warlike character of its ancient idolatrous inhabitants; but most unsuitably as the city, which God himself had chosen for his own. If then we take ירושלם , as a part. pass. of ירושלם above, in the sense of *founded*, i. e., *house*,

&c., we shall have the דָּאָר אֶלְסָלָם , *house, mansion, of peace*, of Saadias Haggæon, i. q.

$\text{מְדִינַת אֶלְסָלָם}$, *city of peace*. Or, if we take either of the other significations of that verb, an equally suitable denomination will be the result. In this case, the transition from the old to the new name would be easy, and quickly adopted. It is true we find no such compound as that supposed above; yet this new name looks so like a compound of the two old ones, that it seems very likely to have been chosen for the purpose of intimating the existence of them both, with the altered character which this city was ever after to sustain. It is no uncommon thing, moreover, for eastern cities to receive a new name on such occasions as that mentioned above. So *Bagdad* (باغ داد , *garden of justice*,) received the

title of $\text{مَدِينَةُ الْمَنْصُور}$, *city of Mansur*, Abulfed. Ann. Moslem., tom. ii., 103: and, part of it, that of $\text{مَدِينَةُ السَّلَام}$, *city of peace*, Ib. p. 789. The dual marked by the vowels in ירושלם , &c., is, in all probability, a mere figment of the Jews. In the Chald. of Daniel and Ezra, it is still ירושלם , or ירושלם Dan. v. 2; vi. 11; Ezra vi. 8. Gr. *Ἰερουσαλήμ*, and *Ἰεροσόλυμα*. See Anot. et Vind. Noldii. n. 791, p. 825.

Rosen.—Primus hic V. T. locus est, quo ירושלם commemoratur. Ejus urbis nomen priscum ירושלם fuisse, Genes. xiv. 18, ostendit locus Ps. lxxvi. 3, ubi Jova suum habitaculum in ירושלם posuisse dicitur, cui in altero hemistichio ut synonymum respondet יְרוּשָׁלַם . Denotat vero ירושלם et *integrum, saluum*, et

God or Israel [so Rosen., Ged., Booth.]; for God's work is described ver. 11.

Rosen.—Quum primum hujus versus verbum, *יָרָא*, nomini *Jova* hæreat; quæ-runt interpretes, tria quæ sequuntur verba, *יָרָא*, *יָרָא*, et repetitum *יָרָא*, ad quemnam sint referenda, num ad Deum, an vero ad Josuam sive Israelem, cujus nomen tamen non est expressum. Atque Græcus quidem Alexandrinus prius *יָרָא* Deo accommodavit, ne enim res dubia maneret verbis *συνέτριψεν αὐτοὺς* addidit *Kýrios*, at vero ea quæ sequuntur plurali numero extulit, *κατεδίωξαν αὐτοὺς* et *κατέκοπτον αὐτοὺς*, ut palam facerent, ad Israelitas ea referenda esse. Syrus tria illa verba in plurali reddidit; nec dubium est, scriptori ad ea nomen *יָרָא* aut *יָרָא* in mente obversatum esse. Minus com-mode enim de Deo illa dicuntur.

Ver. 11.

Au. Ver.—11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Great stones.

Dr. A. Clarke.—Some have contended that stones, in the common acceptation of the word, are intended here; and that the term *hailstones* is only used to point out the *celerity* of their fall, and their *quantity*. That stones have fallen from the *clouds*, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true; the East Indies, America, France, Germany, England, Ireland, &c., have all witnessed this phenomenon: of such stones I possess and have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hailstones, in the proper sense of the word, are *meant* as well as *expressed* in the text. That God on other occasions has made use of hailstones to destroy both men and cattle, we have ample proof in the *plague of hail* that fell on the Egyptians, Exod. ix. 18.

Ver. 12—14.

12 וַיְדַבֵּר יְהוֹשֻעַ לַיהוָה בַּיּוֹם הַהוּא אֶת-הָאֱמֹרִי לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר וְלִעֲבָדִי יִשְׂרָאֵל שָׁמַשׁ בְּנִבְכְּעוֹן הָיוּ וְהָיָה בָעֶמֶק אֵילָוֹן : 13 וַיִּשְׁמַע הַשָּׁמַשׁ וַיָּרֶחַ עָמַד עַד-יָקָם בּוֹי אֲבִיּוֹ הִלַּח-חַיָּא כְּהִנָּה עַל-סִפְּרֵי הַיָּשָׁר וַיַּעֲמֵד הַשָּׁמַשׁ בְּחֻצֵי הַשָּׁמַיִם וְלֹא-חָצָא לְבֹוֹ בַּיּוֹם הַהוּא : 14 וְלֹא חָצָא הַיָּרֵחַ בַּיּוֹם הַהוּא לִפְנֵי וְאַחֲרָיו לַשָּׁמַשׁ יְהוָה בְּהָלֹא אֵישׁ בְּיָ יְהוָה נִלְחָם לְיִשְׂרָאֵל :

v. 13. פָּרַח כָּבֹד

12 τότε ἐλάλησεν Ἰησοῦς πρὸς κύριον, ἡ ἡμέρα παρέδωκεν ὁ θεὸς τὸν Ἀμορραῖον ὑποχείριον Ἰσραὴλ, ἥνικα συνέτριψεν αὐτοὺς ἐν Γαβαὼν, καὶ συνετριβήσαν ἀπὸ προσώπου υἱῶν Ἰσραὴλ. καὶ εἶπεν Ἰησοῦς. στήτω ὁ ἥλιος κατὰ Γαβαὼν, καὶ ἡ σελήνη κατὰ φάραγγα Αἰλῶν. 13 καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει, ἕως ἡμῖν αὐτῶν. καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ. οὐ προεπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μίας. 14 καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν ἀνθρώπου, ὅτι κύριος συνεξέπολέμησε τῷ Ἰσραὴλ.

Au. Ver.—12 Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still [Heb., be silent] upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher [or, the upright]? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

Bp. Horsley.—13 *In the midst of heaven.* *בְּרֵאשִׁית הַשָּׁמַיִם*, in the division of the heavens, i. e., upon the horizon. The battle must have been fought a day or two before the full moon, when the moon appeared above the eastern horizon, at the same time that the sun was upon the point of setting in the

west. Joshua, when he gave this command to the sun and moon, must have had Gibeon to the west, and the valley of Ajalon to the east; so this valley of Ajalon must have lain eastward of Gibeon.

Pool.—12 *In the sight of Israel*, i. e., in the presence and audience of Israel; *seeing* being sometimes put for *hearing*, as Gen. xlii. 1, compared with Acts vii. 12; although these words may seem rather to be joined with the following, thus, *In the sight of Israel stand still, O sun, &c.*, which sense the Hebrew accents favour. *In the valley*, or, *upon the valley*; as before, *upon Gibeon*; the preposition being the same there and here. *Ajalon*; either, 1. That Ajalon which was in the tribe of Zebulun, Judg. xii. 12, northward from Gibeon [so Patrick]. Or rather, 2. That Ajalon which was in the tribe of Dan, Josh. xix. 42; Judg. i. 35, westward from Gibeon. For, 1. This was nearer Gibeon than the other. 2. This was most agreeable to the course of the sun and moon, which is from east to west. 3. This way the battle went, from Gibeon westward to Ajalon, and so further westward, even to Lachish, ver. 31. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in poetical passages; partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit, either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

13 *Stood still*, Heb. *was silent*, i. e., still, as this phrase is commonly used, as 1 Sam. xiv. 9; Psal. iv. 4; Jonah i. 12; the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action. *The book of Jasher*; either of a man so called, or *of the righteous or upright*, wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest. And this book was written and published before Joshua wrote

his, and so is fitly alleged here. *So the sun stood still*: here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still, is affirmed, Hab. iii. 11; Sirach xlv. 5, 6. And if it seem strange to any one that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers, he must needs be satisfied, if he considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of anything done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called by the learnedest heathens the *uncertain, unknown, or obscure time*. *In the midst of heaven*; not mathematically, in the very meridian or middle part of that hemisphere; but morally, and with some latitude, when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire. *About a whole day*, i. e., for the space of a whole day. Understand an artificial day, between sun-rising and sun-setting; for that was the day which Joshua needed and desired, a day to give him light for his work.

Dr. A. Clarke.—13 Joshua's address is in a poetic form in the original, and makes the two following hemistichs:

שמש נבטח יום
ירח נבטח אלון

Sun, upon Gibeon be dumb:

And the moon on the vale of Ajalon.

The effect of this command is related, ver. 13, in the following words:

יום ושמש ירח עמד, *And the sun was dumb or silent, and the moon stood still*. And in the latter clause of this verse it is added: *And the sun stood still in the midst of heaven, and hasted not to go down about a whole day*.

It seems necessary here to answer the question, At what time of the day did this

miracle take place? The expression *בְּרֵשִׁית הַשָּׁמַיִם*, in the *midst of heaven*, seems to intimate that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for as essential to the miracle, for the greater display of the glory of God: "Because," say its abettors, "had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere in the horizon of that place, or by some such appearance as the *Aurora Borealis*." To me there seems no solidity in this reason. Had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its *speedy* disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to *go down*, must have been very observable and striking. The *enemy* must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold with astonishment and wonder that the *setting sun* *hasted not to go down about a whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed *when daylight was about to fail*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand the *midst of heaven*, it may be well asked, How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed? Already multitudes of them

had fallen by the hail-stones and by the sword; and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and indeed had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night, and fighting all day. But it may be asked, What is the meaning of *בְּרֵשִׁית הַשָּׁמַיִם*, which we translate in the *midst of heaven*? If, with Mr. Bate, we translate *חֲצַיִת*, *chatsah*, to *part, divide asunder*, then it may refer to the *horizon*, which is the *apparent division* of the heavens into the *upper* and *lower hemisphere*; and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the (upper) hemisphere of heaven* [so Rosen.], *and hasted not to go down, when the day was complete*; that is, though the day was then complete, the sun being on the horizon—the line that to the eye constituted the *mid heaven*, yet it hasted not to go down—was miraculously sustained in its then *almost setting* position; and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun, still remains to be considered.

I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the *centre* of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*; that his influence is the cause of the *diurnal* and *annual* revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer.

I consider that the word *דָּם*, *dom*, in the text refers to the *withholding* or *restraining* this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as it appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon, he prayed that they might continue in these

positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry; but whether *he spoke* with strict propriety on this occasion is a matter of importance, because he must be considered as acting *under the Divine influence*, in requesting the performance of such a stupendous miracle; and we may safely assert that no man in his right mind would have thought of offering such a petition had he not felt himself under some Divine afflatus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's rotation, and therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great ruler or master in the system, and all the planets (or at least the earth) moving in their respective orbits at his command. He therefore desires him, in the name and by the authority of his Creator, to suspend his mandate with respect to the earth's motion, and that of its satellite, the moon. Had he said, *Earth, stand thou still*, the cessation of whose diurnal motion was the effect of his command, it could not have obeyed him; as it is not even the secondary cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the cause (under God) of all these motions, as his great archetype did when, in the storm on the sea of Tiberias, he rebuked the wind first, and then said to the waves, Peace! be still! *Σιωπα, πεφύμωσο*. Be SILENT! be DUMB! Mark iv. 39: and the effect of this command was a cessation of the agitation in the sea, because the wind ceased to command it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived him to be running his race round the earth; but, *Be silent*, or *inactive*, that is, as I

understand it, *Restrain thy influence*—no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge; and the writer of the account, whether Joshua himself or the author of the book of *Jasher*, in relating the consequence of this command is equally accurate, using a word widely different when he speaks of the effect the retention of the solar influence had on the moon; in the first case the sun was *silent* or *inactive*, דום, *dom*; in the latter, the moon stood still, עמד, *amad*. The standing still of the moon or its continuance above the horizon would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon: and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the moon, it is not conceived in the same terms as that to the sun, and for the most obvious philosophical reasons; all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: "Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, that the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark that every word in this poetic address is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation say, "that the account given of this miracle supposes the earth to be in the centre of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth." Others, in answer, say, "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar. The Israelites would naturally have imagined that Joshua was deranged had he bid the earth stand still, which they grant would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the objectors and defenders I must assert, that such a form of speech on such an occasion would have been utterly unphilosophic; and that the expressions found in the Hebrew text are such as Sir Isaac Newton himself might have denominated, everything considered, elegant, cor-

rect, and sublime. Nor does it at all appear that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy, and certainly nothing that implies any *contradiction*. I grant that when the *people* have to do with *astronomical* and *philosophical* matters, then the terms of the science may be accommodated to their *apprehensions*; it is on this ground that Sir Isaac Newton himself speaks of the *rising* and the *setting of the sun*, though all genuine philosophers know that these *appearances* are produced by the rotation of the *earth* on its own axis from west to east. But when matters of this kind are to be transacted between *God* and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse a different expression is used when it is said, *So, the sun stood still*, it is not *וַיָּחַם*, but *וַיִּמְדּוּ הַשָּׁמַיִם*, which expression, thus varying from that in the command of Joshua, may be considered as implying that in order to *restrain his influence*, which I have assumed to be the *cause* of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis, which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did produce any disorder in nature; and the delay of a few hours in the whole planetary motions dwindles away into an imperceptible point in the thousands of years of their revolutions. But the whole effect mentioned here might have been produced by the *cessation of the diurnal motion of the earth*, the *annual* being still continued; and I contend that this was possible to Omnipotence, and that such a cessation might have taken place without occasioning the slightest disturbance in the motions of any others of the planetary system. It is vain to cry out and say, "Such a cessation of motion in one planet could not take place without disordering the motions of all the rest;" this I deny; and those who assert it neither know the *Scripture* nor the *power of God*; therefore they do greatly err. That the day was preternaturally lengthened, is a *Scripture*

fact. That it was so by a *miracle*, is asserted; and whether that miracle was wrought *as above stated*, is a matter of little consequence; the thing is a *Scripture* fact, whether we know the *modus operandi* or not. I need scarcely add that the *command of Joshua to the sun* is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance), that the effect might be what is expressed in the command; and therefore it is said, ver. 14, that the LORD HEARKENED UNTO THE VOICE OF A MAN, *for the Lord fought for Israel*.

Rosen.—12 וַיִּמְדּוּ הַשָּׁמַיִם וַיִּנָּחֵן הַיָּם, *O sol! in Gibeon quiesce, subsiste*. Verbum וַיִּמְדּוּ proprie silere notare constat, verum propinquâ metaphorâ et quiescere significat, siquidem et qui ante loquebatur et silens loqui desinit, quiescit et a linguæ et labiorum motatione cessat. Hic igitur de sole cursum intermittente dicitur.

13 Nonne illud est scriptum in libro rectitudinis? וַיִּמְדּוּ הַשָּׁמַיִם proprie nonne? facit ad attentionem excitandam, ut וַיִּמְדּוּ, ecce! Dicitur vero Hebraice scribere super לַיִּם libro, pro eo quod nos dicimus inscribere libro, quia literæ in superficie tabulæ aut membranæ exarantur. וַיִּמְדּוּ proprie denotare constat eum qui *recta via procedit*, hinc eum qui *recte agit, probum*. Librum recti, sive וַיִּמְדּוּ collective sumto, *rectorum*, continuisse carmina, quibus virorum proborum laudes celebrarentur, patet inde, quod 2 Sam. i. 18 Davidis in Saulem et Jonathanem elegia, וַיִּמְדּוּ, *arcus* titulo insignita, quod ejus in illa vs. 22 fit mentio, e וַיִּמְדּוּ הַשָּׁמַיִם, *libro recti s. rectorum* deprompta legitur. In illo carminum syntagmate existisse et aliquod in laudem Josuæ carmen, in quo inter alia ab eo fortiter et præclare gesta et victoria de Amoræis reportata, celebrata esset, ex hoc ipso loco colligitur. Ilgen in Commentat. supra ad vs. 11 laudata p. 24, וַיִּמְדּוּ הַשָּׁמַיִם interpretatur *librum dexteritatis*, וַיִּמְדּוּ substantive accepto, quo nomine non *virtutem, probitatem*, sed *virtutem bellicam, dexteritatem* significari vult, librumque illum carminum collectionem continentem, ita inscriptum putat, quia exempla dexteritatis et omnis virtutis, qualis ea illo tempore esse poterat, celebrabat, quemadmodum simili de causa Abu Temmam collectionem carminum, vel Anthologiam apud Arabes maxime celebratam, quam

Freytag integram edidit, حماسة, *Hhamasa* inscripsit, quod *virtutem bellicam* significat.

Sed fatetur vir doctissimus ipse, nondum sibi exemplum occurrisset, quo שֶׁלֹּם vel שֶׁלֶם , *virtutis bellicæ* notionem obtineat, et designare eam Hebræos aliis vocabulis. Syrus ܫܠܡܐ

ܫܠܡܐ interpretatus est ܫܠܡܐ ܕܠܗܝܡܢܐ , *liber hymnorum sive carminum*, quod et recentiorum nonnullis placuit. Sed videtur Syrus, uti vere monet Ilgen, pro ܫܠܡܐ legisse transpositis literis ܫܠܡܐ , quod, quia non satis quidem convenienter cum loquendi usu Hebræorum dictum esset, quum esse deberet ܫܠܡܐ , non est recipiendum. Præterea Syri interpretis explicatio nec ideo probanda est, quod nimis vulgaris et universalis esset titulus, quam ut carminum certæ collectioni tribui commodum potuisset. Græcus Alexandrinus hoc Josuæ loco verba שֶׁלֹּם non expressit; sed 2 Sam. i. 18 illa reddidit $\text{ἐπὶ βαβλίου τοῦ εὐθούς}$. Chaldaeus ܫܠܡܐ *liber legis* interpretatus est. Videlicet veteres Hebræorum magistri huc retulerunt, Jarchio referente, quod Genes. xlviii. 19, Jacobus Josepho de Ephraïmo dixit: שֶׁלֹּם , *semen ejus erit plenitudo gentium*, quod eo die dicunt evenisse, quo Josua, Ephraïmita, flagitante, sol in cursu suo substitit; tum enim orbis impletus est Josuæ fama. Alia et Judæorum et Christianorum de libro recti fragmenta recensuit Jo. Geo. Abicht in peculiari de illo Dissertatione, quæ legitur in *Novo Thesaurο Theol. Philolog.* ab Hasæo et Ikenio edito, vol. i., p. 525, et Jo. Chr. Wolf, in *Biblioth. Hebr.*, t. ii., p. 219, seqq. Sequuntur jam in altera versus nostri parte verba ipsa carminis: שֶׁלֹּם , *stetitque sol in medio cæli, nec festinavit occumbere sicut die integro*. Verbis שֶׁלֹּם proprie: *in dimidio*, s. *in medio cæli*, Kimchi aliique significari existimant, solem tum fuisse in meridiano, cum Josua jussit eum morari. Sed quemadmodum שֶׁלֹּם et שֶׁלֶם non semper in ipso medio denotat, sed sæpius nonnisi *in, intra* valet; ita et hic *in medio cæli* videtur in hemisphærio cæli supra horizontem indicare. In postremis versus verbis, *non properavit sol intrare*, i. e., *occidere* שֶׁלֹּם si vertitur *circiter die integro*, et conjungitur cum שֶׁלֹּם , ambiguum est, scriptor num dicere voluerit, substitisse solem diei integri morâ, an vero inde ex quo jussus est insistere usque tum occideret, unius diei tempus illum trivisse; denique an id modo dicatur, solem non properasse ad occasum usitatâ aliis diebus, qui perfecti habentur,

conversione, sed solito diutius in nostro orbe finiente hæsisse. Sirachus solidi spatio diei fixum constituisse censuit, et tantundem temporis motu quoque consumsisse, itaque diem illum geminatum fuisse, uti constat ex verbis ejus xvi. 5, $\text{οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπρόδισεν ὁ ἥλιος, καὶ μία ἡμέρα ἐγένεθη πρὸς δύο;}$ *nonne per eum restitit sol, et dies unus excrevit in duos?* In eundem sensum Græcus Alexandrinus interpretatur, solem substitisse *εἰς τέλος ἡμέρας μίας*, id est, interprete Hieronymo, *spatio unius diei*. Maimonides in libro quem inscripsit מורה נבוכים , *doctor perplexorum*, s. dubitantium, p. ii., cap. 35. היום ה' , *diem perfectum sive integrum*, dici ait longissimum, qualem efficit quotannis solstitiali conversione sol. "Tantus enim," inquit, "aut eo etiam longior, visus est dies iste victori populo, pro rerum a se gestarum multitudine atque difficultate, quamvis re ipsa multo fuisset contractior." Sed errant interpretes illi in eo, quod verba היום ה' , junxerunt verbo נבוכים , quum potius iis quæ proxime præcedunt jungenda sint. Vidit id Clericus, qui היום ה' interpretatur *cum exactus esset dies*. "significare sæpe quando, cum, notum est; vid. Genes. xxxix. 18; Jos. vi. 20, vel etiam *postquam*, ut Genes. xxxviii. 39; xl. 10. היום vero tam potest esse *exactus, absolutus*, quam *integer*, a הם , quod est sæpe *absolvere*, ut supra iii. 17. Sic Levit. xxv. 30, היום ה' est *annus exactus*. Igitur hoc vult sacer poeta, cum exactum esset tempus solitum diei, pro anni tempestate, solem tamen non visum occidere." Equidem verba היום ה' malim sic interpretari: *neque properavit sol occidere, sicuti solet die perfecto, a absoluto*. Cf. illud Statii *Thebaid.* l. v., vs. 180.

— *nec longius unquam*

Cessavere novæ perfecto sole tenebræ, i. e., transacta die. Ceterum cum Clerico, Ilgenio et aliis, statuo, ex libro שֶׁלֹּם unicum haustum esse versiculum, qui posteriore hujus versus 13 partem constituit, quo consequutum esse scriptor probat, ut in medio cælo sol steterit. Invenitur enim in illis duobus *στιχῶς* rhythmus, etsi non satis purus, quod qui accuratius illum inspiciet, observabit:

Vajjamod haschschemesch bachazi hasch-schamajim,

Vlo az labò ejom thamim,

im enim cum gravi et *ajim* penacutum haud consonare, aurium mensura vel maxime monstrat. Sed ejusmodi impuri rhythmi

exempla omnium populorum carmina offerunt. Reliqua, quæ præcedunt a versu 12 et subsequuntur versu 14, quem versum Dathius cum aliis interpretibus ad carmen refert, scriptoris historici verba sunt, poetam allegantis, non poetæ; quamquam materiam rerum, et habitum poeticum eum ex poeta mutuatum, certum est. Prodit se pannulus et eo, quod sermo, qui, rei natura efflagitante, ad solem et lunam directus est, et ex poetæ consilio directus esse debuit, ab auctore, poetam excerptente, ad Jovam directus perhibetur vs. 12, ubi sic habet. *וַיִּבְרַח יְהוֹשֻׁעַ לַיהוָה*, sicut et versu 14 exauditas esse Josuæ preces dicitur, quum tamen soli et lunæ, ut gradum sisterent, mandarit. Quare nequeo assentiri Eichhornio (*Einleit.*, P. iii., p. 393, ed. quart.), Paulo (*Conservator.*, P. ii., p. 168), Maurero aliisque, qui fragmenti carminis initium statuunt esse versu medio 12 a verbis *וַיִּבְרַח יְהוֹשֻׁעַ*, et usque ad allegandi formulam illud decurrere, et quæ post eam sequuntur, *וַיִּבְרַח יְהוֹשֻׁעַ*, esse scriptoris historici. Ait quidem Maurerus, allegandi formulam in libris Hebraicis post verba allata poni, et exempla profert 2 Reg. xv. 21; xx. 20; xxi. 17; xxxiii. 28; 2 Chron. xxvii. 7; xxxii. 32; xxxiii. 18; xxxv. 27, quorum locorum tamen ratio est plane alia quam nostri loci. Illis enim locis non afferuntur verba aliorum scriptorum, sed remittuntur lectores, qui de regis alicujus rebus gestis plura scire cupiunt, quam quæ a librorum Regum aut Chronicorum auctoribus relata sunt, ad alios libros, in quibus pleniores narrationes inveniant. Sed quemadmodum 2 Sam. i. 18 post eandem, quam hic habemus, allegandi formulam, *וַיִּבְרַח יְהוֹשֻׁעַ*, statim sequitur integrum carmen illic laudatum, ita et hic iisdem verbis subiungitur singulus versus carminis, quo celebratur res admiranda quæ hic narratur. Fortasse tamen mirum videri queat, quod et lunam gradum stitisse, Noster non referat poetæ verbis. At vere observavit Ilgen, nostrum scriptorem ex poeta, nisi quod maxime esset necessarium, afferre noluisse; videbat enim, quæ de sole dicta essent, iis ut fides conciliaretur, poetæ testimonio opus esse, deinde vèro, de lunæ moratione ut persuaderetur animis, suam auctoritatem sufficere.

14 Rei narratæ et poetæ testimonio confirmatæ addit scriptor suam animadversionem. *Nec erat sicut dies ille ante eum et post eum audire Jovam voci viri. Quia Jova pugnavit*

VOL. II.

Israeli, i. e., pro Israele. *י* hic dativum, quem dicunt *commodi*, denotat, ut 1 Sam. xxii. 15. *An hodie demum cepi יְהוֹשֻׁעַ לַיהוָה interrogare ei*, pro eo, in ejus gratiam, *Deum*? Ceterum verbis illis Hebræi interpretes causam afferri dicunt, cur dies ille parem non habuerit, aut habiturus sit; neque enim alio, inquit, depugnavit unquam Deus pro Israele lapidosa grandine. Sed videtur potius ratio reddi, cur Jova Josuæ precibus annuerit: ut satisfaceret promisso quod dedit vs. 8, 12, se hostes Israelitis traditurum esse, diem produxit cohibito sole. Alias enim ingruentis noctis beneficio elapsuri fuissent hostes. Eadem verba repetuntur infra vs. 42.

Ver. 15.

Au. Ver.—15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Masius, Houb., Ken., Horsley, Rosen., Ged., Booth., and others, consider this verse to be an interpolation. It is omitted by the LXX.

. *Rosen.*—Hunc versum esse supervacaneum hoc loco, atque ad hujus Capitis finem rejiciendum, ubi et repetitus legitur, vere observat Masius. Nam prius quam reverteretur Josua ad castra ad Gilgalem acciderunt ea quæ inde a versu 16, narrantur, cum nuntiatur esset Josuæ, quinque reges latere in spelunca Makkedæ; quumque constet ex versu 21, castra post primam hanc victoriam posita fuisse Makkedæ, quæ pluribus horis Gilgale distabat; difficile est dictu, quæ Josua ex victoria redux Gilgalem iverit, deinde iterum Makkedam venerit, ut reliquias Cananæorum persequeretur. Itaque alii hæc veluti anticipatione dicta putant; sed dura est et inutilis hæc anticipatio; imo etiam totam narrationem obscurat. Masius huic versui suum locum ita servari posse proponit, ut *וַיִּבְרַח יְהוֹשֻׁעַ*, *revertebatur* pro *reverti constitebat* usurpatum sumatur, ut Num. xxiv. 25, simili loquendi modo Bileam ad suos *rediisse* memoretur, i. e., reverti cogitasse (cf. not. ad eum loc.). “Quippe imperator,” addit Masius, “quum profligatum putaret hostem, militemque diuturnâ pugná fatigatum, quamquam sol ad occasum provectus nondum esset, statuebat fortasse receptui canere; sed quum improvise nuncium acciperet de quinque regulis in specu additis, deque magno fugientium hostium numero adhuc reliquo, aliud consilium ex re cepit, hostesque etiam

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longius persequendos, et illos interea in specu esse asservandos decrevit." Verum si scriptor significare voluisset, Josuam apud se constitutum habuisse ad castra reverti, sed mutasse consilium, non apparet, cur non וַיִּשְׁלַח dixerit, sed eo loquendi modo usus sit, quam lectorum eo adducere debet, ut Josuam actu rediisse ad castra credat. In Græcæ Alexandrinæ translationis codicibus antiquissimis, Vaticano et Alexandrino, hic versus non legitur; unde probabili conjectura colligere licet, Græcum interpretem versum in suo Hebraico codice non reperisse. Legitur quidem in editione Complutensi et Aldina: καὶ ἐπιστρέψεν Ἰησοῦς καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ εἰς τὴν παρεμβολὴν εἰς Γάλλα. Sed suspicari licet hæc addita fuisse ex alia interpretatione, quia et in codice Vaticano in margine adscripta sunt. Sæpe duæ illæ editiones magis consentiunt cum Hebræo textu, quam vetusti Alexandrinæ versionis codices, quod emendationes ad Hebræum fontem factas reolet. Equidem non dubito Ilgenio (p. 22, not.) adstipulari, de hoc versu sic judicanti: "Emigret Versiculus et ad auctorem suum redeat, quod et narrationis ordinem turbat, et manifestum mendacium infert. Est is idem, qui vs. 43, et translatus est a librario quodam in hunc locum, quia vs. 14 et 42, iisdem verbis finiuntur. Scilicet auctor hujus additamenti (vs. 12—15), verba ultima versus 14 ex versus 42 mutuatus est; quod ipsum argumento est, illud reliquis textis multo recentius esse. Scriba igitur quum pensus ad vs. 14 absolvisset, et, interjecto aliquo spatium, denuo ad laborem accessisset, forte fortuna in sequentem paginam oculis aberravit, et verborum similitudine in versus 42 deceptus, pro versus 16, qui incipit וַיִּבְנֶה, versum 43 scripsit. Paulo post errorem quidem agnovit; at ne exemplum, quod carius vendere cogitabat, inquinaret, et pretii spem sibi præcideret, corrigere illud, et verba expungere noluit. Exemplo tamen, quod hoc vitio non deturpatum erat, usi sunt οἱ δ', qui versum omittunt."

Ver. 20.

Au. Ver.—20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

Joshua and. Geddes and Boothroyd

consider these words to be an interpolation.

Bp. Patrick.—*When Joshua and the children of Israel.*] i.e., The children of Israel, by the command and direction of Joshua [so Pool, &c.], who sent out strong parties to pursue them; but he himself seems to have gone to lay siege to Makkedah.

Rosen.—Josuam non ipsum hostes esse prosequutum, sed, expeditissimis quibusque a se ad eam rem dimissis, ipsum castra ad Makkedam fecisse, et eorum qui hostem longius prosequabantur reditum exspectasse, inde colligitur, quod vs. 21 milites, postquam persequendi finem fecissent, ad Josuam in castra ad Makkedam rediisse dicuntur. Nec obstat, quod hujus versus initio Josuæ fit mentio; nihil enim usitatus est, quam quæ a milite fiunt ea imperatori attribueretur.

Ver. 21.

— לֹא־חָזַק לְבָנִי וְיִשְׂרָאֵל לְאִישׁ אֶחָד : וְשָׁבוּ

— καὶ οὐκ ἔγρυψεν οὐδεὶς τῶν υἱῶν Ἰσραὴλ τῇ γλώσσῃ αὐτοῦ.

Au. Ver.—21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

None moved his tongue against any of the children of Israel.

Houb.—*Non movit in filios Israel homo (linguam suam).* Ita convertendum verbum pro verbo, et legendum וְאִישׁ, sine ל, quæ littera ex altera ל, antecedente fuit per imprudentiam iterata. Si relinqueretur וְאִישׁ, esset hic vertendum, *non mota est...homini lingua ejus*, cum contra eo in proverbio verbum וְאִישׁ sit activum ut Exod. xi. 7. Itaque legunt וְאִישׁ Græci interpretes qui *oudeis nemo*, et Syrus, וְאִישׁ, homo.

Rosen.—*Non acuit filiis Israel*, contra Israelitas, viro ulli, i.e., ne contra unum quidem eorum linguam suam. Deest nominativus subjecti, quod dicunt. Sed in eadem phrasi Exodi xi. 7 ponitur וְאִישׁ, canis, quod hic supplere licet, quum non sit insolens in phrasi usu decurtata, aut adagiali verbum unum alterumve omitti. Nisi mavis impersonaliter dici, subaudito וְאִישׁ, juxta exempla plena Deut. xxii. 8, וְאִישׁ, si cadat cadens, et Jesaj. xxviii. 4, וְאִישׁ, videbit videns. Hübiganthus conjicit, וְאִישׁ legendum esse, et ל præmissum per imprudentiam librarii ex antecedente וְאִישׁ iteratum, quod

avertisse. *Sed cecidit eum Josua ejusque populum donec neminem ei superstitem relinqueret.*

Ver. 39.

וַיִּלְכְּדוּ אֶת־כָּל־הָאֶרֶץ
וַיִּכְרֹם לְכָל־הָרֶגֶב וְיַחֲרִיבוּ
אֶת־כָּל־נַפְשׁ
אֲשֶׁר־בָּהּ לֹא הָשְׁאִיר שְׂרִיד כְּאֲשֶׁר
עָשָׂה לְחֶבְרוֹן בְּיַד־יְהוֹשֻׁעַ
וּלְדִבְרֵה גִלְמָלָה וּבְאֲשֶׁר עָשָׂה לְלִבְנָה
וּלְמִלְכָּה :

ἐλαβον αὐτήν, καὶ τὸν βασιλεία αὐτῆς, καὶ τὰς κώμας αὐτῆς. καὶ ἐπάταξεν αὐτήν ἐν στόματι ξίφους, καὶ ἐξωλόθρευσαν αὐτήν, καὶ πᾶν ἔμπνεον ἐν αὐτῇ. καὶ οὐ κατέλιπον αὐτῇ οὐδὲνα διασσωσμένον. ὃν τρόπον ἐποίησαν τῇ Χεβρών καὶ τῷ βασιλεί αὐτῆς, οὕτως ἐποίησαν τῇ Δαβὶρ καὶ τῷ βασιλεί αὐτῆς.

Au. Ver.—39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

And he took it.

Rosen.—Pro וַיִּלְכְּדוּ, cepitque eam, codicum Erfurtensium tertius exhibet pluralem, וַיִּלְכְּדוּ, ceperuntque eam, quem et Græcus Alexandrinus expressit, omissa tamen copula: ἐλαβον αὐτήν. Sed videtur hæc lectio librariorum alicui debere, qui ob sequentem pluralem וַיִּכְרֹם singularem mutavit, ut supra vss. 35, 37 est וַיִּכְרֹם וַיִּחְרֹב. Supra vs. 32 vero est וַיִּלְכְּדוּ, ubi utrumque verbum singulare ad וַיִּכְרֹם, quod præcedit, referendum.

To Hebron.

Ged.—To Hebron and its king [LXX, Vulg.].

Ver. 40.

וַיַּךְ יְהוֹשֻׁעַ אֶת־כָּל־הָאֶרֶץ הַהִיא
וְהַגִּבְעָה וְהַשְׁפָּלָה וְהַמְּשֻׁלֹּת וְאֵלֶּי
כָּל־מְלִיכָתָם וְגו'.

καὶ ἐπάταξεν Ἰησοῦς πᾶσαν τὴν γῆν τῆς ὄρεινῆς καὶ τὴν Ναγὶβ, καὶ τὴν πεδινὴν, καὶ τὴν Ἀσθδὼθ, καὶ τοὺς βασιλεῖς αὐτῆς, κ.τ.λ.

Au. Ver.—40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly

destroyed all that breathed, as the Lord God of Israel commanded.

Springs. See notes on Deut. iii. 16, vol. i., p. 659, and on Numb. xxi. 15, vol. i., p. 590.

Ged.—40 Thus Joshua smote the inhabitants of all the southern mountains, and of the adjoining vales and acclivities; with all their kings, &c.

Booth.—40 Thus Joshua smote all the people of the mountainous country of the south, and of the valleys, and of the rising grounds, &c.

Bp. Horsley.—All the country of the hills, &c. I would read וְהַגִּבְעָה וְהַשְׁפָּלָה וְהַמְּשֻׁלֹּת, "all the country of the south, the mountain and the plain, and the springs." It is true that in the next chapter, verse 16, וְהַגִּבְעָה וְהַשְׁפָּלָה follows וְהַמְּשֻׁלֹּת. But in that passage, it is evident from the context that וְהַגִּבְעָה signifies the mountainous country to the north, and the whole south country is mentioned as distinct from it. But the whole country in question in this place is the southern quarter of the promised land.

Rosen.—40 Percussit, i. e., expugnavit itaque Josua totam illam terram, universam illam Cananææ regionem, quæ ad Occidentem et Austrum vergebat. Distribuit autem totum illum tractum juxta diversam conditionem et situm locorum in quatuor partes, וְהַגִּבְעָה וְהַשְׁפָּלָה וְהַמְּשֻׁלֹּת, montem, loca montana, et meridiem, i. e., tractum meridiano, et humilem, i. e., campestrum planitiem, et decessæ, s. convalles. Sicut autem tribus quæ præcedunt nominibus certi Cananææ australis tractus designantur, ita et nomen וְהַמְּשֻׁלֹּת certæ alicui regioni videtur proprium fuisse, unde Græcus Alexandrinus retinuit Ἀσθδὼθ, quem sequutus est Hieronymus. Masius vero quatuor illa nomina pro meris appellativis habet. "Montosis," inquit, "opponuntur æquabilia, וְהַשְׁפָּלָה, aridis, וְהַגִּבְעָה, opacæ valles, וְהַמְּשֻׁלֹּת. Significatur ergo in summa, nullum tota regione locum cladis illius immunem fuisse." וְגו' hoc loco non meridiem denotare vult, sed propria sua significatione de locis aridis capiendum, ab Aramaico וְגו', exsiccari. "Nam quod," inquit, "pro australi plaga cæli eadem vox sæpe usurpatur, id quadam translatione fit, et migratione in causæ locum, quia inde siccitas terræ provenit, meridiani solis apricatione exsucta. Sed nomen וְהַמְּשֻׁלֹּת Judæi interpretantur profuvia, qualia colles profundunt videlicet; nimirum id Chaldæum dicere interpretem autumant, cujus auctori-

tatem in plerisque sermonibus explicandis libenter solent comprobare. Reddidit autem Chaldaeus pro חָרָה hæc verba Chaldaica, חָרָה חָרָה. Iis vero interpretem ego significare voluisse puto ea loca, quæ a Græciis ὑψηλα dicuntur, h. e., ubi montes colleve in campos se porrigunt projiciuntque. Nam *porrectionem*, sive *projectionem*, aut *effusionem loci elevati* illa ejus verba interpretor. Quæ sententia mirifice cum proposito consentit, atque etiam cum illo Deuteronomii loco iii. 17, in quo idem verbum Hebræum est positum חָרָה חָרָה, *sub declivitate*, i. e., radicibus *Pisga* montis." חָרָה חָרָה, *Et omnem halitum*, i. e., quicquid spiritum duxit, omne vivum (ut Deut. xx. 16) *devovit* internecioni. *Omne vivum* autem hic, ut supra vss. 32, 35, 37 חָרָה חָרָה, *omnis anima*, restringendum est ad hominem. Nam animalia omnia, et jumenta domestica prædæ loco inter se dividebant; vid. infra xi. 14.

Ver. 41.

Au. Ver.—41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

Ged.—*Goshen.*] Some have, with little probability, imagined that this is the same with the Goshen of Egypt. I am of opinion it was the country of the *Geshurites*, mentioned chap. xiii. 2, and called from the city Goshen, mentioned chap. xv. 51. LXX read *Goshom*, and Arab. *Gosher*. This last I suspect to be the true reading.

Rosen.—*Et totam terram Gosen*, cujus et infra xi. 15, fit mentio. Dicta erat hæc regio ab urbe hujus nominis, in australi parte tribus Judæ xv. 51. Vix monitu opus, hunc terræ tractum diversum fuisse a Gosen Ægyptiaco, Genes. xlv. 28.

CHAP. XI. I.

Au. Ver.—1 And it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

Rosen.—*Factumque est cum audiret Jabin, rex Chazoris.* חָזָר, *Septus*, i. e., munitus locus, h. l. est nomen proprium metropoleos Cananæorum septentrionalium (vid. vs. 10), quæ postea tribui Naphthali cessit, vid. infra xix. 36. Nomen regi Chazoris hic dicitur fuisse חָזָר, et idem nomen fuit urbis illius regi Cananæo ei, qui longe post Josuam

Baraki tempore regnavit, Judic. iv. 2. Unde colligere est, חָזָר, *intelligens erit* fuisse dignitatis nomen, regibus illius civitatis commune, ut חָזָר regibus Hierosolymæ, vid. not. supra ad x. 1.

Ver. 2.

וְאֶל-חֲמֻלָּים וְאֶל-מִצְפֹּן בְּהָרָה נָגַב עֲבֹרֹת וּבִשְׂפֵלָה וּבְגִבְעֹת דּוֹר מִיָּם :

καὶ πρὸς βασιλεῖς τοὺς κατὰ Σιδῶνα τὴν μεγάλην, εἰς τὴν ὄρεινὴν καὶ εἰς Ἀραβα ἀπέναντι Κενερῶ, καὶ εἰς τὸ πεδίον καὶ εἰς Φεναιδδῶρ.

Au. Ver.—2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west.

Pool.—*On the north of the mountains*, Hebrew, *on the north* (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned Josh. x. were in the southern parts) *in the mountain*; either in or near the famous mountain of Lebanon, called *the mountain*, by way of eminency; or in the mountainous country [so Patrick, Rosen.]. *South of Chinneroth*, Heb., *in the plain lying southward* from Chinneroth, or the lake of Gennesaret.

Borders of Dor.

Gesen.—חָזָר, f. (x. חָזָר) 1. *High place*, *height*, comp. חָזָר; hence חָזָר דּוֹר, *heights of Dor*, Josh. xi. 2; xii. 13; 1 Kings iv. 11; and ellipt. דּוֹר, Judg. i. 27, Josh. xvii. 11. pr. n. of a maritime place near Mount Carmel.

Rosen.—*Et ad reges qui a Septentrione in monte sedes habuerunt*, id est in montano tractu inde ab Anti-Libano, qui claudit Cananæam ab Aquilone. חָזָר in statu regiminis ponitur, quum tamen sequenti nomini præpositio כּ sit præmissa, unde status absolutus cum Kamez, חָזָר, poni debuit. Et sic legitur in codice Erfurtensi tertio, et in quinto a prima manu, atque in primo ad marginem. Kimchi in Grammatica, cui nomen חָזָר, *perfectio* fecit, conjicit, existisse præter formam חָזָר et aliam, absolutam חָזָר, formæ חָזָר, חָזָר. Sed in Commentario ad h. l. ait, posse formam status constructi et interdeclinibus præpositionibus כּ, ל, et וּ poni, ut Jud. viii. 11, חָזָר וּבְחָזָר,

qui habitant in tentoriis. Et hoc quidem loco **יְצַד יִשְׂרָאֵל** tantundem valere atque **יִשְׂרָאֵל יָצַד**, *a septentrione montis.* Conf. supra viii. 11, **יָצַד יִשְׂרָאֵל**, et vs. 13, **יָצַד יִשְׂרָאֵל**. Pro **יִשְׂרָאֵל** Græcus Alexandrinus posuit: *κατὰ Σιδώνα τὴν μεγάλην*, quasi **יִשְׂרָאֵל**, *a Sidone* legisset, quæ urbs infra vs. 8; xix. 28, **יִשְׂרָאֵל** dicitur. — **וּבְיַם הַיָּבֵשׁ**, *Et in planitie meridiem Cinnaroth versus.* Aut, repetita ante **וּבְיַם** præpositione **יָם** e **יִשְׂרָאֵל**, *a meridie Cinnaroth*, urbis sitæ in portione tribus Naphtali (infra xix. 35, ubi formâ numeri singularis **יָם** vocatur), ad lacum ejus nominis, cujus fit mentio infra xii. 3; Num. xxxiv. 11. Planitie vero, de qua hic agitur, significatur illa, quæ a lacu Gennesaretico usque ad lacum Asphaltitem, seu Mare mortuum, meridiem versus, protenditur. Vid. *Handb. der Bibl. Alterthumsk.*, vol. ii., P. i., p. 145. **וּבְיַם הַיָּבֵשׁ**, *Et in humili s. depressa regione*, quo nomine supra ix. 1; x. 40 depressiorem Cananææ australis tractum, qui a mari alluitur, designari vidimus. Hic vero, ubi de septentrionali Cananææ parte sermo est, videtur ora maritima Joppen inter et Cæsaream, cujus pars erat **יָם** planities, pascuis celebres, intelligi, vid. Jesaj. xxxiii. 9; xxxv. 2; Cant. ii. 1. Cf. *Handb. d. Bibl. Alt.*, vol. ii., P. i., p. 150. Infra vs. 16 **וּבְיַם הַיָּבֵשׁ**, *montis Israel*, sive Ephraim dicitur, a quo humilior ille sive campestris tractus septentrionem versus protenditur. **וּבְיַם הַיָּבֵשׁ**, *Et in eminentiori Doræ a mari s. ab occidente*, i. e., in regione promontorii Doræ. Sita erat hæc urbs ad mare Cæsaream inter et Carmelum montem. Symmachus reddidit *ἐν τῇ παραλίᾳ Δωρα, in maritima Dora*, et 1 Macc. xv. 11 sita dicitur *ἐπὶ τῆς θαλάσσης*. De nomine **יָם**, cujus pluralis est **יָמִים**, vid. not. ad Ps. xlviii. 2. Græco Alexandrino pars fuit nominis proprii. Dedit enim: *Ναφεθδῶρ*. **יָם** potest h. l. proprie capi *a mari*, i. e., ad mare (ut **יָמִים**, *a latere*, i. e., ad latus, juxta), quum urbs illa, ut vidimus, ad mare sita esset. Vel, quum **יָם** et *occidentalem plagam* denotet (vid. supra ad viii. 9), potest **יָם**, *ab occidente* (ut vs. 3) verti; erat enim Dora extremus terminus septentrionalis Cananææ ad occidentem.

Ver. 8.

וְיָצַד מִשְׁרָפוֹת מַיִם וְגו' —

— καὶ ἔως Μασεφῶν, κ.τ.λ.

Au. Ver.—8 And the Lord delivered them into the hand of Israel, who smote

them, and chased them unto great Zidon [or, Zidon-rabbah], and unto Misrephoth [or, salt pits, Heb., burnings] maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

Misrephoth-maim.

Gesen.—2 **מִשְׁרָפוֹת מַיִם**, pr. n. of a place or district near Sidon, Josh. xi. 8; xiii. 6. The name signifies pp. “burnings of water,” which Kimchi understands of warm baths. More probably it means “burnings by the water,” either lime-kilns or smelting-furnaces situated near water.

Houb.—*Et ad Maserephoth ad occidentem.* **מִשְׁרָפוֹת מַיִם**. Hoc habemus unum de multis exemplum, puncta vocalia quantum noceant Libris sacris legendis. Nempe Judæi vocabulum **יָם** puncto eo affecerunt, quod demonstrat **יָם** esse *aquas*; ex quo Interpretes laborant ut explicent quid esset *meserephoth aquarum*, vel quænam sint illæ *aquæ* urbis *Meserephoth*. — Tolle puncta vocalia, et interpretares **יָם**, *a mari*, vel *ab occidente*, non jam nodum in scirpo quæres. *Meserephoth* dicitur esse prope Sidonem. Est Sidon urbs sita in ora maris occidentalis; itaque *Meserephoth* dicitur esse *ad occidentem*. Nec abs re existimat Edm. Calmet esse ipsam *Sareptam Sidoniorum*.

Rosen.—*Et usque ad Misrephoth-maim*, quas voces, ut nomen loci proprium, retinuit Græcus Alexandrinus, et *Μασεφῶν-μαίμ* expressit. Aquila et Symmachus **מִשְׁרָפוֹת מַיִם** quidem ut proprium nomen retinent integrum; at **יָם** convertit Aquila *τῶν ὑδάτων aquarum*, Symmachus vero, tanquam mutatis vocalibus **יָם** legerit, *ἀπὸ θαλάσσης*. Chaldæus **יָם**, *fossas*, sive *lacunas aquarum* convertit. Iis Hebræi interpretes lacunas ad mare significari existimant, in quas deductæ salsuginosæ aquæ excoctæ fuerint solis fervore in salem. Nam verbum **יָצַד**, a quo nomen **מִשְׁרָפוֹת מַיִם** formatum est, *urere* atque *cremare* significat. Masius etsi illam Judæorum sententiam non repudiet, mallet tamen *ustrinis aquarum*, sicut Hebræas voces interpretatur, *vitrarías officinas* esse significatas. “Constat enim,” inquit, “eas apud Sidonem fuisse plurimas, sive illic etiam loci vitrarie arenæ effoderentur, sive a Pagida vel Belo rivulo, qui prope Ptolemaidem ex Carmelo defluit, illuc importarentur. Nam eam arenam, ut in vitrum duci queat, perpetuo igni necesse est excoqui; quod apud Venetorum Murranum

ipsi vidimus; illuc enim navibus pro saburra ex Palæstina usque devehitur." Verum qua ratione istiusmodi arenarum excoctio dicatur *aquarum exustio*, non ostendit Masius, nisi forsitan voluerit, jam arenam illam excoctam ad purum, et liquatam vi ignis, *aquam* appellari. Alij per *ustiones aquarum* existimant *aguas calidas*, *thermas* indicari, quæ Arabici interpretis videtur sententia

fuisse; transtulit enim *مَحْمَاةُ الْمَاءِ*, *locus calidus aque*. Id probatum Clerico, qui fatetur quidem, nullam apud Veteres mentionem fieri aquarum calidarum apud Sidonem. "Sed quot alia sunt," inquit, "quæ semel tantum in vetustis monumentis, quæ ad nos pervenerunt, memorantur? Quod etiam minus mirum est in hoc negotio; quum Phœnicie nullam prolixiorē atque accuratiorē paulo descriptionem, vel historiam habeamus. Eo etiam credibilis est, fuisse *thermas*, vel *aquas calidas* in Sidonio agro, quod ex eo bitumen effodetur, per quod fluentes aquarum venæ calorem contrahere potuerunt. Bituminis Sidonii mentionem fecerunt Dioscorides, l. i., cap. 99, et Plinius, *Hist. Nat.*, l. xxxv., cap. 11. Hinc pariter Siciliæ bituminosum solum *θερμῶν ὑδάτων ἐκβολὰς κατὰ πολλοὺς ἔχει τόπους, aquarum calidarum multis locis scaturigines habet*, ut testatur Strabo, l. vi., p. 189." Syrus cur *כַּחַם חַמָּה*, *locus congregationis aquarum* reddiderit, mihi quidem haud constat. Sed ubi ille tandem locus fuerit, certum est, haud procul a Sidone abfuisse, unde ad *Orientem* usque transitur, quum deinceps *convallis Mizpæ*, *מִצְפֶּה מִצְפָּה*, nominetur. Supra enim vs. 3, vidimus Mizpam sub monte Hermon collocatum.

Ver. 11.

וַיִּכּוּ אֶת-כָּל-הַנֶּקֶדָשׁ אֲשֶׁר-בָּהָר לְפָנֵי
הַרְבֵּה הַחַיִּים לֹא נִתְּר וְנֹה
καὶ ἀπέκτειναν πᾶν ἔμπνεον ἐν αὐτῇ ἐν
ξίφει, καὶ ἐξωλόθρευσαν πάντας, καὶ οὐ κατε-
λείφθη, κ.τ.λ.

Au. Ver.—11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe [Heb., any breath]: and he burnt Hazor with fire.

Utterly destroying them.

Houb.—Non licet interpretari, *anathemate*

delens, non adjuncto casu. Itaque legendum, ut legebant Græci Intt., qui, cum vertant, *ἐξωλόθρευσαν πάντας, internecione omnes delecerunt*, suppleto *omnes*, docent casum desiderari, vel *הַל*, quem legunt, vel potius *הָאָם*, *eos*, ut legitur infra ver. 12. Omissum videtur fuisse *הָאָם* ex caligine factâ scribæ, per illud alterum *ו* in quo desinit *וַיִּכּוּ*, quod antecedit.

Ver. 13.

בָּקָה פְּלִי-הָעָרִים הַלְּמָדוֹת עַל-תְּלָמָם
לֹא-יִשְׂרָאֵל וְיִזְרְאֵל וְיִזְרְאֵל וְיִזְרְאֵל
לְבָדָהּ שָׂרָה וְיִזְרְאֵל :

ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν Ἰσραὴλ. πλὴν Ἀσὼρ μόνην ἐνέπρησεν Ἰσραὴλ.

Au. Ver.—13 But as for the cities that stood still in their strength [Heb., on their heap], Israel burned none of them, save Hazor only; that did Joshua burn.

That stood still in their strength.

Bp. Horsley.—Rather, "the cities that stood upon hanging steep[s]."—"quæ erant in collibus et in tumulis sitæ."—Vulg.

Ged.—Which stood on eminences.

Booth.—on the hills.

Bp. Patrick.—The Hebrew words *all thil-lam* (which we translate "in their strength"), literally signify *on their heap*, as is noted in the margin of our Bibles; that is, were seated in an eminent place, and therefore of greater strength than those that stood in the plain. Thus Bochart interprets it in his *Canaan*, lib. i., cap. 29, from whence he thinks came the names of Thelasar (2 Kings xix. 12), and of Thelabib (Ezek. iii. 15). And thus I observe the prophet Jeremiah speaks, xxx. 18, Jerusalem shall be built on her own heap, or high hill. But the meaning may be, according to our translation, the cities whose walls were not battered down in the taking of them.

Rosen.—*Tantum omnes urbes quæ stabant super tumulo suo quod attinet, non combussit eas Israel.* Urbes quæ stabant in tumulis suis Græcus Alexandrinus interpretatur *κεχωματισμένας, aggeribus munitas*. Verum *הָאָם* non *aggerem*, quales muniendis oppidis homines manu faciunt, sed *solī eminentiam, tumulum, collem* denotat. Jeremias xxx. 18 Hierosolymitanam urbem promittit ædificandum esse *עַל-תְּלָמָהּ*, *super tumulum suum*, i. e., super vetusta sua fundamenta in colle Zion. Urbes vero quæ in editoribus locis

sunt positæ, quum naturâ sint munitæ; Chaldaeus interpretatus est *מְצֻדָּתָן* על *מְצֻדָּתָן*, *quæ perstabant in sua firmitate*. Hinc Hebræi interpretes hoc significari dicunt, eas modo urbes conservatas esse, quarum mœnia, dum expugnarentur, militum ea dejicere conantium furori restitissent. Apparet, urbes in tumulis positas oppositas esse pagis villisque, aut oppidis non munitis suo situ, qualia loca credibile esse passim per agros incensa vastataque esse plurima. Unde Hieronymus Hebræa sic est interpretatus: *absque urbibus, quæ erant in collibus et in tumulis sitæ, ceteras succendit Israel*. Visum autem est, eas, quæ in collibus sitæ erant, ad habitationem servare, quod hæ fere Israelitis ad habitandum creditæ commodiores, primisque illis initiis magis ab hostium injuria semotæ.

Ver. 16.

וַיִּקַּח יְהוֹשֻׁעַ אֶת-כָּל-הָאָרֶץ הַזֹּאת
הַהָרִי וְהַגִּבְעִים וְהַבְּשָׁרִים וְהַמִּדְבָּרִים
וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים
הָאֵלֶּם וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים
הָאֵלֶּם וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים

καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν τὴν ὄρεινὴν, καὶ πᾶσαν τὴν γῆν Ναγέβ, καὶ πᾶσαν τὴν γῆν Γοσδὸμ, καὶ τὴν πεδινὴν, καὶ τὴν πρὸς δυσμαῖς, καὶ τὸ ὄρος Ἰσραὴλ, καὶ τὰ ταπεινὰ τὰ πρὸς τῷ ὄρει

Au. Ver.—16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same.

The hills and all the south country.

Geddes, Booth.—All the southern hill-country.

Rosen.—De *הַגִּבְעִים* vid. ad x. 40, de *הַבְּשָׁרִים* ad x. 41.

Valley—plain—mountain.

Geddes, Booth.—Valleys—plains—hill-country.

Rosen.—*הַהָרִי*, *Montemque Israel*, cui infra vs. 21, opponitur *mons Juda*. *Israelis monte* significantur loca illa montosa omnia, quæ circa Samariam ac Sichemam, sive Neapolim, et omnino per illum tractum sita erant, quem decem tribus post secessionem incolebant. Hæc enim quum post Salomonis obitum a Juda secessionem fecissent, *Israelis* nomen quasi propriam appellationem peculiariter usurparunt. Quod vero hic, ubi Josuæ bella, seculis aliquot

ante Salomonis divisum regnum enarrantur, *montis Judæ et Israelis* fit mentio, hunc librum a quodam, qui post Salomonis ætatem vixit, e veteribus monumentis conscriptum esse arguit. Ille vero, ut fit, regionum appellationibus usus est iis, quæ suo seculo usitatæ essent. Bertholdtus quidem (*Einleit.*, p. 863) appellationem *montis Judæ et Israelis* jam ante divisum regnum in usu fuisse, colligit inde, quod 1 Sam. xi. 8 legitur, Saulus quum recensisset apud Bezek quos ad pugnam contra Ammonitas educturus esset viros militares sui populi, fuisse *Israelitarum* trecenta millia, *Judæorum* autem triginta millia. Sed memoratur hic tribus Juda seorsim honoris causa, propterea quod ea principatum tenuit reliquarum tribuum, vid. Genes. xlix. 8, et ad eum loc. not. *Israelitis* comprehenduntur omnes reliquæ tribus. Unde et 1 Sam. xv. 4 refertur, Saulum quum recensisset totius populi milites, fuisse ducenta millia peditum, *Judæorum* vero decem millia. Reliqua quæ Bertholdtus adduxit loca ad probandum, fuisse nomina *montis Judæ et montis Israel* jam ante divisum regnum in usu, Judic. i. 1, 2; xx. 18, nil tale dicunt, uti insipientibus illa patebit. Alia ratio est nominis *הַהָרִי*, de quo vid. infra xvii. 15. *הַהָרִי*, *Et humilitas ejus*, *montis Israel*, i. e., convalles montosi illius tractus. Pro *הַבְּשָׁרִים*, quomodo ad marginem præcipitur legendum, in textu exstat *הַבְּשָׁרִים*, ex antiquiore scribendi modo, quo pronomen suffixum tertiæ masculinæ *י* per *ה* exprimitur, veluti Genes. xlix. 11, *הַיָּד*, *asellus ejus* et *הַכֶּתֶם*, *vestimentum ejus*. Cf. Hilleri *Arcan. Kethib et Keri*, p. 74.

Ver. 17.

מִן-הָהָר הַהֵלֶךְ הַלְכָה שְׂעִיר וְעֵד
בְּעַל גֹּד בְּבִקְעַת הַלְכָנוּן תַּחַת הָהָר
הַרְמֹן וְכוּ'

— ἀπὸ ὄρους Χελχὰ, καὶ ὁ προσαναβαίνει εἰς Σηεῖρ, καὶ ἕως Βαλαγάδ, καὶ τὰ πεδία τοῦ Λιβάνου ὑπὸ τὸ ὄρος τὸ Ἀερμών, κ.τ.λ.

Au. Ver.—17 Even from the mount Halak [or, the smooth mountain], that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

From the mount Halak. So Houb., Ged., Booth.

Nos, a monte *Alach*, ut Græci Intt. qui *Χελχὰ* nomine proprio, convertunt. Nam a

montē glabro, quod plerique recentiores, non modo novum et sine exemplo, sed penē ridiculum.—Houb.

Bp. Patrick.—From the mount Halak.] Or the stony mountain, as Bochart interprets it, lib. i. Canaan, cap. 5.

Rosen.—17 A monte glabro, ascendente, i. e., qui sursum porrigitur Seirem versus. Montem glabrum Hebræi ita dictum existimant, quod arboribus careret, תָּחַלְתָּ vero, quæ vox hirsutum denotat, quasi comosum dicas, quia densis arboribus consitus esset. Sed possit illa voce et mons hispidus, asper, confragosus significari. Cf. libr. nostr. Handb. d. Bibl. Alterth., vol. iii., p. 66. תָּחַלְתָּ Græcus Alexandrinus ὄρος ἄλλας, uti est in codice Alexandrino, reddidit; sed in codice Vaticano legitur Χελαχά, in aliis Χελακά. Retinuit vocem Hebraicam, tanquam nomen loci proprium. Aquila ὄρος μερίζμενον, mons divisus, et sic quoque Chaldaeus: מְרִיזָא.

מְרִיזָא. Syrus: مَرْيِزَا، mons qui

dividit. Hieronymus: partem montis. Qui omnes תָּחַלְתָּ confuderunt cum תָּחַלְתָּ, pars. Solus ex veteribus recte Symmachus תָּחַלְתָּ

reddidit λαῖον, et Arabs اَمْلَس، glaber.

Eum enim designat vox Hebræa, cui opponitur תָּחַלְתָּ Genes. xxvii. 11. Et usque ad Baal-Gad in convalle Libani infra montem Chermon. Convallis sive planities Libani, quæ hic commemoratur, inde ab australibus Libani et montis Chermon radicibus austrum versus usque ad Jordanis fontes protendi videtur. תָּחַלְתָּ, Locus Gadi, i. e., dei fortunæ, Jovis, sideris (vid. Gesenii Commentar. ad Jesaj., lxx. 11, et Thesaur. Ling. Hebr., p. 225), a cultu hujus numinis dictus. Chaldaeus תָּחַלְתָּ, planities Gad reddidit. Ceterum quod omnes illæ regiones in Josuæ redactæ potestatem dicuntur, quod hæc dicunt verba, et omnes reges eorum, Cananæorum, sive terræ tractuum, ceperat Josua, eosque profigaverat atque occiderat, intelligendum est ita, nullos fuisse reliquos, qui bellum movere atque partitionem terræ impedire auderent. Ceteroquin multas fuisse gentes, nullas affectas ab Israelitis clade, dicitur infra xiii. 1.

Ver. 19.

לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִיכָהּ אֱלֹהִים
בְּיַד יִשְׂרָאֵל וְגו'

καὶ οὐκ ἦν πόλις, ἣν οὐκ ἔλαβεν Ἰσραὴλ.
πάντα ἐλάβοσαν ἐν πολέμῳ.

Au. Ver.—19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

Gesen.—לָמַדְתָּ, Hiph. 1. to complete, to perform, to execute, to make an end of anything. 2. To make peace with any one, to

seek and cherish peace; Arab. سَالَمَ, id.

Seq. לָמַדְתָּ Josh. x. 1, 4; לָמַדְתָּ Deut. xx. 12; 1 K. xxii. 45. But seq. לָמַדְתָּ, to submit oneself in peace to any one, i. e., by a treaty of peace, Josh. xi. 19. Comp. Arab. سَلِمَ,

Conj. iv. to submit oneself to the dominion of any one, spec. to commit one's affairs to

God, seq. اِلَى, whence اِسْلَامٌ, Islām, i. e., obedience to God and Muhammed, the true religion, Muhammedanism.

Rosen.—19 Non erat urbs, quæ pace se dederet Israelitis.

Ver. 20.

— לְבַלְתִּי הָיִיתָ לָהֶם תְּחִנָּה בִּי
לְמַעַן הַשְׁמִיךְ בְּאֶשְׁרֵי צִיָּה יְהוָה אֱתִי—
מִשָּׁה :

— ὅπως μὴ δοθῇ αὐτοῖς ἔλεος, ἀλλ' ἵνα ἐξολοθρευθῶσιν ἐν τρόπῳ εἶπε κύριος πρὸς Μωυσήν.

Au. Ver.—20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

But that he might destroy them.

Rosen.—Nam a Jova erat indurare cor eorum ad occursum belli cum Israele. De phrasi obfirmare Deum cor alicujus vid. not. ad Exod. iv. 21. לְמַעַן הַשְׁמִיךְ, Ut, i. e., cujus obstinationis eventus hic erat, ut ex-cidio devoveret eos Israel. Ut non esset iis misericordia, qua solemus erga supplices commoveri. בִּי לְמַעַן הַשְׁמִיךְ וְגו'. Quia ut dederet eos Israel, quemadmodum jusserat Jova Mosen, scil. obfirmavit Deus eorum mentem, quod ex אֱתִי אֲדַלְקָם initio versus est subaudiendum.

Ver. 23.

— וַיִּתְּנָהּ יְהוֹשֻׁעַ לְחִלָּה לְיִשְׂרָאֵל
בְּמַחֲלֹתָם לְשִׁבְתָּיהֶם וְהָאָרֶץ וְגו'

— καὶ ἔδωκεν αὐτοὺς Ἱησοὺς ἐν κληρονομίᾳ Ἰσραὴλ ἐν μερισμῷ κατὰ φυλὰς αὐτῶν. καὶ ἡ γῆ, κ.τ.λ.

Au. Ver.—23. So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

According to their divisions by their tribes.

Bp. Horsley.—Rather, “by their portions according to their tribes.”

Rosen.—*Deditque eam Josua in hereditatem, hereditariam possessionem Israelitis secundum distributiones eorum tribubus eorum.* Hieronymus: *secundum partes et tribus suas.* Non satis accurate. נִחְלָה quidem haud raro partes, classes, ordines, praesertim sacerdotum, ut 1 Chron. xxvi. 1, 12, 19, 37, designat. Sed h. l. proprio suo significatu distributiones est capendum. Hoc enim verba dicunt, tradidisse Josuam terram a se expugnatam in possessionem hereditariam, prouti eam inter se distributuri essent pro singulis tribubus. In pluribus codicibus נִחְלָה בֵּת, cum Beth praefixo scriptum est; minus bene.

CHAP. XII. 1—6.

וַיָּמָלֶךְ אֶלְעָזָר בֶּן־נָחֲשִׁי בְּעֶבֶר הַיַּרְדֵּן מִן־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 1 וַיָּמָלֶךְ אֶלְעָזָר בֶּן־נָחֲשִׁי בְּעֶבֶר הַיַּרְדֵּן מִן־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 2 סִיחֹן מֶלֶךְ הָאֲמֹרִי הַיָּשָׁב בְּהַשְׁבִּיז
 מִשָּׁל מְעִרְעָר אֲשֶׁר עַל־שֶׁעַר־נֶחֱל
 אֲרָנוֹן וְהָיָה הַנֶּחֱל נִחְצִי הַגִּלְעָד וְעַד
 3 בֶּת־יֶשְׁחִימוֹת וְעַד־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 עַד־הַיַּרְדֵּן מִן־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 4 וְעַד־הַיַּרְדֵּן מִן־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 הָרְפָאִים הַיָּשָׁב בְּעֶשְׂתָּרוֹת וּבְאֶדְרַי
 5 וְעַד־הַיַּרְדֵּן מִן־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 הַבָּשָׁן עַד־בְּקִי הַגִּשְׁרִי וְהַמַּעֲחִיתִי
 וְעַד־הַיַּרְדֵּן מִן־הַיַּרְדֵּן וְעַד־הַיַּרְדֵּן
 6 מֹשֶׁה עַבְד־יְהוָה וְעַד־הַיַּרְדֵּן
 יִשְׂרָאֵל הַבָּשָׁן וְעַד־הַיַּרְדֵּן
 רָשָׁה לְרֵאשִׁית וְלַגִּדִּיתִי וְלַחֲצִי שֶׁמֶט
 : הַמִּנְשֶׁה

1 καὶ οὗτοι οἱ βασιλεῖς τῆς γῆς οὓς ἀνέειλον οἱ υἱοὶ Ἰσραὴλ, καὶ κατεκληρονόμησαν τὴν γῆν αὐτῶν πέραν τοῦ Ἰορδάνου ἀπ' ἡλίου ἀνατολῶν ἀπὸ φάραγος Ἀρνὼν ἕως τοῦ ὄρους Ἀερμὼν, καὶ πᾶσαν τὴν γῆν Ἀραβα ἀπ' ἀνατολῶν. 2 Σηὼν τὸν βασιλεῖα τῶν Ἀμορραίων, ὃς κατῴκει ἐν Ἑσεβὼν, κυριεύων ἀπὸ Ἀρνὼν, ἥ ἐστιν ἐν τῇ φάραγγι κατὰ μέρος τῆς φάραγος, καὶ τὸ ἥμισυ τῆς Γαλαὰδ ἕως Ἰαβὼκ, ὅρια υἱὼν Ἀμμὼν. 3 καὶ Ἀραβα ἕως τῆς θαλάσσης Χενερέθ κατ' ἀνατολὰς, καὶ ἕως τῆς θαλάσσης Ἀραβα, θάλασσαν τῶν ἁλῶν ἀπὸ ἀνατολῶν ὁδὸν τὴν κατὰ Ἀσειμῶθ, ἀπὸ Θαιμὰν τὴν ὑπὸ Ἀσηδὼθ Φασγά. 4 καὶ Ὁγ βασιλεὺς Βασάν ὑπελείφθη ἐκ τῶν Γιγάντων, ὁ κατοικῶν ἐν Ἀσταρῶθ καὶ ἐν Ἑδραῖν, 5 ἄρχων ἀπὸ ὄρους Ἀερμὼν καὶ ἀπὸ Σεχχαί. καὶ πᾶσαν τὴν γῆν Βασάν ἕως ὁρίων Γεργεσί, καὶ τὴν Μαχί, καὶ τὸ ἥμισυ Γαλαὰδ ὁρίων Σηὼν βασιλείως Ἑσεβὼν. 6 Μωσῆς ὁ παῖς κυρίου καὶ οἱ υἱοὶ Ἰσραὴλ ἐπάταξαν αὐτούς. καὶ ἔδωκεν αὐτῇ Μωσῆς ἐν κληρονομίᾳ Ῥουβὴν, καὶ Γὰδ, καὶ τῷ ἡμίσει φυλῆς Μανασσῆ.

Au. Ver.—1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south [or, Teman], under Ashdoth-pisgah [or, the springs of Pisgah, or, the hill]:

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

2 And from the middle of the river.

Ged.—The whole interior *confine* of that torrent.

Booth.—And the interior of that river. See notes on verse 3.

2 And from half Gilead.

Pool.—Heb., *and the half Gilead* [so Patrick, Rosen., Ged., Booth.], i. e., half of the country of Gilead: the particle *from* is not in the original, and this doth not seem to denote the term or bound from which his dominion begun, as our version implies, for so indeed it was not; but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, ver. 5, where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

Rosen.—שֶׁל מְלָכֵינוּ אֲרֹרֶר אֲרֹרֶר אֲרֹרֶר, *Qui regnans erat ab Aroer, quæ urbs super ripam torrentis Arnon sita erat.* וְהָיָה הַיָּבֹקֶק, *Et in medio torrentis, quod infra xiii. 9, 16, clarius ita exprimitur:* וְהָיָה הַיָּבֹקֶק בְּתוֹךְ הַנָּחַל, *et urbs quæ in medio torrentis posita erat.* Vid. et Deut. ii. 36. Videtur igitur urbs Aroër ita ad Arnonem posita fuisse, ut in medium usque alveum fluvii exstructæ ædes magnam partem essent; aut insulam in fluvio occuparent. Mentio fit urbis Aroër et Jesaj. xvii. 2, ubi not. vid. et cf. *Bibl. Alterth.*, vol. ii., p. i., p. 270, et vol. iii., p. 46. Clericus verba וְהָיָה הַיָּבֹקֶק significare ait terrarum spatium interpositum inter Arnonem et alterum torrentem, Jabbokum, vertitque: (dominabatur) *iis quæ sunt inter eum torrentem.* Id vero Hebræa non posse significare, non est quod demonstramus. וְהָיָה הַיָּבֹקֶק, *Et dimidia Gileaditidis pars erat ditionis regis Sichonis.* Porrigitur Gileaditis (de cujus nominis origine vid. Genes. xxxi. 47, 48) sursum ad Libanum usque, cujus est veluti initium, uti Hieronymus ad Jerem. xxii. 6 dicit, videlicet ab austro procedenti septentrionem versus. וְהָיָה הַיָּבֹקֶק בְּתוֹךְ הַנָּחַל, *Et usque ad Jabbokum, qui est terminus filiorum Ammonis.*

3 From the plain.

Bp. Patrick.—There is nothing answering to the word *from* in the Hebrew; which may most clearly be translated *and the plain*: and so the LXX only retaining the word *araba*, which we translate *plain*. This was another part of Sihon's country, a great

plain, which lay eastward of the sea of Cinneroth, and the salt sea; by which it was bounded on the west.

The salt sea on the east.

Dr. A. Clarke.—יַם הַמֶּלַח, which is here translated *the Salt Sea*, is understood by others to mean *the sea of the city Melach*. Where can we find anything that can be called a *salt sea* on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the *Dead Sea*, *Sea of the Desert*, *Sea of Sodom*, and *Salt Sea*, is here intended.

From the south.

Pool.—Or, on or towards the south.

Ashdodth-pisgah. See notes on Deut. iii. 16, vol. i., page 659.

Rosen.—*Et planitiem tenuit usque ad mare Cinaroth orientem versus*, i. e., quæ lacui Genesarethico ad orientem est. *Et usque ad mare planitiæ, quod est mare salis, orientem versus*, i. e., ad eum terræ tractum, qui mari mortuo est ad ortum. וְהָיָה מִן הַיָּבֹקֶק אֶרֶץ הַיָּבֹקֶק, *Et ab austro subter radicibus Pisgæ montis.* *Pisgah*, summum montis Abarim jugum, vid. Deut. xxxiv. 1; coll. xxxii. 49; et Num. xxvii. 12; xxxiii. 47, 48.

Ged., Booth.—2 *The land of Sihon* the king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and the interior of [Ged., the whole interior confine of] that river, and half [Ged., a part of] Gilead, even unto the river Jabbok, which is the border of the Ammonites. 3 *And the plain*, from the east side of the sea of Chinneroth, unto the east side of the plain [Ged., the sea of the plain], or the salt sea; and southward by the way of Beth-jeshimoth, under [Ged., unto] Ashdodth-pisgah.

4 Giants.

Gesen., Lee, Ged., Booth.—Rephaites.

Rosen.—לְרֵפָיִם LXX reddiderunt γίγαντας, quales et גִּיגָיִם denotat, qua voce Onkelos est usus Gen. xiv. 5. Sane nomen Hebræum, quod *mortuos*, seu potius *manes* notat, e. c. Jesaj. xxvi. 14, 19, inditum constat gentium Cananæarum alicui, hominibus magnæ staturæ haud dubie insigni, ut colligere est ex Deut. ii. 11. Manes enim, uti observat *Hillerus* in Commentat. *de antiquissima Gigantum gente eorumque sedibus*, in *Syntagm. Hermen.*, p. 205, vitâ prædita corpora longitudine multum superant, unde et in fabulis manes ingentibus gaudent simulacris. *Virgilius Æneid.* ii. 772:

*Infelix simulacrum, atque ipsius umbra
Creusa.*

Visa mihi ante oculos, et nota major imago.
Seneca in Thyeste:

Sæpe simulacris domus attonita magnis.

Et in Œdipo:

Simulacra virum majora viris.

5 *Geshurites.*

Ged., Booth.—Girgasites [LXX., Vat.].

And half Gilead.

Rosen.—*Et usque ad terminum dimidiæ
Gileaditidis, terminum Sichonis, regis Chesch-*
bonis. Ante יצא ex iis quæ præcedunt est
עבול repetendum.

6 *And gave it.*

Rosen.—*Et dedit eam, scil. regionem*
totam illam, quam regibus illis interfectis
eripuerant. Pro יצא duo codices manu-
scripti exhibent יצא, cum pronomine suf-
fixo pluralis, ad reges referendo, quum יצא
præcesserit, cum pronomine plurali. Sed
pronomem suffixum femininum singulare ad
יצא spectare, docet res ipsa, et terram ex-
presserunt plerique veteres.

Bp. Horsley.—Chap. xii. The first six
verses of this chapter seem to have suffered
much dislocation, &c. The true order of
the verses, therefore, I take to be this, 1, 3,
6, 2, 4, 5, 7, &c. But the verses being
restored to this order, the ו prefixed to
ההנה, at the beginning of verse 3, must be
omitted. One of Kennicott's MSS. omits
the whole word, which might indeed be
spared. The ו likewise prefixed to כחצו
with one MS. I would omit. And at the
beginning of the fourth verse omit, with the
LXX, the word וכל, or rather, join the
words וכל ער, at the beginning of the
fourth verse, to the end of the third, as a
further description of Jabok. Then at the
beginning of the fourth add ער. Then the
whole passage will stand thus:

- i. 1 Now these are the kings of the
country which the children of Israel
smote, and whose land they possessed
east by Jordan; from the river Arnon
unto mount Hermon, and all the
plain on the east:
- ii. 3 The plain [I say] to the sea of
Cinneroth on the east, and to the sea
of the plain, the salt sea [i. e., from
the sea of Cinneroth to the salt sea],
the way to Bethjeshimoth in the
south, under the springs of Pisgah.
- iii. 6 Moses, the servant of Jehovah,
and the children of Israel, smote

them; and Moses, the servant of
Jehovah, gave it for a possession
unto the Reubenites, and the Gadites,
and the half-tribe of Manasseh.

- iv. 2 Sihon king of the Amorites, who
dwelt in Heshbon. He ruled from
Aroer, which is upon the bank of
the river Arnon, and in the middle
of the river, and over the half of
Gilead unto the river Jabok, the
border of the children of Ammon,
and the border of Og.

- v. 4 Og the king of Bashan, of the
remnant of the Rephaim, that dwelt
at Astaroth and at Edrei.

- vi. 5 And he reigned over mount
Hermon, and over Salchah, and all
Bashan, unto the border of the Ge-
shurites and Maachathites, and over
half Gilead, unto [1 MS. וכל] the
border of Sihon the king of Heshbon.

- vii. 7 And these are the kings, &c.

Houb.—1 *Hi autem fuerunt reges, quos*
filii Israel debellaverunt, quorumque terræ
potiti sunt ad ripam Jordanis orientalem, a
torrente Arnon usque ad montem Hermon,
omnemque planitiem orientalem. 2 Sehon
rex Amorrhæorum, qui Hesebon habitabat.
Ille regnabat ab Aroer, quæ sita est ad ripam
torrentis Arnon, in regionem torrenti inter-
mediam, et in dimidiam Galaaditidem, usque
ad torrentem Jaboc, terminum Ammonitarum;
3 Et in planitiem usque ad oram maris Cene-
roth orientalem, et ad mare campestrium
locorum, quod est mare salum, ad orientem
versus Beth-Simoth, et ad austrum sub montis
Phasga radices. 4 Terminus Sehon regis
Basan, qui de gigantibus restabat, quique
habitabat in Astaroth et in Edrai, fuit tulus.
5 Ille regnabat in montem Hermon, in Sa-
lecha et in omnem Basanitidem, usque ad
terminos Gessuri et Machati, et in dimidiam
Galaaditidem, ubi erat terminus Sehon regis
Hesebon. 6 Eos Moyses, servus Dei filiique
Israel debellârunt. Itaque jam dederat
Moyses, Dei servus, filiis Ruben et Gad di-
midiaque tribui Manasse hanc hæreditatem.

2 ויתן ויתן idem est atque ויתן, et
in medium torrentem, seu regionem torrenti
intermediam. Dicitur autem ויתן, medium,
non quidem, ut vult Clericus, tanquam terræ
inter hunc torrentem et Jabbokum interpositæ;
neque enim antea memoratus fuit torrens
Jaboc, sed tanquam terræ inter Arnon et
Jordanem mediæ, quia de fluvio Jordane
antea dictum est. In verbis autem sequen-

tibus, et dimidiam Galaaditidem usque ad torrentem Jaboc, intelligitur regio superior ei, de qua mox, seu quæ ad partem ejus septentrionalem: vide tabulam Calmetianam. Quod si נחל נהר רך significaret omnem regionem, quæ media est inter torrentem Arnon et torrentem Jaboc, supervacaneum fuisset post addere, et mediam Galaad usque ad torrentem Jaboc. Vulgatus, בדרך הנהר, *mediæ partis in valle*, cui non obsequimur, quia intelligendum נחל, *de torrente*, ut antea, cum præsertim vallis hoc in capite, alio verbo Hebraico significetur.

נחל, *Et terminus*. Nos addimus, *fuit talis*, quia נחל, tituli cujusdam loco est.

Ver. 7.

— וַיִּתְּנָהּ יְהוֹשֻׁעַ לְשִׁבְתָּי יִשְׂרָאֵל

יִרְשָׁה בְּמַחְלָתָם :

— καὶ ἔδωκεν αὐτὴν Ἰησοῦς ταῖς φυλαῖς Ἰσραὴλ ἀληρονομεῖν κατὰ ἀλλήρον αὐτῶν.

Au. Ver.—7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions.

Mount Halak. See notes on xi. 17.

According to their divisions. So Pool, Patrick, Rosen., Gesen.

Bp. Horsley.—Rather, “by portions to each.”

Ver. 14.

Au. Ver.—14 The king of Hormah, one.

Dr. A. Clarke.—*Hormah.*] Supposed to be the place where the Israelites were defeated by the Canaanites, see Numb. xiv. 45; and which probably was called Hormah וְהָרָה, or *destruction*, from this circumstance.

Ver. 18.

מֶלֶךְ לַשָּׁרוֹן אֶחָד :

Au. Ver.—18 The king of Lasharon [or, Sharon], one.

Dr. A. Clarke.—*Lasharon.*] There is no city of this name known. Some consider the *lamed* in the word לַשָּׁרוֹן to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates *rex Saron*, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility; Isai. xxxiii. 9; xxxv. 2.

Some suppose it was the same with *Saron*, near *Lydda*, mentioned Acts ix. 35.

Rosen.—מֶלֶךְ לַשָּׁרוֹן, Hieronymus reddidit *rex Saronis*, ut l sequente dagesch sit præpositio cum articulo (pro לַשָּׁרוֹן), et verba sic capienda sint: *rex* qui erat *Saroni*, ut Esr. v. 11 *rex Israelis* vocatur מֶלֶךְ יִשְׂרָאֵל. Erat Saron planities late patens et soli ubertate celebris, cujus mentio fit Jesaj. xxxiii. 9; xxxv. 2; lxv. 10; Cant. ii. 1; et Act. ix. 39, ut vicini memorantur οἱ κατοικοῦντες Δύδδαν καὶ τὸν Σαρῶνα. Urbs Saron erat ad Orientem Jordanis in Basanitide, 1 Chron. v. 16. Verum nulla intelligitur ratio, cur huic soli nomini præmissa sit præpositio ל. Hinc alii interpretes syllabam שַׁ pro parte nominis ceperunt. Ita jam Chaldaeus, qui מֶלֶךְ לַשָּׁרוֹן, *rex Laschcharone*, et Arabs, qui مَلِكُ لَشْرُون, *rex Laschruna* posuit.

Græcus Alexandrinus quomodo לַשָּׁרוֹן ceperit, haud liquet. Sunt enim inde a versu 16 in illius versionis codicibus omnia mirum in modum conturbata. Maurer l habet hic pro præfixo nomini שַׁ præmisso, ut vss. 22, 23, לַנֶּחַל, לַנֶּחַל, לַנֶּחַל. Sed in hisce nominibus l situm locorum designat, ut videbimus, non possessionem.

Ver. 20.

מֶלֶךְ שִׁמְרוֹן מְרֹאֲוֹן אֶחָד

Au. Ver.—20 The king of Shimron-meron, one.

Rosen.—Quid sibi velit additum מְרֹאֲוֹן, incertum. Plerisque est mera syllabæ שַׁ vocis præcedentis שִׁמְרוֹן geminatio, cum מ otioso. Ita Hillerus, qui in *Onomast. V. T.*, p. 329, שִׁמְרוֹן מְרֹאֲוֹן, *vigilantissimam custodiam* denotare ait, quum postremæ radicales geminatæ intendant significationem, ut Jesaj. lxi. 1, מְרֹאֲוֹן, *omnimoda apertio*, et Jerem. xlv. 20, מְרֹאֲוֹן, *pulcherrima*. Maurer מְרֹאֲוֹן conjicit non esse diversum a מְרֹאֲוֹן, *altitudo*, supra xi. 5, 7, permutatis in fine elementis מ et ו, ut in שִׁמְרוֹן et שִׁמְרוֹן, *infestus fuit*. Quod probari possit, si מְרֹאֲוֹן, per *Zere*, scriptum esset. Ceterum in codicibus nonnullis legitur מְרֹאֲוֹן, cum *Vav* otioso, ut in מְרֹאֲוֹן, in aliis מְרֹאֲוֹן, omisso Aleph. Hieronymus et Arabicus interpres מְרֹאֲוֹן non expresserunt. Syrus dedit præmissâ copulâ.

Ver. 23.

מֶלֶךְ דֹּדַר לְנֶפֶת דֹּדַר
מֶלֶךְ גִּיִּים לְנֶפֶת גִּיִּים אֶחָד :

Βασιλεία Οδολλὰμ τοῦ Φεννεαλδὼρ, βασιλεία Γεὶ τῆς Γαλιλαίας.

Au. Ver.—23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one.

Coast of Dor. See notes on xi. 2.

The king of the nations of Gilgal, one.

Geddes, Booth.—The king of Goim, in Galilee, one,

Bp. Patrick.—Some finding mention of *Galilee of the nations*, fancy that it is the place here meant. But that name, for some part of Galilee, was not known in the days of Joshua; being occasioned by Solomon's giving Hiram twenty towns in this country (1 Kings ix. 11).

Rosen.—דור, *Ad tractum Dor* pertinens, de quo vid. supra xi. 2, ubi pluralis דור exstat, quomodo et h. l. in codice Erfurtensi tertio legitur, et defective דרז legitur in codice primo Erfurtensi, requirente ejusdem codicis Masora, et eodem modo in codice Erfurtensi quinto a prima manu scriptum fuerat. דורז nomine *Tidal* commemoratur xiv. l inter consociatos reges, qui bellum gerebant contra regem Sodomæ et alios vicinos reges, et urbis דורז in Cananæa septentrionali sitæ fit mentio Judic. iv. 2, 13, 16. Videtur igitur *Gojim* gentis alicujus, quæ in illa regione sedem habuit, nomen proprium fuisse. Cf. not. ad Genes. xiv. 1. Nostro loco additur דורז, *ad Gilgalem*, quo nomine alium, quam qui supra iv. 19, 20; v. 10 rel. commemoratur, locum intelligendum necesse est, si דורז in septentrionali Cananæa sedem habuerunt. Cf. not. ad Deut. xi. 30, ubi montes Ebal et Garizim *e regione Gilgalis* siti dicuntur. Neque igitur improbabile quod Lightfoot *Opp.*, t. ii., p. 233 conjicit, nostrum *Gilgal* idem esse quod גלז i. e., *Galilæa*, quum utrumque nomen ab eadem radice derivetur. Cf. דורז, Jesaj. viii. 23 et ibi not. Vid. et quæ Relandus *Dissertatt.*, P. i., p. 130, seqq. ea de re disseruit. Γαλιλαίας posuit et h. l. Græcus Alexandrinus, prouti in codice Romano et Alexandrino legitur. In Aldino vero et Complutensi codice exstat Γαλγλ, quod emendationem ad textum Hebraicum redolet.

CHAP. XIII. 2, 3, 4.

וְזאת הארץ הנשארת פְּלִיזְלוֹת
הַפְּלִשְׁתִּים וְכָל־הַגִּשְׁחִי : s מִן
הַשִּׁחֹר אֲשֶׁר וְעַל־פְּנֵי מִצְרַיִם וְעַד

גְּבֹל עֶקְרוֹן צְפוֹנָה לְפָנֵינוּ תְּחִלָּה
הַמִּשְׁחָה וְסָרְגָה כָּל־שְׂתֵּי הַעֲנָתֵי
וְהַמִּשְׁחָה וְהַמִּשְׁחָה הַגְּבִי וְהַמִּשְׁחָה
וְהַעֲנָתִים : 4 מִתֵּי־צוֹן פְּלִיזְלוֹת
וּמִצְרַיִם אֲשֶׁר לְצִדֵּינָם עַד־אֲפֶקֶת עַד
גְּבֹל הָאֲמֹרִי :

2 καὶ αὕτη ἡ γῆ καταλειμμένη, ὅρια Φυλιστιείμ. ὁ Γεσιρί, καὶ ὁ Χαναανίος, 3 ἀπὸ τῆς ἀουκίτου τῆς κατὰ πρόσωπον Αἰγύπτου ἕως τῶν ὁρίων Ἀκκαρῶν ἐξ εὐωνύμων τῶν Χαναανίων προσλογίζεται ταῖς πέντε στρατείαις τῶν Φυλιστιείμ, τῷ Γαζαίφ, καὶ τῷ Ἀζωθίφ, καὶ τῷ Ἀσκαλωνίτῃ, καὶ τῷ Γεθθαίφ, καὶ τῷ Ἀκκαρωνίτῃ, καὶ τῷ Εὐαίφ, 4 ἐκ Θαμὰν καὶ πάσης γῆς Χαναὰν ἐναντίον Γάζης, καὶ οἱ Σιδωνιοὶ ἕως Ἀφέκ ἕως τῶν ὁρίων τῶν Ἀμορραίων.

Au. Ver.—2 This is the land that yet remaineth : all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite : five lords of the Philistines : the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, the Ekronites ; also the Avites :

4 From the south, all the land of the Canaanites, and Mearah [or, the cave] that is beside the Sidonians, unto Aphek, to the borders of the Amorites.

3 Sihor.

Bp. Patrick.—Sihor was a little stream from one of the branches of the Nile, whereby Palestine was bounded on that side (see Gen. xv. 18, and Vossius De Orig. et Prog. Idolol., lib. ii., cap. 74).

Ged.—From Sihor, or the black river, which some take to be the Rhinoconera ; others the most eastern branch of the Nile.

Also the Avites, &c.

Bp. Horsley.—This third verse ought to end with the word הַעֲנָתִים. The word הַעֲנָתִים should stand at the beginning of the next verse, and in that verse without any stop between הַעֲנָתִים and מִצְרַיִם, or between מִצְרַיִם and כִּי : a full stop should be placed at וְעַד. Then the whole may be thus rendered :

2 This is the land that yet remaineth ; all the borders of the Philistines, and all Geshuri ;

3 From Sihor, which is towards Egypt, unto the borders of Ekron northward (this is reckoned into the land of Canaan), five

lordships of the Philistim, the Gazathites, the Ashdodites, the Eshkalonites, the Gathites, and the Eckronites.

4 And the Avim to the south of all the land of the Canaanites; and the champaigne that belongs to the Zidonians, as far as Aphek [i. e.], as far as to the borders of the Syrians.

Ged.—3, 4, From Sihor, on the side of Egypt, to the northmost border of Ekron; the five lordships of the Philistines, that of Gaza, that of Ashdod, that of Eshkalon, that of Gath, and that of Ekron; which, including also the Avites, to the south, are to be reckoned a part of Chanaan. Then, the whole country of the Chanaanites, properly so called, and Meara (which belongeth to the Zidonians), unto Aphek, the boundary of the Aramites.

4 *The Aramites.* For so I read with Calmet and Houbigant. The mistake was easily made, and, once made, readily perpetuated.—*Ged.*

Booth.—3, 4, From Sihor which is before Egypt, even unto the northern border of Ekron which is to be accounted a part of Canaan; the five lordships of the Philistines; of the Gazathites, and the Ashdodites, the Eshkalonites, the Gathites, and the Ekronites; also the Avites to the south. Also all the land of the Canaanites, and Mearah, (which belongeth to the Sidonians,) unto Aphek, to the borders of the Aramites.

Houb.—3 *Inde usque ab flumine Sehor, quod est contra Ægyptum, usque ad limites Accaron versus aquilonem. Et præterea Chanaanæis annumerandi erunt quinque Satrapæ Philistiim, Gazæus, Azolius, Ascalonita, Gethæus et Accaronita.* 4 *Deinde flectes à meridionali parte in universam terram Chanaan et ad Maara Sidoniorum, usque ad Apheca, terminum Aramæorum.*

3, 4 *סִיחֹר.* Melius ut *Sehor* ut scriptum fuit manu priori in Codice Orat. 54. Nam radix est *סִיחֹר* quæ non assumit litteram ך in verbis ex se derivatis. Est *Sehor* unus ex alveis Nili. Nilus vocatur *Sehor* (סִיחֹר) ex aquarum nigredine, ut in hoc Virgiliano versu,

Et viridem Ægyptum nigrâ sæcundat arenâ. Jam hoc in versu interpunctio prava in Hodiernis Codicibus triplex est. Nam post verbum *וְסִיחֹר* versu 2 est punctum majus, ubi virgula duntaxat ponenda est, quoniam sermo continuatur usque ad *צִיִּיִּה* v. 3, quod verbum sequi debet major interpunctio; ut deinde altera sententia sic incipiat, *Chana-*

næis autem (וְהַנִּיִּיִּה) *annumerabis quinque Satrapas...* Itaque etiam malè post *וְהַנִּיִּיִּה*, *annumerabis* interpunctio minor, cum vocabulum *וְהַנִּיִּיִּה* sit casus verbi *וְהַנִּיִּיִּה*. Denique post *וְהַנִּיִּיִּה* legitur punctum majus, quod ante erat ponendum. Nam deus significat esse quinque Satrapas Philistinorum, qui tamen sex erunt, si verbum *וְהַנִּיִּיִּה* superioribus adjungatur. Quis sit autem populus *וְהַנִּיִּיִּה*, a geographis ignoratur, neque enim alibi recurring illi *Aouim*. Nos, quia non dubitamus *וְהַנִּיִּיִּה* esse in mendo positum, convertimus, et *flectes*, ex scriptura, *וְהַנִּיִּיִּה*, oblique *girabis*, vel *וְהַנִּיִּיִּה*, et *circulum duces*, vel oblique *flectes* (ex meridie). Nempe *וְהַנִּיִּיִּה* Chaldaice idem est, ac Hebraice *וְהַנִּיִּיִּה* quam *flectendi* potestatem habet, etiam verbum *וְהַנִּיִּיִּה* Arabicum. Sententia hæc est: in assignandis terræ limitibus, flectes à meridionali parte, quam nunc subegisti, in cæteram regionem occidentalem, ubi Sidon, et in *Apheca*, qui terminus est Aramæorum ad septentrionem. Aramæorum ex scripture *וְהַנִּיִּיִּה* quam Edm. Calmet recte antetulit scriptiōni hodiernæ *וְהַנִּיִּיִּה*, *Amorrhæorum*. Non modo quia nunc tanguntur partes terræ Chanaan Jordani occidentales, seu inter mare magnum et Jordanem interjacentes; sed quia nusquam legitur, Amorrhæos sedes habuisse in partibus terræ Chanaan septentrionalibus, citra Jordanem... וְהַנִּיִּיִּה nos, et *Maara* (Sidoniorum) nomine proprio interpretantes, quod fecere Vulgatus et Græci Intt. Non licet interpretari *speluncam*, quia *spelunca* non ejusmodi erat, ut eâ insigniri possent regionis universæ limites. Clericus interpretabatur, *superest spelunca*. Addit *superest*, oratione invitâ; ut etiam invitâ Paginâ sacrâ dictum putat *spelunca* de tractu montano Galilææ superioris, in quâ frequentes erant speluncæ. Nam *spelunca*, si *spelunca* est, dicitur esse *Sidoniorum*. Sed quam longe distabant Sidon et Galilæa superior? Nempe inter utramque interjacebat ferè tota terra Chanaan septentrionalis.

Rosen.—3 *Inde a Schichore*, i. e., Nilo, qui est coram facie Ægypti, i. e., ad orientem ejus terræ, ut, si facies Ægypti, veluti hominis alicujus, orientem contueretur, obvium illic haberet fluvium hunc. Orientem enim Hebræi pro antica mundi habuerunt, unde ea cœli plaga sæpe iisdem verbis designatur, vid. Num. xxi. 11; xxxiii. 7; 1 Sam. xv. 7. *וְהַנִּיִּיִּה* propr. *niger*, præmisso articulo, dicitur Nilus, ut Græcis *Μέλας*, quia aquam limo turbidam ex Æthiopie

campis provehit. Hieronymus nostra verba sic reddidit: *a fluvio turbido, qui Ægyptum irrigat*. Alius ירדן est in sorte tribus Ascher, infra xix. 26. Græcus Alexandrinus pro nostris verbis Hebraicis hæc dedit: $\text{καὶ ὁ Χαναναῖος ἀπὸ τῆς δοκίμου, τῆς κατὰ πρόσωπον Αἰγύπτου, καὶ Cananeus ab inhabitata regione, quæ est coram facie Ægypti. Kai videtur ἐξηγεῖσθαι esse, et Cananeus pro Philisthæo poni, atque desertum illud designari, quæ inde ab austro ditionis Philisthæorum usque ad Ægyptum protenditur. Ceterum hæc non sunt ad Geschuræorum, sed ad Philisthæorum regionem referenda, ut nunc distinctius exponatur, quænam quantaque sit ista Philisthæorum regio, cujus versu præcedente mentio erat facta. Debent autem hæc per interpositionem, sive παρέθεσιν interjecta accipi. Et usque ad terminum Ekron, septentrionem versus. Assignatur hæc urbs infra xv. 45 tribui Juda, et a Judæis occupata legitur Judic. i. 18. הַגִּתִּי Græcus Alexandrinus ἐξ ἐναντίων ex sinistris reddidit, quo aquilonarem cæli plagam intellexit, quæ et Hebræis מִצְפֵּה , *sinistrum* dicitur infra xix. 27, Genes. xiv. 15, quia faciem ad Orientem convertenti ad sinistrum est Aquilo. Totus igitur ille tractus, qui a meridie ad septentrionem protenditur, a Nilo ad Ekronem usque, לְכָנָנִי , *Cananeis adnumeretur*. Occupant hæc, vere observante Masio, quæ objici possent, cur littora Philisthæorum et Satrapie adnumerentur terræ ab Hebræis occupandæ, quum Philisthæorum gens non ex Canaanis illa devota stirpe, sed ex עַמִּי sit prognata, qui Ægyptum primus incoluit, atque regioni nomen suum reliquit, ut Genes. x. 14 memoriæ est proditum. Atqui hic dicitur, quamvis illic Philisthæi habitent, tamen regio ipsa *pro Cananæorum terra est habenda*. "Cujus rei," addit Masius, "hanc afferri causam justam posse puto, quod illa olim Cananæi loca habuerint, atque per vim tandem a Philisthæis ejecti inde fuerint. Nam Deut. ii. 23 traditur, *Ivæos, qui Canaanis posteri fuerunt, olim habitasse in villis usque ad Gazam, sed a Caphthorim eliminatos esse, qui eas sedes deinde occuparunt*. Jam vero Caphthorim certum est Philisthæorum fuisse gentiles. Jure ergo et hic et Genes. x. 19 universa illa Philisthæorum ora Cananæis attribuitur." Ne autem dubitatio ulla relinquatur de regione Philisthæorum terræ Cananææ accensitâ, subjicitur: מִצְפֵּה הַיָּם , *quinque satrapæ Philisthæorum, i. e.,*$

eorum ditiones. Nomen עֶרֶב proprie *axes*, ut consonum Aramaicum nomen, denotat; vid. 2 Reg. vii. 30. Hic vero, et Jud. iii. 3; 1 Sam. v. 8, 11, summi Philisthæorum magistratus, sive reguli illo nomine appellantur, axibus populi, observante J. D. Michaëlis in *Supplem.*, p. 1809, pro primariis ejus viris positus circa quos, ut Arabibus est in proverbio, tota rota volvitur. Similiter

Arabibus قَاطِب , *axis*, et de principe populi, et imperatore exercitus usurpatur, ut circa quem, ceu verticem, negotia vertuntur. Græcus Alexandrinus hic *sarapaneias*, Hieronymus *reguli*, Chaldæus et Syrus ܡܪܝܬܐ , *tyranni* reddiderunt. Post Davidis tempora ipsis, ut videtur, Philisthæis illud nomen obsolevit, nec nisi in historia ab egressu Israelitarum ex Ægypto ad Davidem usque legitur. גַּזְזִי , *Gazæus*, scil. princeps. Et *Aschdodæus, Aschkalonæus*. גַּתִּי Qui sedem habuit in urbe Gath, vid. xi. 22. Hieronymus adjectiva hæc gentilitia singularia reddit in plurali: *Gazæos, et Azotios, Ascalonitas, Gethæos*, quemadmodum קַנְזִי collective *Cananæos* denotare constat. Sed hic, ubi singuli principes Philisthæorum enumerantur, adjectiva illa sunt in singulari vertenda, uti et Græcus Alexandrinus fecit, qui $\text{τῷ Γαζαίῳ, καὶ τῷ Ἀζωτίῳ, κ.τ.λ.}$, posuit. Ceterum quinque Philisthæorum principibus in fine versus adduntur אַוּזַי , *Avæi*, qui Deut. ii. 23, in villis usque ad Gazam habitasse dicuntur. Cur eorum hic fiat mentio, Masius causam existimat esse hanc, quod, ut est credibile, eorum multi, quamvis ignobiles et rustici, ad Josue usque tempora in illis locis manserint, e quibus olim majores illorum a gente Caphthorim fuerant pulsati. Loci cujusdam יָדִיעַ dicit fit mentio infra xviii. 23, inter urbes tribui Benjamin assignatas. Græcus Alexandrinus et Hieronymus h. l. יָדִיעַ traduxerunt ad sequentis versus initium, ubi not. vid.

4 Versu qui præcedit ora maritima a finibus Ægypti sursum ad Ekronem usque est descripta, tanquam quæ armis nondum erat subacta. Nunc vero rursus ad Austrum alia loca, sed mediterranea enumerantur, quæ adhuc sunt in hostium potestate. $\text{מִצְפֵּה הַיָּם מִצְפֵּה הַיָּם}$, *A meridie omnis terra Cananæi, sive Cananæorum, scil. מִצְפֵּה הַיָּם, reliqua erat occupanda* vs. 2. Superest, inquit, et quicquid est agri Cananæi ad austrum. Græcus Alexandrinus, nomine יָדִיעַ in fine

superioris versus ad hunc vs. tracto, sic reddidit: καὶ τῷ Εὐαίφ ἐκ Θαιμὰν καὶ πάση γῇ Χαναὰν, qui Dativi pendet a verbo προσλογίζεται, computatur, vs. 2, sed sensu parum commodo. יַרְדֵּן Græcus interpres pro nomine proprio regionis Idumææ cepit, Jerem. xlix. 7, 20; Ezech. xxv. 13. Sed ea regio ab hoc loco aliena est. Hieronymus: *ad meridiem vero sunt Hevæi, omnis terra Canaan*. Videtur autem h. l. *australis Cananæa* regis Arad et vicinorum regulorum ditiones comprehendere, qui in Judææ extremitate dominabantur ad deserta Paran, Zin, Kadesch, cetera. Id enim ei consentaneum est, quod Num. xxi. 1 scriptum exstat. Nam quamvis Josua, ut supra x. 41, commemorabat, a Kadesch-Barnea ad Gazam usque regionem illam omnem cecidisset; tamen neque ille prorsus profligarat incolas, sed veluti victoriosus transcurrens tenuerat modo atque represserat, ut ne terræ distributionem auderent impedire. Jam transit ad septentrionalem Cananæam. יַרְדֵּן נָחֳמִי, *Et a spelunca, quæ Zidonius vicina est, sive, in eorum ditione est*. Ante יַרְדֵּן repetendum esse יַרְדֵּן ex יַרְדֵּן ostendit יַרְדֵּן quod sequitur. יַרְדֵּן Hieronymus pro loci alicujus nomine proprio habuit. Nam pro Hebraicis verbis posuit hæc: *et a Maara Sidoniorum*. Erant, qui de Marathos urbe cogitarent, cujus Plinius, *Hist. Nat.*, l. v., cap. 20, inter Phœnicia urbes mentionem facit. De qua Strabo l. xvi., cap. 2, § 12, Μάραθος, πόλις ἀρχαία Φοινίκῳ, κατεσπασμένη, Marathos, antiqua Phœnicum urbs, nunc diruta. Sita erat e regione Aradi, insulæ. Sed veteribus Orientalibus interpretibus, Chaldæo, Syro et Arabi, יַרְדֵּן h. l. est nomen appellativum speluncam denotans, ut Genes. xix. 30; 1 Sam. xxiv. 3, al. Videtur magna aliqua et admirabilis spelunca significari, qualis Sareptam inter et Sidonem fit mentio a scriptoribus historiæ expeditionum cruciatarum. De illa Guilielmus, Tyri Episcopus, in *Hist. Hierosolym.*, l. xix., cap. 2, hæc scribit: *Eadem tempestate Syrawaus, vir in nostram argumentosis perniciem, municipium quoddam nostrum, in territorio Sidonensi situm, speluncam videlicet inextinguibilem, quæ vulgo dicitur cavea de Tyro, corruptis, ut dicitur, pretio custodibus, subitis et improvisis occupat machinationibus*. Masius verba Hebræa interpretatur *prata Sidoniorum*, denotari existimans campos virore lætos, qui a Sidone deorsum secundum dextrum maris Mediterranei litus porri-

guntur. Quæ interpretatio nititur eo, quod Hebr. יַרְדֵּן, *viriditatem* denotare ajunt, veluti Jesaj. xix. 7. Sed eo loco יַרְדֵּן sunt *arva plana et spatiosa*; vid. not. edit. tert. Græcus Alexandrinus יַרְדֵּן reddidit ἐναντίον Γάζης, *e regione Gaza*; incertum, legeritne in suo codice יַרְדֵּן, an crediderit ita legendum esse, quod antea sermo fuerat de finibus meridianis Cananææ, unde tam subito ad septentrionales scriptorem se conferre posse non videbatur. יַרְדֵּן, *Usque ad Aphecā*. Duæ hujus nominis urbes exstiterunt, altera in tribu Juda, infra xv. 53, altera tribui Ascher assignata, xix. 30, quæ hoc loco intelligitur. Quod sequitur, יַרְדֵּן נָחֳמִי, *usque ad terminum Emoræorum*, Masius existimat id intervallum loci significare, quod est ab Apheka usque ad montis Hermonis eam partem, quæ Paneadi et fonti Jordanis imminet. Illuc enim usque Emoræos habitasse videntur inde a regnis Ogi et Sichonis, et quæ in ista ora habitabant gentes neque ab Ascheritis, neque Naphthalitis post Josuæ excessum ejici potuisse, memorat Judicum historia i. 31, 32, 33. Utroque illo, *usque ad Aphecā, et usque ad terminum Emoræorum*, non significatur idem diversis verbis, ut nonnulli voluerunt, sed alius terminus, Orientem versus, ut latitudo illius tractus designetur.

Ver. 6.

Au. Ver.—All.

Bp. Horsley.—And [one MS.] all.

Au. Ver.—Misrephoth-maim. See notes on xi. 8.

Ver. 7, 8, 9.

7 וְעַתָּה הֵלֵךְ אֶת־הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתַשְׁבֵּת הַשְּׂבָטִים וְיִחְזִי הַשְּׂבָט הַכְּנַעֲנִי : 8 עַמּוֹ הָרֵאשִׁיטִי וְהַנְדִּי לְחַיֵּי בְּנֵיהֶם אֲשֶׁר נָתַן לָהֶם מֶשֶׁךְ הַיָּרֵד מִזִּרְחָה בְּאֶשֶׁר נָתַן לָהֶם מֶשֶׁךְ עֵבֶד יְהוָה : 9 בְּעִירוֹתָם אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־חַפְּשֵׁי מִיָּדָא עַד־יִבּוֹן :

7 καὶ νῦν μέρισον τὴν γῆν ταύτην ἐν κληρονομίᾳ ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσὴ ἀπὸ τοῦ Ἰορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν. ἡ θάλασσα ἡ μεγάλη ὀρεῖ. 8 ταῖς δυσὶ φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσὴ, τῷ Ρουβὴν, καὶ τῷ Γὰδ ἔδωκεν Μωυσὴς ἐν τῷ

πέραν τοῦ Ἰορδάνου. κατ' ἀνατολὰς ἡλίου δέδωκεν αὐτῷ Μωυσῆς ὁ παῖς κυρίου. 9 ἀπὸ Ἀροὴρ ἣ ἐστὶν ἐπὶ τοῦ χειλὸς χειμάρρου Ἀρνὼν. καὶ τὴν πόλιν τὴν ἐν μέσῳ τῆς φάραγγος, καὶ πᾶσαν τὴν Μισὼρ ἀπὸ Μαῖδαβάν.

Au. Ver.—7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the Lord gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon.

Pool.—8 *With whom*, Heb., *with him*, i. e., *with the half tribe of Manasseh*; not that half which is expressed ver. 7, as is evident from the thing; but the other half, which is sufficiently and necessarily understood, the relative being here put for the antecedent, understood, as it is, Numb. vii. 89; Psal. cxiv. 2; Isa. viii. 21; Jonah i. 3.

9 *The city that is in the midst of the river*; of which see the notes on Deut. iii. 16, and on Josh. xii. 2. Either this is the same city now mentioned, even Aroer, which is said to have been a double city, as the very name seems to import, whereof one part was on the bank of the river, and the other in the middle of it, whence we read of the cities of Aroer, Isa. xvii. 2; or it is another city, possibly Ar, as it is elsewhere named.

Bp. Horsley.—7, 8, These two verses, as they stand in the modern Hebrew text, and in our public translation, are inconsistent with the history. For the half tribe of Manasseh, which had received its inheritance with the Reubenites and the Gadites on the east of Jordan, was not to have another settlement in *this* land, on the west of the river; but the other half of that tribe was to be settled here. The true sense of the passage, as it was originally written, is unquestionably preserved in the version of the LXX, which is to this effect: "And now divide this land for an inheritance to the nine tribes, and to the half of the tribe of Manasseh. From Jordan unto the great sea thou shalt assign it. The great sea shall be the boundary. For to two tribes to Reuben and to Gad, and to half of the tribe of Manasseh, Moses had given their allot-

ment on the other side Jordan. On the east he had made their allotment."

Ged., Booth.—7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh. 8 For two tribes and a-half, the Reubenites and the Gadites, and the other half of the tribe of Manasseh [LXX, Syr., Arab.], had received their inheritance; which Moses had given to them, on the east side of the Jordan.

Even as Moses the servant of the Lord gave them. Some critics omit these words. They are wanting in LXX and Vulg.

9 *From Aroer.*

Ged., Booth.—*The land from Aroer.*

And the city that is in the midst of the river.

Rosen.—See notes on xii. 2, page 75.

Booth.—And every city that is on the interior of the river.

Houb.—7 *Et eam regionem trade nunc novem tribubus et dimidia tribui Manasse possidendam. (A Jordane usque ad mare magnum occidentale eam trades, eritque terminus mare magnum.)* 8 *Nam dimidia tribus Manasse, et cum eâ filii Gad et Ruben possessionem suam acceperant, quam dederat eis Moyses, servus Dei, ad ripam Jordanis orientalem, 9 Nempe ab Aroer, quæ est ad ripam torrentis Arnon, urbes torrenti intermedias, et, usque ad Medaba, omnes campestris locos.*

8 עִיר הַיַּרְדֵּן, *Cum eo Rubenitæ.* De quo illud *cum eo* enuntiari possit, non apparet. Id enim pertinere non potest ad עִיר הַיַּרְדֵּן quod antecessit. Nam antea memorabatur *dimidia illa tribus Manasse*, quæ cum aliis novem tribubus citra Jordanem esset habitatura; cùm contrà nunc agatur altera *dimidia tribus Manasse*, quæ cum duabus Ruben et Gad trans Jordanem sedes suas habebat. Propterea nos hod. Codicum lacunam supplemus ex Græcis Intt. Et post hæc verba עִיר הַיַּרְדֵּן quæ versum 7 absolvunt, incipimus versum 8 his alteris verbis, עִיר הַיַּרְדֵּן, *dimidia autem tribus Manasse, et cum eâ Rubenitæ et Gaditæ acceperant possessionem suam.* Error fuit scribæ, qui eadem verba, bis scribenda, semel tantum scripserit, quique simul omiserit hæc, quæ legebant Græci Intt.

9 הַיַּרְדֵּן, *et urbem quæ est inter torrentem.* Recte Clericus quærit, *quanam hæc urbs est sine nomine.* Sed non recte, *urbs sumitur pro עִיר, urbes*; melius

dixisset legendum esse וְיָרֵשׁ. Vix credibile est, scriptorem sacrum in regione tantā unam urbem, eamque sine nomine, commemorasse. Legitur etiam ver. 16 וְיָרֵשׁ. Fortè utrobique olim scriptum fuit וְיָרֵשׁ, et *sylvam*, ut *sylva* opponeretur *planitie*, quæ subsequitur.

Rosen.—8 עֶשֶׂה הָרִאשִׁי הַזֶּה לְרֹאשִׁי הַטִּיבָה, *Cum ea*, dimidia tribu Manasse, *Rubenitæ et Gaditæ ceperunt hereditariam suam portionem.* Vocis עֶשֶׂה pronomen suffixum masculinum haud dubium ad שָׂכֵם הַטִּיבָה in fine versus antecedentis spectare, sed intelligendam esse alteram dimidiam, quæ ad orientem Jordanis manserat, docet res ipsa, Rubenitarum et Gaditarum mentio adjecta, et huius ipsius versus pars altera. Conf. infra xxii. 4. Recte Arabicus interpres: *لَا نَ نَصْفَ سِبْطِ مَنَسَا الْآخِرِ*, quia dimidia tribus Manasse altera rel. Expōnit scriptor, cur novem et dimidiæ duntaxat tribubus dividenda esset ad occasum Jordanis Cananæa. Fuerunt enim omnino tribus tredecim, nam Josephi prosapia duas faciebat. Quum igitur duabus et dimidiæ assignata sit a Mose hereditas ad Orientem Jordanis, et Levitica expers territorii manere debuerit, efficitur, novem et dimidiā reliquias esse, quibus sit de possessionibus prospiciendum. *Quam dedit iis Moses in regione trans Jordanem.* Cf. Num. xxxii. 19; Deut. iii. 8. Quod repetitur, *quemadmodum dedit iis Moses, minister Jovæ*, affirmat Mosis distributionem plane sicut ab eo facta fuerat, ratam fuisse ceterisque distributoribus.

Ver. 11.

Au. Ver.—Geshurites.

Ged.—Gergasites [Oxford MS. of LXX].

Ver. 12.

Au. Ver.—Giants.

Others.—Rephaites. See notes on xii. 4, page 75.

Ver. 14.

Au. Ver.—14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

Houb., Horsley, Ged., Booth., and others suppose that this verse is an interpolation from verse 33.

Ver. 15.

וַיָּתֵן מֹשֶׁה לְמִנְיָה בְּנֵי רְאוּבֵן לְמִשְׁפְּחֹתָם :

καὶ οὗτος ὁ καταμερισμός, ὃν κατεμήρισε Μωσὴς τοῖς υἱοῖς Ἰσραὴλ ἐν Ἀραβίῳ Μωὰβ ἐν τῷ πέραν τοῦ Ἰορδάνου κατὰ Ἱεριχώ. 15 καὶ ἔδωκε Μωσὴς τῇ φυλῇ Ῥουβὴν κατὰ δῆμους αὐτῶν.

Au. Ver.—15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

Ged., Booth.—15 This is the division which Moses made to the Israelites in the plains of Moab, on the other side the Jordan, opposite to Jericho [LXX]. And Moses gave unto the tribe of Reuben an inheritance, according to their families.

Ver. 16.

Au. Ver.—16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba.

And the city that is in the midst of the river. See note of Rosen. on xii. 2, p. 75.

Booth.—And every city on the interior of the river.

Ver. 19.

וְקִרְיָתַיִם וְשִׁבְמָה וְזֶרֶת שָׁחַר בְּהַר חֶשְׁבֹן :

καὶ Κιριαθαίμ, καὶ Σεβὰμὰ, καὶ Σεραδὰ, καὶ Σιών ἐν τῷ ὄρει Ἐνὰβ.

Au. Ver.—19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

Kirjathaim.

Rosen.—קִרְיָתַיִם, i. e., *urbs gemina*, forsan vetus et nova, exstabat.

Sibmah.

Gesen.—שִׁבְמָה (coolness, or fragrance), *Sebam*, Num. xxxii. 3, and שִׁבְמָה (id.) *Sibmah*, pr. n. of a city in the tribe of Reuben abounding in vineyards, Num. xxxii. 38; Josh. xiii. 19, &c. Jerome places it near Heshbon.

Zareth-shahar.

Gesen.—זֶרֶת שָׁחַר (splendour of the dawn), *Zereth-shahar*, pr. n. of a city in Reuben, Josh. xiii. 19.

Rosen.—זֶרֶת שָׁחַר, i. e., *splendor* (pro זֶרֶת) *aurora*, nomen loci forsan in aprico colle siti, cujus nusquam alias fit mentio.

In the mount of the valley.

Ged., Booth.—On mount Enak.

Houb.—בְּרֵד הַעֲמֵק, in monte vallis, nihil habet sententiæ. Syrus interpretatur בְּרֵד הַעֲמֵק, in monte et in valle; legit ובְּרֵד הַעֲמֵק cui nos obsequimur, loco *Sarath-Asar* ac-

cepto de regione, quæ esset et montana et campestris.

Rosen.—בְּרֵחַ הַצֵּמַח, *In monte vallis.* Masius existimat, significari vallem montis Abarim, sive Nebo, aut Pisga, in qua Moses humatus fuit, cf. Num. xxvii. 12. Nam Deut. iii. 27, 29 scribitur, *Mosen mansisse in valle e regione Beth-Peor, et inde conscendisse Pisgam*; cf. Deut. xxxiv. 1. Jam vero h. l. e vestigio post nominatum hunc montem *vallis* versu sequi. memoratur *Beth-Peor*, ut locus propinquus. Videntur eæ montis Abarim partes designari, quæ campis Moabiticis imminabant. Græcus Alexandrinus in codice Vaticano habet: ἐν τῇ ὄρει Ἐνὰβ, in Alexandrino Ἐνὰβ.

Ver. 20.

Au. Ver.—Ashdodth-pisgah. See notes on Deut. iii. 16, vol. i., page 659.

Ver. 21, 22.

21 וְכָל עָרֵי חֶשְׁבּוֹן וְכָל-מַמְלָכֹת
סִיחֹן מֶלֶךְ הָאֱמֹלִי אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן
אֲשֶׁר הָפֵחַ מִשָּׁה אֲרֹן וְאֶת-נִשְׂאִי
מִדְּוָן אֶת-אֲדָמִי וְאֶת-לִקְחָם וְאֶת-צֹר וְאֶת-
חֹר וְאֶת-לִבְעִי נָסִיבִי סִיחֹן וְשָׁבִי
הָאָרֶץ : 22 וְאֶת-בְּלָעַם בְּדָבְעֹר
הַקֹּסֶם חֲרָנִי בְּיִשְׂרָאֵל בְּחֶרֶב אֶל-
חֲלִילָהּ :

21 καὶ πάσας τὰς πόλεις τοῦ Μισὼρ, καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηὼρ βασιλέως τῶν Ἀμορραίων, ὃν ἐπάταξε Μωυσὴς αὐτὸν καὶ τοὺς ἡγουμένους Μαδιάμ, καὶ τὸν Εὐὶ, καὶ τὸν Ροβὸκ, καὶ τὸν Σοῦρ, καὶ τὸν Οὐρ, καὶ τὸν Ροβὲ ἄρχοντα ἔναρα Σιών, καὶ τοὺς κατοικοῦντας Σιών. 22 καὶ τὸν Βαλαὰμ τὸν τοῦ Βαὼρ τὸν μάντιν ἀπέκτειναν ἐν τῇ ῥοπήῃ.

Au. Ver.—21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the soothsayer [or, diviner], did the children of Israel slay with the sword among them that were slain by them.

21 *And all the kingdom of Sihon.*

Pool.—*All the kingdom of Sihon*; a synecdochical expression, for a great part of it; in which sense we read of *all Judea, and*

all the region round about Jordan, Matt. iii. 5, *and all Galilee*, Matt. iv. 23, and many others. Or, *which all were the kingdoms of Sihon* [so Rosen.], i. e., belonged to his kingdom. The Hebrew conjunction *and* is oft put for the relative particle *which*, as Judg. ii. 21; Prov. xix. 1; Eccles. vi. 12.

Whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba.

Bp. Horsley.—It appears by the book of Numbers, that it was some considerable time after the conquest of Sihon and Og, that the war against the Midianites was undertaken, in which the five princes named in this passage were slain. For it was in consequence of the conquest of the Amorites by the children of Israel, that the league was formed against them between the Moabites and the Midianites, Numb. xxii. 2. And it was in revenge of the calamities brought upon the Israelites by the machinations of the Midianites, and the advice of Balaam, that the war against the Midianites was undertaken (Numb. xxxi. 1—7), in which these five princes and Balaam were slain (verse 8). They were not slain, therefore, together with Sihon, who was conquered and put to death before any hostility took place between the Midianites and Israelites, and before Balaam had done the Israelites any harm. In this 21st, therefore, after בְּדָבְעֹר, I would read,

אֲשֶׁר הָפֵחַ מִשָּׁה אֲרֹן וְאֶת נִשְׂאִי וְאֶת חֲשֵׁבֹן
—“in Heshbon, whom Moses smote, him, and his great men, and the inhabitants of the land.” See Numb. xxi. 34, 35.

The 22d I would omit entirely.

Pool.—*With the princes of Midian*; not in the same time or battle, as appears by comparing Numb. xxi. 23, 24, with Numb. xxxi. 8, but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against Israel; and partly because of their relation and subjection to Sihon, as it here follows. *Dukes of Sihon.* *Quest.* How could they be so, when they were *kings of Midian*? Numb. xxxi. 8. *Ans.* There were divers petty kings in those parts, which were subject to greater kings; and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were

not killed at this time. It is probable, that when Sihon destroyed those Moabites which dwelt in these parts, he frightened the rest of them, and with them their neighbours and confederates the Midianites, into some kind of homage or tribute, which they were willing to pay to him. *Dwelling in the country*, Heb., *inhabiting that land*, namely, *Midian*, last mentioned; whereby he signifies, that though they were subject to Sihon, yet they did not dwell in his land, but in another.

Rosen.—21 Verba חֲרַם סִיחֹן Græcus Alexandrinus sic reddidit: καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηὼν, et Hieronymus: *universaque regna Sehon*, quasi pluralem סִיחֹנִים legisset, quod et in Erfurtensium codicum tertio, et in Bombergianis Bibliis legitur. Sed recte observavit Masius, illud חֲרַם סִיחֹן חֲרַם esse tanquam gignendi casu dictum accipiendum: *quæ omnes fuerant regni Sichonis*, quia clara res est, non universon, sed dimidiatum Sichonis regnum Rubenitis esse concessum. Alteram dimidiam regi Sichonis possederunt Gaditæ, vid. vs. 27. Sichonis autem, Emoræorum regis, fuisse loca illa omnia, ideo hic monetur, ut ne quid Moabitibus ereptum esse, posset quispiam suspicari. Erat enim adhuc nefas, posteros Lothi violare, Deut. ii. 9. In secunda versus parte digressio est, occasione nominati Sichonis, ad cædem quinque procerum Midianitarum, qua illi pœnas Mosi dederunt auxilii, quod illi tulerant adversus Israelitas. וְהָיוּ הָאֵלֶּיךָ מִדְיָנוֹת כְּמִשְׁכָּחָם לְפָנֶיךָ וְעַבְדֶּיךָ אֶתְּחַטֵּף וְאֶתְּחַטֵּף אֶתְּחַטֵּף, *Quem Sichonem, percussisti, occidit Moses, et principes Midian*, numero quinque, quorum nomina statim adjiciuntur, ut Num. xxxi. 8, ubi מִלְּכֵי מִדְיָן, *reges Midianitarum* vocantur. Sed constat, Hebræos sic illo nomine uti, ut Latini *regulos* dicunt, qui et angusto quodam loco dominatum habent. Idem sub finem hujus versus appellantur נָסִיחִין וְנָסִיחִין, *uncti*, i. e., principes (cf. Ezech. xxxii. 30; Mich. v. 4) *Sichonis*, quomodo illos ideo appellari existimat Kimchi, quod Sichen, cum ejus res. floreret, etiam apud Midianitas imperasset. Et proinde interpretatur illud וְנָסִיחִין חֲרַם casu gignendi, atque de suo copulam suggerit, quæ in Hebræo nulla est; quasi scilicet illi magno loco fuerint cum apud Sichonem, tum apud incolæ Midianitas. Id vero Masius vere dicit esse divinare, atque in suam sententiam detorqueere scriptoris verba. Quis enim *tærræ* nomen de Midianitarum regione, ac non de ea terra, quam in præsentî tract-

tamus, accipiat, hoc est, de Sichonis isto regno? Vocantur autem illi principes *præfecti*, sive *duces Sichonis et tractus illius incolæ*, quod, ut ex hoc loco probabiliter colligi potest, isti Midianitæ, licet non pleno jure et imperio fuerint Sichoni subjecti, ei tamen aliquo usque videntur paruisse, et forsân una cum Moabitibus Ammonitisque vectigales ejus fuisse, quin etiam Sichoni in bello opem tulisse, vel certe suppetias apparasse, sic tamen, ut si re ipsa opem tulerint, evaserint, et ad suos reverterint; neque enim aliter Sichonis duces dici potuere. De vectigalibus quod diximus, facit illud satis probabile, quod idem Sichon Moabitibus, Ammonitisque bello partem suæ regionis extorserat, quem proinde nulla alia conditione credibile est cum iis pacem fecisse, nisi saltem ut vectigales se subjicerent, quod idem de Midianitis, qui erant Moabitibus contermini, fit verisimile. Ceterum quinquæ illi Midianitarum duces non sunt cum Sichone eodem bello apud Jahzam occisi, Num. xxi. 23, 24; sed altero deinde bello Midianitico, cum fortasse fuga tunc evasisent ad suos, cum his periere, paulum ante Mosis obitum, Num. xxxi. 8.

Ver. 23.

Au. Ver.—23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

And the border thereof.

Le Clerc, Houb., Bp. Horsley, Ged.,
Booth. omit these words with the Vulgate.

This was the inheritance, &c.

Ged., Booth.—This was the inheritance of the Reubenites according to their families, and these their cities and their villages.

Ver. 25.

וַיְהִי לֶחֶם חֲגָבִיל יַעֲזֹר וְכַל-עֲרֵי
הַגִּלְעָד וּבְחֵץ מִרְצֵ בְּנֵי עַמּוֹן עַד-עִירוֹתָם
אֲשֶׁר עַל-פְּנֵי רַבָּה :

καὶ ἐγένετο τὰ ὅρια αὐτῶν Ἰαζήρ. πᾶσαι πόλεις Γαλααὶ καὶ τὸ ἥμισυ γῆς υἱῶν Ἀμμὼν ἕως Ἀραβα, ἣ ἐστὶ κατὰ πρόσωπον Ἀράδ.

Au. Ver.—25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah.

Bp. Horsley.—25 *And half the land of the children of Ammon.*] The Israelites were

strictly forbidden to meddle with the Ammonites, and are told they should have no part of their land, Deut. ii. 19. Accordingly, it is said that they meddled not with their land, verse 37. The Hebrew text, therefore, in this place must be corrupt. Perhaps for *והצו ארץ*, the true reading may be *מחצה לארץ*;—"and all the cities of Gilead that lay without the land of the children of Ammon." Some of the cities of Gilead belonged to the Ammonites. See Deut. ii. 37.

Rosen.—*Et omnes urbes Gileaditidis*, scilicet quotquot in superioribus finibus Septentrionem versus sitæ fuerunt. Verum quia omnes urbes Gileaditidis non pertinebant ad tribum Gad, nam dimidia illius regionis pars assignatur vs. 31. Manasensibus, illico restringitur ista universitas his additis verbis: *והצו ארץ גלעד*, *dimidiaque terra Ammonitarum*, hoc est, quam Sichon dudum Ammonitis eripuerat; nam Israelitæ ipsi vetiti sunt bellum Ammonitis inferre, ac eorum agros invadere, Deut. ii. 19. *והצו ארץ גלעד*, *Usque ad Aroer, quæ in conspectu*, e regione *Rabbæ*. Fuit hæc urbs regia Ammonitarum Deut. iii. 11, *והצו ארץ גלעד*, dicta, Græcis, v. c. Polybio, l. v., cap. 71. *Παββαράμωα*, in numis inde a Tito usque ad commodum *Philadelphia*, *Abulfedæ* *عَمَّان*, *Amman*; vid. *Bibl. Alterthumskunde*, vol. iii., p. 43. Hanc urbem Hebræi nunquam videntur possedisse, forsitan quod illa ante Israelitarum adventum Ammonitis non esset erepta; eam tamen diu postea expugnavit David, 2 Sam. xi. 1; xii. 26. Quod vero hic Aroër Rabbæ opposita dicitur, eo Masius aliique significare volunt, Aroerem ad Austrum sitam sibi oppositam habere in termino aquilonari Rabbam. Sed *והצו ארץ גלעד* vidimus supra vs. 3 denotare *ad orientem*. Quæ vero hic commemoratur Aroër aliam esse, quam quæ supra versu 16 in descriptione finium tribus Ruben *ad ripam fluminis Arnon* sita esse dicitur, recte observat Relandus *Palæst.*, p. 583, quum hic, ubi de Gad agitur, ab illa Aroër hæc discernatur addito: *quæ e regione, sive ad orientem Rabbæ* est sita. Præterea Aroër *ad Arnonem* non erat ante conspectum Rabbæ Ammoniticæ, nam Arnon erat Moabitarum et Emoræorum terminus, non Ammonitarum, quorum regio ab altera parte regni Sichonis circa Jabbokum fuisse describitur Num. xxi. 24. "Hujus quoque

Aroër," addit Relandus, "videtur mentio fieri Jud. xi. 33; nec enim video, quomodo illic Aroër ad Arnonem sita possit intelligi; sed commodissime refertur ad illam Aroër, quæ ante conspectum Rabbæ Ammoniticæ est; illinc nempe pelli Ammonitæ debuerant. Alteram Aroër jam post terga habebat Jephtha; vid. vs. 29." Erat et Aroër in sorte tribus Juda, 1 Sam. xxx. 30 (al. 28).

Ver. 26.

— *צדקבול לדבר* —

— *ὡς τῶν ὁρίων Δαβὼν.*

Au. Ver.—26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir.

Debir. So most commentators.

Bishop Horsley.—Rather, "of Lodebir." 2 Sam. ix. 4, 5.

Rosen.—Ad *דבר* probabiliter conjicit Hitzig in libro: *der Begriff der Kritik am alt. Testam. praktisch erörtert*, p. 137, præmissum nomini *ל* scribarum errore repetitum esse e præcedente *גלעד*.

Ver. 27.

וּבְצִמְחָה בֵּית הָרָם וּבֵית נַמְרָה וְסָנֹחַ וְצִפְוֹן יִתְּרֵם מִמְלַכִּים סִיחוֹן מֶלֶךְ הַחֲשִׁבּוֹן תִּירְצֶנּוּ וַיִּגְבַּל עַד-הַקֶּצֶחַ יִסְכְּרֶנּוּ עֶבֶר תִּירְצֶנּוּ מִזֶּרְחָה:

καὶ Ἐνὰδὼμ καὶ Ὀθαργαὶ καὶ Βαυθαναβρὰ καὶ Σοκωθὰ καὶ Σαφὰν καὶ τὴν λοιπὴν βασιλείαν Σηὼν βασιλείως Ἑσβών. καὶ ὁ Ἰορδάνης ὁρίει ἕως μέρους τῆς θαλάσσης Χενερεθ πέραν τοῦ Ἰορδάνου ἀπ' ἀνατολῶν.

Au. Ver.—27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

Heshbon, Jordan, and his border, &c.

Bp. Horsley.—For *והידן וגלעד*, I would read *והידן גלעד*;—"Heshbon. Jordan was the boundary to the end of the sea of Cinneroth, east by Jordan."

Rosen.—*Jordanes et terminus* scil. ejus, i. e., regio ei adjacens, ut supra vs. 23.

Ver. 32.

אֵלֶּה אֲשֶׁר-נָתַל מֹשֶׁה בְּעֶרְבֹת מוֹאָב מִקֵּדְרָן לְיַרְדֵּן יִרְחֹל מִזֶּרְחָה:
οὗτοι οὓς κατεκληρονόμησε Μωυσῆς πέραν

τοῦ Ἰορδάνου ἐν Ἀραβῶθ Μωάβ ἐν τῇ πέραν τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχὼ ἀπ' ἀνατολῶν.

Au. Ver.—These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

These are the countries which Moses did distribute for inheritance, &c. So most commentators.

Bp. Horsley.—Rather, "These are they to whom Moses gave inheritance."

Rosen.—*Hæc sunt quæ possidenda distribuit Moses in campestribus Moabi a trans Jordani, i. e., in regione trans-Jordanica, Jerichuntli orientem versus.* Pronomen demonstrativum יְרִיחוֹ est anceps; nam potest ad ipsas possessiones quæ sunt distributæ, vel ad tribus eas, quibus regio ista est concessa, referri. Priori modo cepit Hieronymus, qui sic reddidit: *hanc possessionem dividit Moses* rel. Altero modo Græcus Alexandrinus: οὗτοι οὖς κατεκληρονόμησε Μωσῆς. Nam Piel יָרַח tam aliquem facere heredem, heredem instituere, quam hereditatem ei assignare significat. Sed prius præstat; cf. xiv. 1; xix. 51. *Campi Moabitici* erant planities a Jordanis et Arnonis ostiis, quibus isti fluvii in Mare Mortuum intrant, longe per Sichonis regnum provecta, inter Jordanem ab occidente, et montes Arabicos Abarim, Nebo, Pisga, ceteros, ab oriente; quam planitiem olim Moabitæ occuparant, priusquam ab Emoræis pulsati trans Arnonem cessissent.

CHAP. XIV. 1, 2.

וְאֵלֶּה הָאֲשֶׁר־נָחֵל בְּנֵי־יִשְׂרָאֵל
בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחֵל אֲבֹתָם אֶלְעָזָר
הַכֹּהֵן יְיָ וְיֹשֻׁעַ בֶּן־נֹחַן וְרָאשֵׁי הַבָּיִת
הַמִּשְׁפָּחָה לְבְנֵי יִשְׂרָאֵל : וּבְנוֹתָיִם
נָחֵלָתָם בְּאֶשֶׁר צִוָּה יְהוָה בִּידִם־שָׁמָּה
לְהַשְׁעֵת הַמִּשְׁפָּחָה וְהַיָּצִי הַמִּשְׁפָּחָה :

וְ בַפֶּתַח

1 καὶ οὗτοι οἱ κατακληρονομήσαντες υἱὸν Ἰσραὴλ ἐν τῇ γῇ Χαναάν, οἷς κατεκληρονόμησαν αὐτοῖς Ἐλεάζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν υἱῶν Ἰσραὴλ. 2 κατὰ κλήρους ἐκληρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς, καὶ τῇ ἡμίσει φυλῆς.

Au. Ver.—1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest,

and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

1 Most commentators agree with our authorized version.

1 *Bp. Horsley.*—I am persuaded that between the 1st and 2d verses of this chapter we ought to find an enumeration of the tribes (the nine tribes and half) that were settled west by Jordan, ending with the half tribe of Manasseh, and that the 1st verse should be thus rendered :

1 "These are the children of Israel who received an inheritance in the land of Canaan, to whom Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes, assigned their respective inheritances." To this effect it is rendered both by the LXX and by Houbigant. And this is the natural sense of the Hebrew word, in which there is no ellipsis; for the order of construction in the first clause is this,

וְאֵלֶּה בְּנֵי יִשְׂרָאֵל נָחֵל בְּאֶרֶץ כְּנָעַן

The manifest deficiency of the narrative, without apodosis of the pronoun "these" by an enumeration of the tribes, put our English translators upon devising another sense for the passage, by supposing an ellipsis of the word "countries." It did not occur to them that in this sense of the passage the narrative will be equally deficient, without an apodosis of the pronoun "these" by an enumeration of the countries.

Houb.—1 *Hæc autem sunt, quæ filii Israel in terra Chanaan possederunt, suas cuique possessiones assignantibus Eleazar sacerdote, Josue, filio Nun, filiorumque Israel familiarum principibus.* 2 Possessiones ipsorum fuerunt sorte assignatæ, quemadmodum Mosi Dominus mandatum dederat, de novem tribubus, et de dimidiâ etiam tribu.

Ged., Booth.—2 To nine tribes and a half tribe was their inheritance *distributed* by lot as Jehovah had commanded Joshua [LXX].

Rosen.—1 *Hæc vero sunt quæ hereditatis loco acceperunt in terra Canaan, i. e., in regione Jordani ad occidentem.* Sunt hæc verba non ad ea quæ proxime hoc capite sequuntur, nam iis non possessionum distributio narratur, sed ad ea quæ inde a proximo capite legimus referenda. Hic enim nonnisi ea quæ distributioni præmitti oportet—

bat exponuntur. *Quæ hereditare eos fecerunt*, i. e., quæ hereditario jure possidenda iis distribuerunt, *Eleasar, sacerdos, et Josua, filius Nunis*. Et quas possessiones hereditare fecerunt *capita domorum patrum tribuum* quæ sunt *filiis Israel*, i. e., Israelitarum, sic scripsit evitandi, uti videtur, plurium genitivorum concursus causa. Cf. infra xix. 51 *וְאֵלֶּיךָ יָרָחָהּ* per ellipsin ponitur pro *וְאֵלֶּיךָ יָרָחָהּ*, *capita domus*, domorum, familiarum *pater-narum*, ut est Exod. vi. 14; 1 Chron. v. 24. *וְאֵלֶּיךָ יָרָחָהּ*, *principes domorum paternarum* appellantur 1 Chron. xxix. 8, *וְאֵלֶּיךָ יָרָחָהּ*, quod idem, 2 Chron. v. 2. Nostro loco vero non significantur primores familiarum, sed *tribuum*, ut vertendum sit: *primores paternarum tribuum*, qui numero erant duodecim. Nam singulæ tribus habebant suum principem. Hinc Num. xxxiv. 18 dicitur, fuisse singulorum tribuum principes ab Eleasare et Josua ad terræ distributionem delectos.

2 *Per sortem hereditatis eorum*, quæ verba pendent a *וְאֵלֶּיךָ* in versu 1, i. e., quæ possidenda acceperunt missis sortibus, quæ singulis suas portiones assignabant. *Quemadmodum præceperat Jova per manum Mosi*, per Mosen, *novem tribubus et dimidiæ tribui Manasse*, scil. hereditarias possessiones assignare, quod e *וְאֵלֶּיךָ* vs. 1 est repetendum, sed verbo constructo per *ל*, quum alias cum accusativo personæ construi soleat. Ante *וְאֵלֶּיךָ* codices haud pauci et libri editi exhibent *וְאֵלֶּיךָ*, *dare* novem tribubus rel. Sed quum neque veteres interpretes, neque codices accuratiores illud *וְאֵלֶּיךָ* expriment, Buxtorfius *Anticrit.*, p. 520 jure pro novitio judicat.

Ver. 3, 4.

וְאֵלֶּיךָ יָרָחָהּ מִשָּׁח נַחֲלַת שְׁנֵי הַפְּטוּתֹת 3
וְיָחֲצִי הַפְּטוּת מִצֶּדֶד לִיְיָ וְלִלְוִיִּם לֹא-
יָתֵן נַחֲלָה בְּתוֹכָם: 4 בְּיָרְחֵהּ בְּגֵר-
יִרְסָה שְׁנֵי פְטוּתֹת מִנְּשָׁח וְאֶפְרַיִם וְלֹא-
נָתַן חֶלֶק לְלִוִּיִּם בְּאֶרֶץ כְּנָעַן אֲמָרִים
לְשִׁבְתָּ וּבְמִנְשָׁחָם לְמַהֲרֵהֶם וּלְהַגְגָּם:

2 κατὰ κλήρους ἐκληρονόμησαν, ὃν τρόπον ἐνετειλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς 3 ἀπὸ τοῦ πέραν τοῦ Ἰορδάνου. καὶ τοῖς Λευίταις οὐκ ἔδωκε κληρον ἐν αὐτοῖς. 4 οὗτοι ἦσαν οἱ υἱοὶ Ἰωσήφ δύο φυλαὶ Μανασσῆ καὶ Ἐφραΐμ. καὶ οὐκ ἔδωθη μερίς ἐν τῇ γῇ τοῖς Λευίταις, ἀλλ' ἡ πόλις κατοικεῖν, καὶ τὰ ἀφωρισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν.

Au. Ver.—3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

Houb.—3 *Nempe erant filii Joseph duæ tribus Manasse et Ephraim; et aliis tribubus duabus et dimidiæ tribui dederat Moyses ultra Jordanem possessionem, cum interea nullam Levitis assignaverat.* 4 *Nam Levitæ nullam in terrâ sortem habuerunt, nisi urbes in quibus habitant, cum agris earum suburbanis, in quibus habent pecora sua et facultates.*

4 *Nempe erant filii Joseph duæ tribus.* Hæc verba, quæ versu 4 in editis leguntur, initio versus, nos initio hujus versûs 3 collocamus, ut explicetur cur sint citra Jordanem novem tribus cum dimidiâ, etsi ultra Jordanem sunt duæ tribus, et dimidia Manasse; quia nempe filiorum Joseph erant duæ tribus; sic ut Levi non numerato, superesset numerus tribuum duodecim. Saltum fecerit librarius ex eo *וְ* in quo incipit versu 4 ad eum, in quo vs. 3 oculo ab uno ad alterum deerante. Certè seriem hæc non habent versu 4. *Nam filiis Joseph erant duæ tribus*, postquàm dictum est versu 3 *non dedit possessionem Levitis*; cum contrâ orationis continuatio sit plana et legitima, si post hæc, *non dedit possessionem Levitis*, continuò subditur versu 4 *non aliam Levitæ sortem habuerunt, quam urbes quas habitabant.* וְאֵלֶּיךָ יָרָחָהּ, *et non dederunt.* Lege cum Græcis Intt. et cum Syro, וְאֵלֶּיךָ יָרָחָהּ, *et non dedit.* Nam solus Moyses antea nominatus est, qui *duret*, et jam bis antecessit *וְ* numero singulari.

Rosen.—4 Particula causalis *וְ* quia initio versus hic adhibetur propterea quod nunc porro exponitur cur versu 2 in novem et dimidiam tribus Cananæa sit dividenda. Quum enim, ut vs. 3 dictum est, duæ tribus cum dimidia trans Jordanem possessionem accepissent, Levitica vero a possessione capiendi exclusa esset, videbatur inde consequens, octo tantum tribus cum dimidia restare, quæ forent in possessionem suam immittendæ. Itaque hoc versu explicat, quamam ratione id fiat ut etiamnum novem cum dimidia tribus remaneant fortiture. *Quia erant filii Josephi duæ tribus, Manasse*

et Ephraim. וְהָאֵתְנָה חֶלֶק לָאֵיִם, *Nec dederunt*, i. e., data est pars Levitis in hac terra, nisi urbes ad habitandum. וְהָאֵתְנָה, *Et suburbana earum*, ita vocata a אֵתְנָה, *ejiciens amovendoque*, quia pertinent quidem ea loca ad habitationum commoditates, sed tamen ab ipsis habitationibus tanquam seposita et semota sunt. Eorum spatia definita sunt Num. xxxv. 4, seqq. Loco pronominis suffixi masculini vocis אֵתְנָה debebat femininum poni; spectat enim ad nomen femininum אֵתְנָה. Sed videtur ob terminationem masculinam ejus nominis et suffixum eodem genere poni. Cf. וְהָאֵתְנָה xiii. 28.

Ver. 6.

וַיָּבֹאוּ בְנֵי־יִהוֹנָדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָּל
וַיֹּאמֶר אֵלָיו כָּל־בְּנֵי־יִהוֹנָדָה חֶזְקִי אֲמָרָה
לְעַתָּה אֶת־יְהוֹדָה אֲשֶׁר־דִּבֶּר יְהוָה אֵל־
מֹשֶׁה וְאִישׁ הָאֱלֹהִים עָלַי אֲדֹתַי וְעַל־
אֲדֹתַיִךְ בְּהָרֶשׁ פְּרָגֵנִי:

καὶ προσήλθοσαν οἱ υἱοὶ Ἰουδα πρὸς Ἰησοῦν ἐν Γαλιλά. καὶ εἶπε πρὸς αὐτὸν Χάλεβ ὁ τοῦ Ἰεφονῆ ὁ Κενεζαῖος. σὺ ἐπίστη τὸ ῥῆμα ὃ ἐλάλησε κύριος πρὸς Μωσὴν ἀνθρώπων τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν Κάδης Βαρνῆ.

Au. Ver.—6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Then—came, &c.

Bp. Horsley.—Now—had come, &c.

Concerning me and thee.

Rosen.—*De rebus meis et de rebus tuis*, videlicet, nos ambo, me et te, ingressuros esse in terram promissam, ejusque possessionem adituros, ceteris omnibus seu exploratoribus, seu bellatoribus, qui vigesimum annum excesserant, ante ejus ingressum in deserto morituris, Num. xiv. 24, 30; Deut. i. 36. וְעַתָּה אֲמָרָה, *Propter causas meas*, i. e., propter me, de negotio meo, quod quale fuerit in iis quæ proxime sequuntur exponitur.

Gesen.—אֲדֹתַי plur. pp. turnings, turns, see r. אָד no. 1; then *circumstances, reasons,*

causes of things. Comp. סִבָּב, *cause,*

from r. סָבַב, to turn about; חָלַל, *way,*

manner, cause, from חָלַל, אָד, to turn

oneself; Germ. *um* for *wegen*; בָּגַל, *because of*, from בָּל.—Found only in the formula אֵתְנָה i. q. אֵתְנָה, i. e., *for the causes*, i. q. *on account of, because of, propter*, Gen. xxi. 11, 25; xxvi. 32; Ex. xviii. 8; and c. suff. אֵתְנָה, *on my account*, Josh. xiv. 6. אֵתְנָה אֲשֶׁר, *for all these causes that*, for this very cause that, Jer. iii. 8.—In some edit. is read 2 Sam. xiii. 16 אֵתְנָה, which has arisen from combining two readings, אֵתְנָה and אֵתְנָה.

Ver. 7.

וַיֹּאמֶר אֲוֹתָי דִּבֶּר פְּחָדָשׁ עַם־לִבִּי: —
— καὶ ἀπεκρίθη αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ.

Au. Ver.—7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

As it was in mine heart.

Houb.—*Dedique ei responsa quæ ei placuerunt.* Græci Intt. legunt וְבִי, *in corde ejus*, quam scripturam Clericus jure anteferebat. Nam propterea subjungit Caleb Mosen sibi promississe Hebron, quia ejus responsum Mosi placuerat. Nec satis distinguitur in וְבִי responsum Caleb à responso cæterorum exploratorum. Nam omnes exploratores responderant *juxta cor suum*, quauquam ignavum, et fide promissorum destitutum.

Rosen.—*Et reduzi, retuli ad eum verbum quemadmodum cum corde meo*, i. e., apud animum erat; ut ex animo sentiebam, nulla simulatione usus. Recte Hieronymus: *nunciativique ei quod mihi verum videbatur*; videlicet, terram esse optimam, eamque Deo adjutore facile obtineri posse, Num. xiii. 30; xiv. 7, seqq. Græcus Alexandrinus וְבִי reddidit κατὰ τὸν νοῦν αὐτοῦ, *secundum mentem ejus*, Mosis, i. e., prout ipse expectabat, vel desiderabat; quasi וְבִי cum pronomine suffixo tertiæ personæ legisset. Quod ipsum in codice quodam, quem Kenicottus numero 150 signavit, legitur, et Clericus putat egregiam fundere sententiam. "Nam revera," inquit, "Calebus Mosi respondit quod ei placebat, et prout optabat sibi responderi. Ceteri vero exploratores responderunt quidem id quod, præ pusillanimitate, credebant esse verum, adeoque ex animi sententia, sed non id quod Moses optabat; nam animos popularium labefac-

tarunt." Sed vere monet Maurer, non esse credibile, Calebum hoc dixisse, se ea quæ Num. xiii. 31; xiv. 7—9, a se relata leguntur, non ad veritatem, sed ad ducis voluntatem loquutum esse.

Ver. 9.

Au. Ver.—9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

Surely.

Rosen.—9 *Atque juravit Moses die illo his verbis: ne vivam nisi terræ tractus, quem calcavit pes tuus, tibi cedat in hereditariam possessionem filiusque tuis in perpetuum.* מִסְכָּל proprie: si non, s. nisi scil. verum aut futurum sit quod dico; jurandi formula satis nota per ἀποσιώπησιν, sive ellipsin, de qua vid. Gesenii *Lehrgeb.*, p. 844. Neque Num. xiv. 20—24, neque Deut. i. 35, 36, ubi res de qua hic agitur narratur, mentio ulla fit Mosis jurantis, aut jurisjurandi ipsius nomine prolata, sed tantum jurantis Dei. Verum quia verba Dei jurantis, quæ hic habentur, sunt a Mose, audiente populo, prolata, ideo Moses jurasse hic dicitur. Ceterum מִסְכָּל אֲשֶׁר דָּבַר בְּהָךְ, hæc terra quam calcavit pes tuus non est tota terra Cananæa, sed certus aliquis ejus tractus, ad quem exploratores venerant, et quidem Hebron urbs ejusque ager, ut mox vss. 12, 14, 15 dicitur. Cf. Jud. i. 20.

My God.

Ged., Booth.—Thy God [one MS.].

Houb.—*Deo.* Syrus אֱלֹהֵי, *Deo*; legebat אֱלֹהִים quæ scriptura melior. Nam *Deo meo* loquendi forma est, quam Moyses non solet usurpare; itaque ab ea declinant Græci Intt. cum convertunt θεοῦ ἡμῶν, *Deo nostro*. Tamen iidem habent v. 8, θεοῦ μου, *Deo meo*, et Syrus similiter אֱלֹהִי quod non incommode in Caleb, ex suâ personâ loquente.

Ver. 10.

וְעַתָּה הַגִּדָה לְחַיִּי וְלְבָנִי יְהוָה אֱלֹהֵי
כְּאֲשֶׁר דָּבַר יְהוָה אֱלֹהֵינוּ וְהָמַשׁ שָׁנָה
מָאֵז דָּבַר יְהוָה אֱתִיבְדָּבָר הַזֶּה אֶל-
מֹשֶׁה אֲשֶׁר-הָלַךְ וַיְשָׁאֵל בְּפִי דָבָר וְעַתָּה
הִגַּדְתָּ אֵלַי הַיּוֹם בְּיִשְׂרָאֵל וַיִּשְׁמָעוּ
שָׁמְעָה :

καὶ νῦν διέθρεψέ με κύριος ὃν τρόπον εἶπε.
τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος, ἀφ' οὗ

ἐλάλησε κύριος τὸ ῥῆμα τοῦτο πρὸς Μωυσήν.
καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ, καὶ νῦν
ἰδοὺ ἐγὼ σήμερον ὀγδὸς-κοντα καὶ πέντε ἔτων.

Au. Ver.—10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered [Heb., walked] in the wilderness: and now, lo, I am this day fourscore and five years old.

Rosen.—*Per quos ambulavit, versatus est Israel in deserto*, in quo æquales mei plerique omnes considerunt. Sed quum Israelitæ post emissos exploratores triginta octo annos duntaxat in deserto versati essent; Græcus Alexandrinus non expresso מִסְכָּל Hebræa sic reddidit: καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ. Hieronymus: *quando ambulabat Israel per solitudinem*. Chaldæus: מִסְכָּל מִסְכָּל, qui, Moses, ambulavit cum Israel in deserto. Ita legitur in Bibliis Complutensibus, et affert Chaldæi verba Kimchi. Sed in Bibliis Antverpensibus et Londinensibus deest מִסְכָּל. Arabicus interpres: وَقَدْ هَلَكْتُ بَنُو إِسْرَائِيلَ فِي الْبَرِّيَّةِ ,

et jam perierunt filii Israelis in deserto. Videlicet Hebræo מִסְכָּל consonum Arabicum

هَلِكٌ, denotat *perii*, nec desunt loca in codice Hebræo, quibus מִסְכָּל, *abii* idem est ac *evanui*, *interii*, veluti Ps. lxxviii. 39; Job. vii. 9. Neque tamen necesse est, ut מִסְכָּל eo significatu hic capiamus. Nam observant Hebræi illos quinque et quadraginta annis comprehendi præter triginta octo, quibus in deserta versabantur Israelitæ, et septem annos, quibus in subigenda terra occupati fuerunt.

Ver. 12.

וְעַתָּה תִּגְדָּה לִי אֶת-הַדָּבָר הַזֶּה אֲשֶׁר-
דָּבַר יְהוָה בְּנִיּוֹם הַהוּא כְּרִאֲתָה שְׂמִיעָתִי
בְּיוֹם הַהוּא כִּי-יִצְגְּקוּ שָׁם וְעָרִים
גְּדֻלוֹת בְּצִוְרוֹת אֶמְלִי יְהוָה אֱלֹהֵי
יְהוֹרִשָׁתִים כְּאֲשֶׁר דָּבַר יְהוָה :

καὶ νῦν αἰτοῦμαι σε τὸ ὅρος τοῦτο καθὰ εἶπε
κύριος τῇ ἡμέρᾳ ἐκείνῃ, ὅτι σὺ ἀκήκοας τὸ
ῥῆμα τοῦτο ἐν τῇ ἡμέρᾳ ἐκείνῃ. νῦν δὲ οἱ
Ἐνακίμ ἐκεῖ εἰσι πόλεις ὀχυραὶ καὶ μεγάλαι.
ἐὰν οὖν κύριος μετ' ἐμοῦ ᾤ, ἐξολοθρεύσω
αὐτοὺς ὃν τρόπον εἶπέ μοι κύριος.

Au. Ver.—12 Now therefore give me this

mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and *that the cities were great and fenced*: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

Ged., Booth.—12 Now therefore, give to me this mountain which Jehovah promised on that day, for on that day thou heardest [*Ged., in thine own hearing*]. Although the Anakites are there, and although the cities are great and fortified, Jehovah being with me, as he hath said, I shall be able to drive them out.

In thine own hearing. I have followed the Greek and Vulgate. Others refer the words to what follows; and render, *For thou, then, heardest that the Anakites were there.*—*Ged.*

Houb.—12 Tu igitur concede mihi, quæso, istum montem, quem Dominus eo tempore designabat. Quòd verò tu eodem tempore audivisti esse illic Enacæos, urbesque esse magnas et munitas, ego confido Deum esse mecum, meque eos, ut Dominus mandavit, expulsurum. Cum supra narretur, xi. 21, 22, Josuam expulisse Enacæos ex monte Hebron, nec ullos fuisse superstites nisi in Gath, in Gaza, et in Ashdod, satis intelligitur quæ in hoc capite narrantur antea evenisse quàm quæ in fine cap. xi. Nec tamen propterea crediderim ordinem fuisse perturbatum. Nam hæc de Caleb memorantur, occasione acceptâ, de sortibus quæ ducendæ erant; ut lectores doceantur, quomodo Caleb Hebron possedisset; nempe non sorte, sed Mosis de eo promissis re complendis, et quanquam regio in quâ est Hebron, tribui Judæ in quâ natus erat Caleb, non sorte obtigisset, tamen futurum fuisse ut Caleb Hebron possideret, ne non stare id quod Moses promiserat. Sed sortes Deus ita temperavit ut promissa Mosis starent. Denique non pugnat id quod narratur cap. xi., Josuam expulisse Enacæos, cum eo quod hic promittit Caleb se eos expulsurum. Nam recte attribuitur Josuæ id, quod ipso imperante fecit Caleb, et quod ipse Caleb non fecisset, nisi ei Josua copias suppeditasset.

Rosen.—*Nam tu audivisti illo die, quod Anakæi ibi sunt, et urbes magnæ munitæ,* vid. supra xi. 21; Num. xiii. 23, 28. A rei, quam ambit, conditione argumentum ducit Caleb, quippe quæ sit ejusmodi, ut etiamsi impetret, nihil nisi quod cum summa dif-

ficultate, periculis, laboribus conjunctum sit, accepisse videri possit. At dicat aliquis, absurdum esse, si Josuam *audivisse de Anakæis deque munitis urbibus* dicat, quasi non una cum aliis exploratoribus ipse illuc accesserit. Verum responderi potest, *audire pro cognoscere* positum esse, aut, Calebum ad duodecim viros divisionis faciundæ verba ista facere, quorum præter Josuam nemo Anakæos viderat.

Ver. 15.

וְשֵׁם חֶבְרוֹן לְפָנִים הָרִיתָ אֲרָבָע
הָאָדָם הַגָּדוֹל בְּעַנְקֵיהֶם הָיָא וְהָאָרֶץ
שָׁקְטָה מִמֶּלְחָמָה :

τὸ δὲ ὄνομα τῆς Χεβρών ἦν τὸ πρότερον πόλις Ἀργὸβ μητρόπολις τῶν Ἐνακίμ αὐτῇ. καὶ ἡ γῆ ἐκόπασε τοῦ πολέμου.

Au. Ver.—15 And the name of Hebron before was Kirjath-arba; *which Arba was a great man among the Anakims.* And the land had rest from war.

Kirjath-arba.

Ken.—One is much surprised here, at reading, *the name of Hebron before was Kirjath-arba,* (which Arba was) *a great man among the Anakims.* But, strange as this version is, it is the more strange, because it is corrected in ver. 13 of the very next chapter, *the city of ARBA, the father of Anak, which city is Hebron*: and again, in xxi. 11, *the city of ARBA, the father of Anak.*

Dr. A. Clarke.—*And the name of Hebron before was Kirjath-arba.*] That is, *the city of Arba, or rather, the city of the four, for thus ארבע אֲנָכִים may be literally translated.* It is very likely that this city had its name from *four* Anakim, gigantic or powerful men, probably *brothers*, who built or conquered it. This conjecture receives considerable strength from chap. xv. 14, where it is said that Caleb drove from *Hebron* the *three sons of Anak, Sheshai, Ahiman, and Talmi*: now it is quite possible that Hebron had its former name, *Kirjath-arba, the city of the four, from these three sons and their father, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country.* It appears however from chap. xv. 13 that *Arba* was a proper name, as there he is called the *father of Anak.* The Septuagint call Hebron *the metropolis of the Enakim, μητρόπολις των Ἐνακίμ.* It was probably the seat of govern-

ment, being the *residence* of the above chiefs from whose *conjoint* authority and power it might have been called *הבית*; as the word *חב* literally signifies to *associate*, to *join in fellowship*, and appears to be used, Job xli. 6, for “*associated merchants, or merchant's companions, who travelled in the same caravan.*” Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called the *city of the four* because it was the burial-place of *Adam, Abraham, Isaac, and Jacob*. Such traditions confute themselves.

A great man.

Rosen., Ged.—The greatest man. Homo ille maximus inter Anakæos erat. *הַגִּבּוֹר* cum articulo est ut superlativus capiendum, ut 1 Sam. xvii. 14. *דָּוִד וְהָיָה דָּוִד הַגִּבּוֹר*, *David erat minimus.* Cf. Gesenii *Lehrgeb.*, p. 691. Cur autem vir ille *maximus* inter suos dicatur, an quia corporis mole in illo gigantum genere excelluerit, an vero quia penes eum fuerit apud eam gentem principatus, non satis explicata res est. Sunt qui eum *מַרְבָּע* quasi *quadratum* dictum existiment a *statura perfecta*, quomodo Græci *τετράγωνον ἄνδρα* *virum perfectum*, et *τετράγωνον σῶμα* *corpus perfectum* vocare solent. *Quadratus* frequens est inter nomina et cognomina Romanorum ab *amplo corporis habitu*. Infra xv. 13; xxi. 11. Arba dicitur *אָבִי הַיָּמִין*, *pater Anaki s. Anakæorum*, quod non de generis origine, sed de imperio intelligendum videtur, ut 1 Chron. ii. 21. *אָבִי הַיָּמִין*; vid. quæ supra e Masio attulimus, Fuerat autem urbs, quæ postea Hebron, ab Arba vocata, quod eam condidit, uti videtur. De Anakæis vid. ad xi. 21. Pro Hebraicis *הַיָּמִין הַגִּבּוֹרִים* Alexandrinus interpres reddidit hæc Græca: *μητρόπολις τῶν Ἐνακίμ αὐτῆς*, quasi legisset: *הַיָּמִין הַגִּבּוֹרִים הַיָּמִין*, et *per terram maximam inter Anaakeos* videtur Hebronem ejusque confinia intellexisse, quæ inter illorum civitates sit habita maxima. Longius a fonte Hebræe recedit Hieronymus, qui verba illa sic reddidit: *Adam maximus ibi inter Enakim situs est.* Ex hoc loco colligit Hieronymus in Questionibus in Genesin, et in Commentario ad Matth. xxvii., item in Epitaphio Paulæ, et in locis Hebraicis, ubi de Arboch loquitur, Adamum, humani generis parentem, Hebrone sepultum esse. Addit vero idem, Carjath-Arbe ita dictam esse *civitatem quatuor*, quia in ea quatuor patriarchæ, Adam, Abraham, Isaac, et Jacob, fuerint sepulti. Quam opinionem ab Hebræis

traditam Hieronymus sua illa versione stabilire voluit; siquidem quum Hebræa vox *אָבִי* esse possit vel proprium nomen primi parentis, vel possit appellative sumi, et in genere *hominem* significare; maluit ipse ut nomen proprium retinere. Porro quum de situ aut sepultura in Hebræo ne vestigium quidem sit, visum est ei, de suo addere: *ibi situs est.*—*Rosen.*

CHAP. XV. 1.

וַיְהִי הַגִּבּוֹר לְמִשְׁפַּחַת בְּנֵי יְהוּדָה לְמִשְׁפַּחַתם אֶל־בְּנֵי יֶדֶם מִדְּבָרָן נִגְבַּה מִקֵּדָה הַיָּמִין :

καὶ ἐγένετο τὰ ὄρια φυλῆς Ἰούδα κατὰ δῆμους αὐτῶν ἀπὸ τῶν ὀρίων τῆς Ἰδουμαίας ἀπὸ τῆς ἐρήμου Σιν ἕως Κάδης πρὸς λίβα.

Au. Ver.—1 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

Ged., Booth.—1 Now when the land had rest from war [transposed from ch. xiv. 15], this was the lot of the tribe of Judah, according to their families. On the south, to the border of Edom, *their boundary was* the wilderness of Zin, from the extremity of Teman.

I have followed the Arabic translator and Houbigant, who take Theman for a proper name. Compare Gen. xxxvi. 15, 34.—*Ged.*

Bp. Horsley—This then was the lot, &c. Rather, “Now the lot of the tribe of the children of Judah according to their families was upon the border of Edom, towards the wilderness of Zin southward, at the southernmost extremity [of the whole land].”

This first verse is a general account of the situation of the lot of the tribe of Judah. The writer then proceeds to a particular description of its limits.

Houb.—1 *Sors igitur, quæ ducta est pro tribu filiorum Judæ, per familias ipsorum singulas, fuit versus terminum Edom ad desertum Sin, in meridie, ad fines Theman.*

נִגְבַּה מִקֵּדָה הַיָּמִין, Nos, in meridie, ad fines Theman: ne, si diceremus, ad fines meridiei, eandem rem inutiliter iterarem, quam Hebraicè non iterari docet 1o. ipsum verbum *הַיָּמִין* post נִגְבַּה positum; nam iteraretur נִגְבַּה si *meridies* iterum significaretur; 2o. ipsum *מִקֵּדָה* quod solet esse ad nomen loci adjunctum, ut sequenti versu, מִקֵּדָה יָם מֶלַח, ab extremo *salsi maris*, non autem ad aliquam

unam quatuor mundi plagarum. Denique appositè *Theman*, quæ urbs sita est prope terminos *Edom*, in latere tribus Judæ meridionali.... אחד אחד Codex. Orat. אחד אחד plene, ut convenit in numero plurali.

Rosen.—Fuitque sors tribui filiorum Judæ pro familiis eorum, ad fines *Idumææ desertum Zin meridiem versus, ab extremitate Austri*. Græcus Alexandrinus pro tribus postremis versus hujus verbis hæc Græca dedit: *ἔως Κάδης πρὸς Δίβα, usque ad Kades ad Africum*, quæ non respondent Hebræis si verba spectes; at si rem spectes, idem fere dicunt quod Hebræa: nam Kadesch-Barnea (vs. 3), quod Græcus interpres per Κάδης intelligit, in finibus Judææ Australibus erat.

Ver. 2.

Au. Ver.—2 And their south border was from the shore of the salt sea, from the bay [Heb., tongue] that looketh southward.

And.

Houb., Ged., Booth.—Thus.

The bay.

Rosen.—Nomen יָם Chaldæus יָם reddidit, quod quum *petram* denotare constet, Masius hic rupem aliquam significari existimavit, quæ in illa Mortui maris extremitate existerit. Certe Latini *linguas et lingulas* vocarunt promontoria instar linguæ in mare projecta. Festus in : *lingua: non solum corporis pars dicitur, sed etiam differentia sermonum, promontorii quoque genus, non excellentis, sed molliter in planum devesi*. Sed יָם et litus denotat, ut Genes. xxii. 17, ubi Hebraica יָם יָם יָם, *ad oram maris* Onkelos reddidit יָם יָם יָם. Græcus Alexandrinus nostra verba sic transtulit: ἀπὸ τῆς λοφύας τῆς φερούσης ἐνὶ νότον, *a summitate quæ fertur, i. e., vergit ad austrum*. Sed non dubium, *linguam*, quando de mari dicitur, sinum significare, quo in continentem angustior pars excurrit linguæ specie. Sic enim *Jesajas* quoque יָם usurpavit, cum xi. 15 canit: *perdet Jova linguam maris Ægypti*. De eo enim mari loquitur, quod sinus Arabici pars est, quæ linguæ figura Ægyptum alluit. Arabes quoque consonum Hebraico nomini لسان, *lingua de sinu maris* usurpare solent.

Ver. 4.

Au. Ver.—4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

And the goings out of that coast were at the sea.

Rosen.—*Pergitque ad Azmon.* יָם יָם יָם; *Et exiit, progreditur ad torrentem Ægypti*, quo nomine designatur rivus quidam æstate exsiccat, qui haud procul a Rhinocorura, hodie العريش, *el-Arisch*, in confiniis Ægypti et Palæstinæ in mare effunditur, haud confundendus cum יָם יָם, *fluvio Ægypti*, i. e., Nilo, Genes. xv. 18. Cf. *Bibl. Alterthumsk.*, vol. ii., P. i., pp. 86, 88. יָם יָם יָם, *Suntque exitus termini ad mare*, i. e., finiuntur limites Australes ad Mare Mediterraneum. Pro יָם יָם *ethic et Num.* xxiv. 4, Masorethæ ad marginem legi jubent יָם יָם, ut tollatur discrepantia nominis feminini pluralis יָם יָם et verbi masculini singularis cum illo constructi. Verum est hæc constructio nequaquam multisata, præsertim cum verbum præcedit, explicanda ex usu impersonali et neutrali tertiæ verborum personæ, vid. N. G. Schræderi *Institutt. ad fundamm.*, L. H. Syntax., reg. lxii. b., et Gesenii. *Lehrgeb.*, p. 713, b).

This shall be your south coast.

Houb., Horsley, Ged., Booth.—This was their [LXX] southern boundary.

Rosen.—יָם יָם יָם, *Hic sit vobis, Judæis, limes Austri*. Mira videri possit hæc apostrophe. Sed observat Masius, alludi ad illa verba, quibus Num. xxxiv. 2, 6, 7, hi ipsi fines describuntur, alloquitur enim illic Moses Israelitas. Græcus Alexandrinus pro secunda persona posuit tertiam, αὐτῶν (τὰ ὅρια), tanquam יָם יָם pro יָם יָם legerit, quam personarum enallagen probat Kimchi.

Ver. 6.

Au. Ver.—6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben.

Rosen.—6 יָם יָם יָם, *Ascenditque limes ad Beth-Chogla*, quod nomen *locum perdicis*, i. e., perdicibus abundantem denotat. Sed quum יָם יָם et nomen proprium feminæ sit, ut filiæ Zelophchadi, Num. xxvi. 33; posset et *domicilium Chogla* cujusdam significare. Infra xviii. 21 recensetur Beth-Chogla inter urbes tribus Benjamin, quæ finitimam habuit tribum Judæ ad Austrum. יָם יָם יָם, *Et progreditur a Septentrione ad Beth-Haaraba*, i. e., limes nonnihil ad aquilonem deflectens venit *Beth-Haarabam*. Nomen denotat *domicilium*

planitie, aut *solitudinis*, haud dubio a situ. Nam infra vs. 61 recensetur inter eas urbes, quæ in *deserto*, בְּקֶדֶר, sitæ sint. Appellatur et nudo עֲדָרָה, et cum articulo הָעֲדָרָה infra xviii. 18. Hæc urbs infra xviii. 22 commemoratur inter urbes tribus Benjamin. In hoc vero capite vs. 61 tribui Judæ accensetur. Quamobrem sunt qui dubitent, an unus idemque sit locus. Sed verisimile est, fuisse in confiniis utriusque tribus, quum sæpe urbes in eo situ positæ duabus tribubus adscribantur; non quod dubii essent fines, tempore Josuæ, sed quod earum urbium ager esset inter duas tribus divisus. Vix dubium, quin eadem sit Beth-Haaraba, quæ utrobique memoratur; nam hic proxime sequitur Beth-Coghlam, et infra xviii. 22 similiter in eodem tractu collocatur. וְעַל הָאֶבֶן, Et ascendit limes ad lapidem Bohanis, filii Rubenis. Videtur hoc nomen accepisse a quodam Rubenita, qui Bohan i. e., pollex (quod et Romanis nomen erat proprium, vid. Ciceronis *Epist. ad Attic.*, l. xiii., ep. 44) appellatus fuerit. Ex quo efficitur, id nomen recens esse, et ab Israelitarum in eas regiones adventu impositum esse.

Ver. 7.

וְעַל הָאֶבֶן וְדֶבֶרָה מִצְמַח עֲדָרָה
וְצִפּוֹרָה פְּנֵה אֶל-הַגִּלְגָּל אֲשֶׁר-נִכְבָּה
לְמַצְלַח אֲדָמִים אֲשֶׁר מִנְּבֵג לְפָחַל וְעַבְרָה
הַבְּבוֹל אֶל-מִנְי עִיר־שֶׁמֶשׁ וְהָיוּ תְּצִאֲתָיו
אֶל-עֵין רֹגֵל :

καὶ προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχὼρ, καὶ καταβαίνει ἐπὶ Γαλ-γὰλ, ἣ ἐστὶν ἀπέναντι τῆς προσβάσεως Ἀδαμ-μὶν, ἣ ἐστὶ κατὰ λίβα τῇ φάραγγι, καὶ διεκ-βᾶλλει ἐπὶ τὸ ὕδωρ τῆς πηγῆς τοῦ ἡλίου. καὶ ἔσται αὐτοῦ ἡ διέξοδος πηγῇ Ῥωγὴλ.

Au. Ver.—7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel.

Gilgal.

Masius, Le Clerc, Ged., Booth.—Geliloth [Syr.].

Masius, Le Clerc, and others, adopt this reading of the Syr. as genuine; for Gilgal, in the plain of Jericho, cannot be meant.—*Booth.*

Rosen.—7 *Ascenditque limes Debiram*

versus ex valle Achor, i. e., progreditur, pertransita valle Achor, usque ad Debiram. Quod oppidum tertium est hujus nominis; primi in sorte tribus Judæ, haud procul ab Hebrone, mentio est facta supra x. 38; xi. 21; xii. 13, secundi, in tribu Gad, cis Jordanem, ad Jabbokum, fluvium, xiii. 26. Quod hic habetur haud longe ab Hierichunte situm fuit. Græcus Alexandrinus pro דֶּבֶרָה, s. דְּבִירָה videtur παραγραμματοςμῶ deceptus legisse: καὶ προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχὼρ, ascendit limes ad quartam partem vallis Achor. De ea vid. supra vii. 24. וְעַל הָאֶבֶן, Et Septentrionem versus adspicit ad Gilgalem, i. e., attingit eam, nec tamen eam amplectitur, nec intro recipit. Gilgalem, ubi Israelitæ stativa sua castra habebant, sitam fuisse Jordanem inter et Hierichuntem, vidimus supra ad iv. 19. Itaque eam, quæ hic memoratur, Gilgalem, quæ infra xviii. 17. גִּלְגָּל vocatur, aliam esse oportuit, quum Hierichunti ad Occidentem esset; illa vero erat Hierichunti ad Orientem. Ut quæ hic habetur Gilgal aliam esse ab ea, qua castra erant, indicaret, addit וְעַל הָאֶבֶן, quæ est e regione adscensus rubentium. De hoc loco Hieronymus in *Locis Hebraicis* hæc habet: *Adummim, quondam villula, nunc ruinæ, in sorte tribus Judæ, qui locus usque hodie vocatur Maledomim* (מַלְדוֹמִים) *et Græce dicitur ἀνάβασις πυρρῶν, Latine autem appellari potest ascensus ruforum, seu rubentium; propter sanguinem, qui illic crebro a latronibus funditur. Est autem confinium tribus Judæ et Benjamin, descendentibus ab Ælia* [Hierosolyma], *ubi et castellum militum situm est, ob auxilia viatorum. Potuit vico illi nomen inditum esse a rubicundis rupibus, quemadmodum oppidulum prope Romam Saza Rubra appellatum fuit, alias Rubræ scil. petræ, vid. Ciceronis Philipp. ii., cap. 71.* וְאֲשֶׁר מִנְּבֵג לְצִדֵּי, *Qui adscensus a meridie est. Is quinam fuerit haud constat. Ideo nonnulli, post Græcum Alexandrinum (κατὰ νότον φάραγγι), vallem verti volunt.* וְעַבְרָה, Et progreditur limes ad aquas Aen-Schemesch. Nomen compositum denotat *fontem solis*. Credibile est, inquit Clericus, illic fuisse fontem a Cananæis soli consecratum. Talis *aqua solis* apud Ammonios, ut auctor est Curtius l. iii., cap. 7, § 22. וְהָיוּ תְּצִאֲתָיו אֶל-עֵין רֹגֵל, *Suntque exitus ejus scil. limitis* (vs. 4) *ad aquas fontis fullonis*. Ita dictus forsân, quod exceptæ

helicibus ejus aquæ fullonum officinis serviebant. Fuisse hunc fontem proxime ad urbem Hierosolymam, colligitur ex epulo illo regali Adoniæ, Davidis filii, quod is apud illum fontem fratribus sociisque suis dabat, cum illuc usque tubarum crepitus et urbis plausus de creato Salomone rege audiretur, 1 Reg. i. 9. Mentio fit illius fontis et 2 Sam. xvii. 17. Aqua illius forsitan postea collecta fuit in piscinam, quæ erat in via agri fullonis ad austrum Hierosolymæ, 2 Reg. xviii. 17.

Ver. 8.

וְעָלָה הַגִּבּוֹל גַּי בְּרֵךְ הַחַיִּים אֶל־יִצְחָק
הַיְבֵרָאִי מִבְּנֵי חַיָּא יְרוּשָׁלַם וְנָה

καὶ ἀναβαίνει τὰ ὄρια εἰς φάραγγα Ἐννὸν ἐπὶ νότου τοῦ Ἰεβοῦς ἀπὸ λιβός. αὕτη ἐστὶν Ἱερουσαλήμ, κ.τ.λ.

Au. Ver.—8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end of the valley of the giants northward.

The Jebusite. So Rosen.

Houbigant, Ged., Booth.—Jebus [LXX., Chald]. “Lege דְּבוֹשׁ, Jebus; ut legunt Græci Intt. qui Ἰεβοῦς, et ut Chaldæus, יְבוּס, Jebus. Nam sequitur, hæc est Jerusalem, quod de civitate ipsâ Jebus dicitur, non de ejus civibus Jebusæis. Cur + adderetur, occasio fuit in verbo ipso דְּבוֹשׁ quod in Sacris Codicibus sæpius recurrit, quodque adeo in memoriâ Descriptoris præsens aderat, non item יְבוּס quod paucis in locis legitur.

Rosen.—*Ad latus Jebusæi*, Jebusæorum, a meridie, i. e., ita ut relinquat Jebusæos ad Septentriones. Hic est יְבוּס in nostris codicibus, ut fuit in codice Hieronymi, qui *Jebusæi* habet; nam gentium nomina passim in singulari numero exprimuntur. Urbis nomen est יְרוּשָׁלַם, vid. Jud. xix. 10; 1 Par. xi. 4. Sane Græcus Alexandrinus hic posuit Ἰεβοῦς. Hæc est Jerusalem, i. e., urbs quæ illic est, in agro Jebusæorum, vocatur nunc Jerusalem.

Giants. See notes on xii. 4.

Ver. 9.

Au. Ver.—9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoth, and went out to the

cities of mount Ephron; and the border was drawn to Balah, which is Kirjath-jearim.

Rosen.—וְהָאֵשׁ הַנֶּחֱשֵׁת הָיָה אֶל־יִצְחָק מִיְּבוּס, Et describitur limes a vertice montis illius ad fontem aquarum Nephthoach usque. Ejus fontis nusquam alias fit mentio, Hitzig in libro *Begriff der Kritik* cet., p. 133. נֶחֱשֵׁת pro nomine appellativo habet *naphtham* significante, coll. 2 Macc. i. 36, Νέφθαρ, Νεφθαεί. Verbum נֶחֱשֵׁת Hebræi fere interpretantur *agi in obliquum, gyrare, circumire*, Chaldæum sequuti, qui pro illo verbum נֶחֱשֵׁת, circumire ponit. Græcus Alexandrinus et Aquila διεκβάλλειν, *pertransire, trajicere*, quod Hieronymus sequutus. Idem denotat נֶחֱשֵׁת, quo Arabicus interpret est usus.

Syrus: مِمَّا, respicit. Sed Hebraicum verbum significat *describere, figurare, ductis lineis designare*. Hoc vero loco, ut mox vs. 11 et xviii. 14, 17 ponitur impersonaliter pro: *describitur*, propr. *describit* scil. describens. Cf. Gesenii *Lehrgeb.*, p. 797, 3 a). וְהָאֵשׁ הַנֶּחֱשֵׁת הָיָה אֶל־יִצְחָק מִיְּבוּס, et describitur limes per Baalah, quæ est Kirjath-jearim.

Ver. 10.

וְיָסָב הַגִּבּוֹל מִבְּעֵלָה וְשָׁה אֶל־יִתֵּר
שֶׁעִיר וְעָבַר אֶל־בְּרָחָה הַר־יִעָרִים
מִצְפֹּנָה הָיָה כְּסָלוֹן וַיָּבֹד בֵּית־שֶׁמֶשׁ
וְעָבַר תִּמְנָה :

καὶ περιελεύσεται ὄριον ἀπὸ Βαὰλ ἐπὶ θάλασσαν, καὶ παρελεύσεται εἰς ὄρος Ἀσσάρ ἐπὶ νότου πόλιν Ἰαρὶν ἀπὸ βορρᾶ. αὕτη ἐστὶν Χασλὼν. καὶ καταβήσεται ἐπὶ πόλιν ἡλίου, καὶ παρελεύσεται ἐπὶ λίβα.

Au. Ver.—10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah.

Houb.—וְיָסָב, Vulgatus: *montis Jarim*. Græci omittunt יָסָב, *montis*. Nos *Her-jarim*, ut sit nomen urbis, ut *Cariathiarim*, quia sequitur, hæc est Cheslon; quod quidem monti non convenit, urbi convenit.

Rosen.—*Tum convertit se limes a Baalah ad montem Seir*, qui plane diversus est a Seire Idumæorum monte. Videtur ei a *coma*, id est, arboribus fruticibusque, nomen inditum fuisse. *Præteritque ad latus montis Jearim*, i. e., sylvarum ab ea parte quæ est

Talmud, p. 218, *civilitatem principum* vertit. Sed monuerat Masius, verba Chaldaica de notare *מדין ארבעים*, urbem archivorum, ubi acta publica, aut multa vetustatis monumenta descripta asservantur. A *פ* nomen *פ* significatu non esse diversum dicunt veteres Hebræorum magistri in Gemara Tractatus Talmudici *פ* *פ*, de cultu alieno, cap. 2, *פ* Persice librum significare perhibentes. Sed Persicum *פ* non librum sed scribam, notarium denotat. Cf. Relandi *Dissertat. Miscell.*, P. ii., p. 285. Sed nomen Persicum urbi illi inditum fuisse Josuæ ætate, vix est credibile. Nomen *פ* quum de *posita templi parte, penetrali* ejus, sæpe in V. T. dicatur (vid. not. ad Ps. xxviii. 2), Masius, Hebræorum traditionem sequutus, illam urbem, in qua tabellaria aive archiva fuissent, *פ* appellatam inde existimat, quod *פ* secretissima et quasi sacrosancta haberi solerent.

Ver. 17.

וַיִּלְכְּדָהּ עֲתָנִיָּאל בֶּן־נָחָשׁ אֶת־אֲחִיָּהּ
וַיִּתְּנָהּ אֶת־עַבְדָּהּ כֶּהֱן לְאִשָּׁה :

καὶ ἔλαβεν αὐτὴν Γοθονιῆλ υἱὸς Κενὲξ ἀδελφοῦ Χάλεβ. καὶ ἔδωκεν αὐτῇ τὴν Ἀχσά θυγατέρα αὐτοῦ γυναικα.

Am. Ver.—17 And Othniel the son of Kenaz, the brother of Caleb, took it : and he gave him Achsah his daughter to wife.

Brother.

Ged., Booth.—Younger brother [some copies of LXX, Vulg., Arab., with one MS., and p. p. Jud. i. 13].

Bp. Patrick.—He gave him Achsah his daughter to wife. Some think this was not lawful, because he was her uncle : but this is a mistake, for Othniel was not Caleb's brother, but Kenaz, who was Othniel's father. For Caleb is constantly called the son of Jephunneh, and Othniel the son of Kenaz. Therefore they had not the same father, but were very near of kin ; which is all the word *brother* signifies in many places.

Rosen.—Cepit vero, expugnavit eam, urbem Kirjath-Sepher, Othniel, filius Kenasi, frater Calebi. Sed nomen *פ* hic plures existimant gignendi casu reddi omnino debere, ne matrimonium lege vetitum hæc narratio videatur approbare. Est enim Hebraicorum verborum constructio ambigua. Et sane Græcus Alexandrinus ἀδελφὸς habet, quo fiat, ut Othniel et Achsa patruelles sint,

VOL. II.

quos non erat nefas matrimonio jungi. Nam fratris filiam ducere uxorem etsi connubiales leges quæ in Levitico sunt scriptæ capp. xviii. et xx. aperte non vetent, tamen id tacite faciunt, consecrariā quadam ratione, cum amitam, item materteram, item patru uxorem duci prohibent; sunt enim illæ paris cum fratris filia propinquitatis necessitudine nobis conjunctæ. Sed accentus Tiphcha voci *פ* appositus distinguit eam ab *פ*, ita ut hæc nomina cum eo quod antecedit non possint in statu regiminis jungi. Præterea, ut recte a R. Mose Nachmani fil. est observatum ad Num. x. 29, ea nomina quæ in istiuscemodi verborum constructionibus posita ultimis locis, referenda sunt ad id nomen, cujus in ea oratione præcipua mentio est. Veluti cum scriptum est Jesaj. xxxvii. 2 : *פ*, sensus est : *Jesajas, filius Amosi, propheta*, non *propheta*; de Jesaja enim potissimum illic agitur. Similiter Jerem. xxviii. 1, *פ*, *Chananiah, filius Assuri, propheta*. Vid. et 2 Reg. xvi. 7. Denique Num. x. 29, *פ*, ad *Chobabum, filium Reguelie Midianitam*. Quare nostra verba Hieronymus recte sic reddidit : *Othniel filius Cenez, frater Caleb junior*, quam postremam vocem addidit e loco parallelo Jud. i. 13, ubi *פ* legitur. Ut vero ab Othniel removeatur culpa matrimonii cum fratris filia initi, quod, ut antea diximus, illicitum habendum erat; *fratris* nomine hoc loco *cognatum* designari volunt, nec obstatere dicunt, quod Othniel allato libri Judicum loco *frater Calebi eo minor* dicitur; neque enim inter liberos unius parentis comparisonem fieri; sed propter Calebi ætatem, quæ tum erat annorum plus octoginta quinque, *minorem* illum vocari, qui novus fit maritus, et illius alterius gener. Vid. J. D. Michaëlis *Abhandlung von den Ehegesetzen Moses*, p. 17, ed. sec. Quæ ratio nobis videtur justo artificiosior esse. Sed quum matrimonium cum fratris filia in legibus connubialibus a Mose promulgatis non esset expressis verbis vetitum, illud senioribus demum temporibus consecrari, ut diximus, quadam ratione illicitis connubiis adnumeratum fuisse.

Ver. 18, 19.

וַיְהִי וּבְכוֹרָתָהּ וַתִּסְתַּחֲחֵי לְשָׂאוֹל
מֵאֶת־אָבִיהָ שָׁוָה וַתִּצְנַח מֵעַל הַקָּמָר
וַתִּמְרָר לָהּ עֵלֶב מִדָּלָהּ : וַתִּמְרָר

תַּנְחִילִי בְרָכָה כִּי אֶרְץ הַנָּגֶב נִתְּנָה
וְנִתְּנָה לִי בְלֹת מַיִם וַיִּסְרְלָה אֶת בְּלֹת
עֲלִיּוֹת וְאֶת בְּלֹת תַּחְתִּיּוֹת :

18 καὶ ἐγένετο ἐν τῷ ἐκπορεύεσθαι αὐτὴν καὶ συνεβουλεύσατο αὐτῷ, λέγουσα. αἰτήσομαι τὸν πατέρα μου ἀγρόν. καὶ ἐβόησεν ἐκ τοῦ θνους. καὶ εἶπεν αὐτῇ Χάλεβ. τί ἐστὶ σοι; 19 καὶ εἶπεν αὐτῷ. δός μοι εὐλογίαν, ὅτι εἰς γῆν Ναγέβ δέδωκάς με. δός μοι τὴν Βορθανίς. καὶ ἔδωκεν αὐτῇ τὴν Γοναίθλάν τὴν ἄνω καὶ τὴν Γοναίθλάν τὴν κάτω.

Au. Ver.—18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldst thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

As she came unto him.

Pool.—*As she came unto him*, or, *as she went*, to wit, from her father's house to her husband's, as the manner was.

She moved him to ask.

Houb., Pool, Horsley, Ged., Booth.—She persuaded him to let her ask.

Vulgatus, *et suasa est à viro suo*, fortasse legens נִתְּנָה, *et persuasit ei* (vir). Sed scriptura hod. legitima *persuasit ei ut...* seu *ab eo impetravit ut peteret*, quia id petere mulier non auderet, viro non annuente.—*Houb.*

Bp. Patrick.—*That she moved him to ask of her father a field.*] Desired her husband, unto whom she thought her father at this time would deny nothing, to bestow a field upon her. Or, perhaps, she moved him to give her leave to ask it of her father; as she did, either by his permission, or by his desire; who might tell her, it was more proper for her to ask it than himself.

She lighted off her ass. So Rosen., Gesen., Lee, and most commentators.

Bp. Patrick.—*She lighted off her ass; and Caleb said unto her, What wouldst thou?*] He seems to have prevented her request; knowing, by her posture, she had something to desire of him. But Ludov. de Dieu takes it quite otherwise; that when she came to her husband's house she did not alight from her ass, but continued still sitting upon it. Which her father observing, and asking her the reason, why she did

not come down and go to her husband; she told him, she had first a thing to beg of him. And thus both the LXX and the Vulgar translate it, as if she did not alight, but sighed and cried, ἐκ τοῦ θνους, from the ass on which she sat.

Rosen.—18 פָּחַדָּהּ הָיָה, *Factumque est cum veniret*, s. *ingrederetur ipsa scilicet domum sponsi*, cum deduceretur in domum sponsi sui. הָיָה הָיָה לְהַפֵּךְ הָיָה, *Tunc incitavit eum*, Othnielem, sponsum suum, ut res ipsa docet, *ad petendum*, ut peteret, a patre ipsius agrum aliquem arabilem et fertilem. Quum autem mox dicatur, Achsam ipsam rogasse, id Græcum Alexandrinum interpretem eo adduxit, ut Hebraica sic redderet: *συνεβουλεύσατο αὐτῷ λέγουσα, αἰτήσομαι τὸν πατέρα μου ἀγρόν, consilium cum eo habuit, dicens: rogabo patrem meum agrum ut mihi det.* Sed in parallelo loco libri Judicum i. 14 in Alexandrina interpretatione hæc habentur: καὶ ἐπέσειπεν αὐτὴν ὁ Γοθωνὴλ αἰτῆσαι παρὰ τοῦ πατρὸς αὐτῆς τὸν ἀγρόν, *impulitque eam Othniel petere a patre suo agrum.* Quæ ipsa interpretationis varietas credere suadet, interpretes utrobique haud aliter legisse quam nos hodie, sed ex re ipsa et conjectura illos aliter transtulisse. Constantior illis est Vulgatus, sive Hieronymus. Is enim in hoc Josuæ loco Hebræa sic reddidit: *suasa est a viro suo ut peteret.* In Judicum libro ita: *monuit vir suus ut peteret.* Expressit in sua interpretatione Hieronymus הָיָה, quod tamen olim lectum non fuisse, ostendit utriusque loci Græca interpretatio. הָיָה הָיָה לְהַפֵּךְ הָיָה, *Dixitque ei Caleb: quid tibi? quid cupis?* Quum vero proxime antea dictum esset, Achsam incitasse sponsum, ut a patre agrum peteret; mirum videri debet, non referri quid sponsus fecerit, sed de Achsa tantum pergere narrationem. R. Levi Gersonis fil. rem hoc modo explicat: petiisse sponsæ monitu Othnielem dotem a suo socero, atque impetrasse etiam; sed quum ager siccor doti dictus esset, illam insuper aquas poposcisse, quibus rigari fundus dotalis posset, eamque ad rem temporis occasione usam esse. Masius observat, posse, omissa conjunctione discretiva, reddi verbum *incitandi* tempore non perfecte præterito: *cum veniret ipsa*, i. e., cum sponso suo domum duceretur, *incitabat sponsum ad petendum a parente agrum meliorem, sua tergiversatione scilicet, cum se rursus de jumento demitteret.* Sed magis verisimile fuerit, Achsam incitasse quidem sponsum, ut

agrum a patre peteret, sed quum ille hoc
potius ab ipsa fieri debere dixisset, ipsam
petiisse.

What wouldst thou ?

Ged., Booth.—What wouldest thou, my daughter [Syr.]?

19 *A blessing.*

Patrick, Rosen., Lee, Ged., Booth.—A gift.

A south land.

Rosen.—אֶרֶץ נָתַתָּ לִּי וְאֶרֶץ זָרָה, *Nam terram siccitatis dedisti mihi*, q. d., *nam illud terrenum, quod doti dixisti, siccus est, quam ut fructuosum esse possit.* Nomen נָתַתָּ h. l. non, ut alias sæpissime, *australem plagam* denotare, sed primam suam significationem, *siccitatis* (cf. not. ad Ps. cxxvi. 4), obtinere, docet res ipsa. Græcus Alexandrinus Hebrææ sic transtulit: *ὅτι εἰς γῆν Ναρεβὶ δέδωκάς με*, et Jud. i. 14, ita: *ὅτι εἰς γῆν νότον ἐκέδεσθαί με, in terram australem dedisti me.*

Similiter Arabicus interpres : زوجتی

matrimonio me junxisti in terra australi; sensu nequaquam commodo. Sed recte Jarchi observat, אָרְצָא הִיכּ hic poni pro אֶרֶץ, dedisti mihi, ut statim sequitur. Maurer confert Latinum donare alicquem aliqua re. Convenit vernaculum jemanden beschenken mit etwas. Eodem modo Jarchi notat Genes. xxxvii. 4 dici אָרְצָא הִיכּ pro אֶרֶץ אֲרָם, loqui ad eum, et 1 Reg. xix. 21, אָרְצָא הִיכּ pro אֶרֶץ אֲרָם, coziit eis.

And he gave her.

Ged., Booth.—And Caleb [forty MSS., Syr., Vulg., and some copies of LXX] gave her.

The upper springs and the nether springs.

Gesen.—**רִמְתָּ** **וְרַמְתָּ** and **רַמְתָּ** 'a, *Gulloth*, Upper and Lower, pr. n. of two towns not far from Hebron, Judg. i. 15. In the parall. passage Josh. xv. 19 it is: **רִמְתָּ** 'a and 'a **רַמְתָּ**.

Rosen.—*Deditque ei scaturigines superiores et scaturigines inferiores.* Post מַצְרֵי in loco parallelo Jud. i. 15 additur מַצְרֵי, quod et h. l. plures codices et libri exhibent, nec non Galebus Alexandrinus et Syrus. Auxit ergo Caleb filiz dotem duobus fontibus cum agris in quibus oriebantur, quorum alter superiore loco, alter inferiore situs fuit. Sunt, qui *scaturiginibus superioribus* fontes erumpentes e terra, *inferioribus* autem puteos significari existiment. Sed designatur locorum situs, quemadmodum infra xvi. 3, 5,

oppidum *Beth-Choron inferius* et *superius* memoratur.

Ver. 21.

וַיְהִי חֲצָרִים מִקְוֵה לַמַּטָּה בְּנֵי
יְהוֹנָתָן אֱלִי־נָבֹל אֲדֹם בֶּנְיָמִן הַבְּצֹאֵל
בְּעָדָר וַיָּבִיר :

ἐγενήθησαν δὲ πόλεις αὐτῶν πόλεις πρὸς τῇ
φυλῇ υἱῶν Ἰούδα ἐφ' ὁρίων Ἐδῶμ ἐπὶ τῆς
ἐρήμου, καὶ Βαισελεήλ, καὶ Ἀρά, καὶ Ἀσῶρ.

Au. Ver.—21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur.

*Rosen. — Fuerunt urbes ab extremitate
tribus filiorum Judæ ad fines Idumææ in me-
ridie hæ.*

Ver. 25.

וְחֶצְרוֹר | חֲבִתָּהּ וְקִיּוֹת חֶצְרוֹן הִיא
חֶצְרוֹר :

καὶ αἱ πόλεις Ἀσερῶν, αὕτη Ἀσὼρ.

Au. Ver.—25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which is Hazor.

Ged., Booth.—25 And New-hazor, and Kerioth-hezron (which is also called Hazor).

Rosen.—25 חַרְדָּא Hieronymus *Asor*
nova transtulit. Sane חַרְדָּא est Chaldaice
pro חַרְדָּא. Sunt, qui חַרְדָּא pro nomine
alterius urbis habeant. Sed quum in toto
hoc catalogo diversorum oppidorum nomina
præmissa singulis copulâ ׀ invicem dis-
cernantur, non est credibile, eam hoc solo
loco omissam esse. Præmittunt quidem
illam Syrus et Arabs, qui ܚܪܕܐ et

وحداثا posuerunt; sed perquam incertum
 est, legerintne illam in suis codicibus, an
 vero ex sua conjectura addiderint. Atque
 hoc quidem est magis verisimile, quam
 Chaldaeus et Hieronymus nullam copulam
 repperierint, nec in codicibus quotquot hodie
 existant, illa legatur. Præterea מִן
 præaccusum conjunctivum *Mahpach* cum proxi-
 mo מִן arctius conjungitur, ut adjectivum
 suo nomini. Quod autem hoc adjectivum
 Aramaicæ est formæ, factum est forsitan
 hinc, quod oppidum illud a Phœniciis aut
 Syris huc delatis conditum fuerit. In
 Græca Alexandrina translatione duo hæc
 nomina non leguntur expressa, ut omnino
 inde a versu 23, urbium nomina valde sunt
 corrupta et confusa. מִן R. Jesajas existi-
 mat non esse proprium unius urbis nomen,

sed *urbes* significare, eas videlicet, quæ deinceps annumerantur. Sed nulla causa intelligitur, cur iis hic medio in catalogo illud nomen præmittatur. Estque *עָרֵי* nomen proprium alius urbis in Moabide sitæ Jerem. xlviii. 24. Quod sequitur oppidum *חָצוֹר* supra vs. 3, in descriptione finium australium tribus Judæ memoratum est. Hic additur: *חָצוֹר הָיָה חָצוֹר* hoc est Chazor, i. e., id oppidum et Chazor appellatur. Syrus

עָרֵי חֶזְרוֹן, *civitas Chezron*, sive *Chezronis* reddidit, sed omissis verbis *חָצוֹר הָיָה חָצוֹר* jungit et Maurer vertitque *urbes Chezronis*, repugnantibus accentibus; quum *חָצוֹר* accentu distinctivo majori *Sakphkaton* a *חָצוֹר* disjungatur.

Ver. 32.

וְלִכְנָזוֹת וְשִׁלְחִים וְעִיֵּן וְרִמּוֹן וְאֵין
עָרֵים עֲשָׂרִים וְתֵשַׁע וְחֶזְרוֹן :

καὶ Λαβῶς, καὶ Σαλή, καὶ Ἐρωμώθ· πόλεις
εἰκοσιεννέα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

And Ain and Rimmon.

Ged.—*And En-rimon* [so one MS. and equivalently LXX].

Twenty and nine.

Ged., Booth.—Thirty-six. So Syr. rightly. The rest, *twenty-nine*; which agrees with none of the catalogues.—*Ged.*

Bp. Patrick.—*All the cities are twenty and nine, with their villages.* If the foregoing places be told, there are no less than thirty and eight of them. But there were only twenty and nine of them (as some solve the difficulty), that could be called cities; the other being only villages. Or, the meaning is (as the Jews generally think) that twenty and nine only belonged to the tribe of Judah; the rest being afterward given to the tribe of Simeon, as we find in the nineteenth chapter; where nine of these very cities here mentioned are said to be in that tribe, viz., Beer-sheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon: which nine, with the twenty and nine here set down as the sum total make just thirty and eight. And this seems to be the truer account, because the villages of other cities are mentioned ver. 36 and 41, and yet none of them set down by name, as is supposed in the first interpretation of these words.

Houb.—*Omnes urbes viginti novem, præter vicos suos; vel, et præterea vici earum.* Non annumerantur urbes vicis, ut liquet ex versu 41 ubi numerantur *sedecim urbes et vici ejus*, postquam urbes *sedecim* sunt nominatæ, et ex versu 4 ubi *novem*, postquam *novem*. Itaque hoc versu 32 numerus tot urbium debet esse, quot antea nominatæ sunt urbes. Atqui nominatæ sunt *triginta septem*, non ut hic *viginti novem*; ergo alteruter locus mendo affectus, seu in numero ipso *viginti novem*, seu in urbibus suprâ nominatis. "Videtur Clerico, addita fuisse aliquot urbium nomina, post divisionis tempora conditarum, nec tamen mutatam summam antiquiorum;" cui conjecturæ adversantur hæc, quæ mox notavimus de summis urbium, quæ notatæ sunt, ut erant notandæ. Facilius fuit, ut scribæ aberrarent in numero ipso *viginti novem* notando, cum numeri per compendia scribebantur.

Rosen.—*Omnes urbes inde a versu 21, enumeratæ sunt viginti novem et villæ earum.* Nequaquam recte subducta est ista urbium summa, quando non viginti novem, sed triginta septem, aut, ut R. Jesajas vult, triginta sex (ex sua interpretatione verborum *עָרֵי חָצוֹר*, vid. not. ad vs. 25), sunt enumeratæ. Et hanc quidem summam posuit Syrus, qui pro eo numero qui in

Hebræo est *לְכָנָז וְשִׁלְחִים וְעִיֵּן וְרִמּוֹן וְאֵין*, *triginta et sex*

posuit, ex sua haud dubie conjectura; nam codices omnes et ceteri veteres interpretes consentiunt in numero viginti novem. Interpretes Hebræi hunc nodum fere ita solvunt, ut dicant, solas viginti novem in illis enumerationis urbibus fuisse Judæorum, ceteras vero novem, quæ infra xix. 2—7, recensentur, Simeonitarum. Verum primum hic de Simeonitis, quorum sors nondum jacta erat, sermo nullus est; mera est collectio summæ urbium, quorum recitata sunt nomina. Deinde non novem harum urbium, sed decem cesserunt Simeoniticæ tribui, ut liquet ex cap. xix. Hinc Masius existimat, in ista recensione quosdam etiam pagos, sive vicos celebriores commemoratos esse, aut alia municipia; at quæ loca urbium nomine digna essent, ea viginti novem fuisse. Sed quum nulla sit distinctio, neque vicorum mentio ulla, verisimilius est quod Clericus conjicit, esse in hoc catalogo nomina aliquot addita urbium, post divisionis tempora conditarum, aut instauratarum; nec tamen

mutatam summam antiquiorem. Relandus quoque *Palæst.* p. 144, fatetur, vix fieri posse hodie, ut accurate urbium viginti novem nomina ex serie uti nunc habetur, eruantur. Antiquissimis jam temporibus in hunc catalogum menda quædam irrepsisse necesse est, quorum rationem reddere non possumus, antiquis codicibus destituti. Præstat itaque, nonnulla incerta et obscura nobis confiteri, quam ea pro certis lectori obtrudere.

Ver. 33.

Au. Ver.—In the valley.

Ged.—In the plain country.

Rosen.—*בְּשָׁמַיִם*, *In humili*, i. e., in plano et campestri tractu.

Ver. 36.

וְשָׁעֵרִים וְעִדְיָתַיִם וְחִגְדָּרָה וְגִדְרֹתַיִם
עָרִים אַרְבַּע־עָשָׂר וְחִצְרֵיהֶן :

καὶ Σακαρίμ, καὶ Γάδθρα, καὶ αἱ ἐπαύλεις αὐτῆς, πόλεις δεκατέσσαρες. καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—36 And Sharaim, and Adithaim, and Gederah, and [or, or] Gederothaim; fourteen cities with their villages.

Fourteen.

Ged., Booth.—Fifteen [Syr.].

Pool.—*Fourteen cities.*] *Object.* There are fifteen numbered. *Ans.* Either one of them was no city strictly called; or *Gederah* and *Gederothaim* is put for *Gederah* or *Gederothaim* [so Patrick], so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction *and* is put for the disjunctive *or*, whereof examples have been given before.

Houb.—*Urbes quatuordecim.* Græci Intt. ponunt a versu 33 verbus tantum *quatuordecim*; quippe omittunt *Gederothaim*. Et credibile est duo verba, יהודה ויהודה, alterum significare urbem alterum regionem.

Rosen.—*Urbes quatuordecim et villæ earum.* Neque hæc summa recensionī par est. Sunt enim urbes quinque decim enumeratæ. Igitur Kimchi censet, *Gedera* et *Gederothaim* unius urbis duo nomina esse. Rursus Jarchi et R. Jesajas existimant, *Ænam* non esse urbis appellationem, sed fontis apud urbem *Tappuach*, cujus infra xvii. 7, 8, mentio. Verum illud incertissima conjectura nititur; hoc vero vix credibile est, quum ea *Thappuach*, quæ fontem habebat,

non intra Judaicos fines, sed apud Josephitas sita fuit, vid. loc. citatum. Masius et hic, ut supra ad vs. 32, conjicit, inter ista nomina unum aliquid esse, quod non urbem, sed pagum, sive aliud municipium significet. Sed obstat pluralis חִצְרֵיהֶן; nam unus tantum vicus esset additus; nec credibile est, quatuordecim urbium unum tantum vicum fuisse.

Ver. 47.

— עֲרֵנְחָל מִצְרָיִם וְהַיָּם הַגָּדוֹל
וְיָבֹבֵל :

גדול ים

— ἕως τοῦ χειμάρρου Αἰγύπτου, καὶ ἡ θάλασσα ἡ μεγάλη διορίζει.

Au. Ver.—47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

River of Egypt. See note on xv. 4.

Houb., Horsley, Booth.—*And the great sea was the boundary.* "Read והים הגדול הגבול."—*Bp. Horsley.*

Rosen.—הַיָּם הַגָּדוֹל וְיָבֹבֵל, *Et mare magnum, et terminus ejus, וְיָבֹבֵל*, ut transtulit recte Chaldæus, adjecto pronomine suffixo. *Terminus autem maris* est ipsum maris littus cum suis urbibus et pagis villisque. Jarchi *insulas* intelligendas existimat *maris*. Sed prorsus similiter supra xiii. 23, 27, de Jordane יָבֵל scriptum est, quod sane de insulis, quæ nullæ in Jordane sunt, accipi non potest. Pro יָבֵל, quod in plerisque codicibus et libris typis expressis exstat, non est dubium legendum esse יָבֹבֵל, quod ad marginem notatur, et in codicibus quam pluribus in textu comparet. Exprimitur quoque a veteribus omnibus.

Ver. 49.

Au. Ver.—49 And Dannah, and Kirjath-sannah, which is Debir.

Dannah.

Rosen.—Pro דָּנָה, quod nostri codices habent, atque Vulgatus quoque et Chaldæus exprimunt, Alexandrinus et Syrus דִּבְרִי, per Resch, legerunt; ille enim Περὶ, hic דִּבְרִי posuit.

Kirjath-sannah. So the Heb. and versions.

Ged.—Kirjath-sepher. See ver. 15.

Rosen.—עֲרֵנְחָל הָיָא וְיָבֹבֵל, *Kirjath-Sannah*, id est *Debir*, supra vs. 15, ubi eam urbem olim עֲרֵנְחָל dictam fuisse dicitur. Ejusdem significationis esse quod hic affertur nomen,

מִשְׁכָּנֵי, existimat Masius, literâ Samech pro Schin positâ. Verbum מִשְׁכָּנֵי autem ad literarum hominum disceptationes spectare monet Deut. vi. 7, atque apud recentiores Hebræos, et hinc Græcum Alexandrinum utramque illam appellationem eodem modo πόλιν γραμμάτων interpretatum esse. Similiter Bochartus *Canaan*, l. ii., cap. 17, p. 855 de Sanchoniathone agens hæc scripsit: “*ἡ* decurtatum est ex מִשְׁכָּנֵי. Id Phœnicibus

idem fuit quod Arabibus سِنَة, *lex, doctrina, jus canonicum*. Hinc Phœnicia urbs eadem modo appellatur מִשְׁכָּנֵי, *urbs literarum*, modo מִשְׁכָּנֵי, *urbs doctrinæ, seu legis*. Radix מִשְׁ Arabibus primo est *acuere*, deinde *exquisite docere*, ita ut acutior fiat et perspicacior is qui docetur. Atque id ipsum est Hebræis מִשְׁ, unde est, quod de legis mandatis dicitur Deut. vi. 7, וְהָיָה לְפָנֶיךָ, *et explanate docebis ea filios tuos*. Jonathan מִשְׁכָּנֵי, et LXX: καὶ προβιάσεις αὐτὰ, *Vulgatus, narrabis ea*.”

Ver. 52.

Au. Ver.—Dumah.

Rosen.—In pluribus codicibus legitur מִשְׁכָּנֵי, per *Resch*, eodemque modo legerunt Græcus Alexandrinus, Syrus, et *Vulgatus*. Memoratur Rumah locus natalis matris Jojakimi, regis Judæorum, 2 Reg. xxiii. 36. Sunt, qui Rumah eundem locum existiment, qui Jud. ix. 41 מִשְׁכָּנֵי dicitur. Sed is prope Sichemum situs erat.

Ver. 54.

Au. Ver.—Kirjath-Arbah. See notes on xiv. 15.

Ver. 59.

וּמִצְרַת וּבֵית-עֲנֹת וְיִלְתָּן עָרִים
שֵׁשׁ וְחֲצִיבָיִן :

καὶ Μαγαρόθ, καὶ Βαιθανὰ, καὶ Θεκούμ, πόλεις ἑξ, καὶ αἱ κῶμαι αὐτῶν. Θεκῶ, καὶ Ἐφραθά. αὕτη ἐστὶ Βαιθλεέμ. καὶ Φαγώρ, καὶ Αἰτὰν, καὶ Κουλὸν, καὶ Τατὰμ, καὶ Θωβήs, καὶ Καρέμ, καὶ Γαλέμ, καὶ Θεθήρ, καὶ Μανοχώ, πόλεις ἑνδεκα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages.

Dr. A. Clarke.—In this place the Alexandrian MS. of the Septuagint and the Codex Vaticanus add the eleven following towns: *Theca and Ephratha* (that is, Bethlehem), *and Phagor, and Etan, and Kulon,*

and Talam, and Thebes, and Karam, and Galam, and Thether, and Manoch; eleven cities and their villages. St. Jerome, on Mich. v. 1, mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text.

Ken.—St. Jerom (commenting on the celebrated prophecy in Mic. v. 2) takes notice of the eleven cities, which are mentioned in the version of the LXX, but not in the present Hebrew text, Josh. xv. 59. These cities, he thinks, may have been omitted by the ancient Jews, out of malice to Christianity; because Bethlehem-Ephrath (the place of Christ's nativity) is one of these cities, and is described as in the tribe of Judah. Dr. Wall, in his “Critical Notes,” says, “These cities were doubtless in the Hebrew copy of the LXX.” And indeed they are of such a nature that 'tis scarce possible to think them an interpolation. 'Tis true: this critic supposes the omission to have been occasioned by the same word מִשְׁכָּנֵי (*and their villages*) occurring immediately before and at the end of the words thus omitted: and indeed the same word occurring in different places has been the cause of many and great omissions in the Hebrew MSS. He thinks it the less likely, that the Jews should designedly omit Bethlehem here; because that place is mentioned, as belonging to Judah, in several other parts of Scripture. But then; though Bethlehem is elsewhere mentioned as belonging to Judah, yet (I believe) *Bethlehem-Ephrath* is nowhere mentioned in that manner, excepting here and in the prophecy of Micah before referred to. And, therefore, though this remarkable omission was probably owing at first to some transcriber's mistake; its not being re-inserted might be owing to the reason specified by St. Jerom.

Rosen.—Post hunc versum interpretatio Græca Alexandrina habet quædam inserta, quæ e codice Vaticano afferemus, additis in uncinis codicis Alexandrini, editionis Aldinæ, et Hieronymi ex suo ad Mich. v. 1, Commentario varietatibus: Θεκῶ καὶ Ἐφραθά αὕτη ἐστὶ Βαιθλεέμ, καὶ Φαγώρ καὶ Αἰτὰν (Alex. Ald. Αἰτὰμ, Hieron. *Æltham*), καὶ Κουλὸν καὶ Τατὰμ (Alex. Τατάμι, Hieron. *Tumi*), καὶ Θεσβήs (Alex. Ald. *Σωρής*, Hieron. *Soris*), καὶ Καρίμ, καὶ Γαλέμ, καὶ Τεθήρ (Alex. Γαλλίμ καὶ Βαθήρ, Ald. Βηθήρ, Hieron. *Gallim et Baether*), καὶ Μανοχώ,

πόλεις ἑνδεκα, καὶ αἱ κώμαι αὐτῶν. In editione Complutensi, et in iis quæ ex ea fluxerunt, male hæc sunt ommissa. Hieronymus ad hæc verba Michæ prophetæ : *et tu Beth-lehem Ephrata* rel. hæc scripsit : "Legimus juxta LXX dumtaxat interpretes in Jesu Nave, ubi tribus Judæ urbes et oppida describuntur, inter cetera etiam hæc scripta : *Thæco et Ephrata.....et viculi eorum*, quod nec in Hebraico, nec apud alium invenitur interpretem, et sive de veteribus libris erasum sit malitiâ Judæorum, ne Jesus Christus de tribu Juda ortus videretur, sive a LXX additum, nequaquam liquido cognoscentes certum quid novimus." Sed recte judicat Clericus, non esse, cur a Judæis verba illa erasa credamus ea de causa, quam Hieronymus attulit, quum sit alias in V. T. sat frequens mentio Bethlemi, Davidis patriæ. Existimat Clericus cum Lud. Cappello *Crit. S.*, l. iv., cap. 5, § 3, exstitisse olim illud additamentum in codicibus Hebraicis, sed casu omissum esse, quia hæc pericope voce חֶרֶץ desinebat, ut aliæ plures in hoc catalogo. Sed quum nec in translationibus Orientalibus, nec in codicibus qui hodie exstant, illius additamenti vestigium reperiatur; magis verisimile statuere Buxtorfius videtur *Anticrit.*, p. 691, fuisse illa ab interprete Græco, aut potius a quodam alio, ex aliis diversis V. T. locis collecta, et ad marginem primo adscripta, postea in textum ipsum infulta, ad pleniorum recensionem urbium tribus Judæ. Constat, in illis catalogis possessionum singularum tribuum, non omnium urbium, pagorum, villarum mentionem fieri, sed longe plures fuisse.

CHAP. XVI. 1—8.

וַיֵּצֵא הַגִּזְרִל לִבְנֵי יוֹסֵף מִיְּרֵחוֹ : לְמִי יְרֵחוֹ מִזִּמְחָה הַפְּדֹרָר עַל־הָאֵל לְיוֹחָי בֶּהָר בֵּית־אֵל : וַיֵּצֵא מִקֵּי־אֵל לְיוֹחָי וְעַבְרָר אֶל־נָבִיל הָאֶרֶץ : וַיֵּצֵא אֶל־נָבִיל הַיְּמִינִי עַד־נָבִיל בֵּית־חֶרֶץ הַתְּחִיָּה וְעַד־גִּזְרֵר וְהָיָה חֶזְקָתוֹ יָמָה : וַיֵּצֵא לִבְנֵי יוֹסֵף מִנְּשֶׁחַ וּמִפְּרָיִם : וַיְהִי נָבִיל בְּנֵי־אֶפְרַיִם לְמִשְׁפַּחָתָם וַיְהִי נָבִיל נְחֻלָּתָם מִזִּמְחָה עַבְרָר אֶל־הָאֵל עַל־יוֹחָי : וַיֵּצֵא הַנָּבִיל הַיְּמָנִי הַפְּדֹרָר מִנְּשֶׁחַ וְנָכַס מִצִּפּוֹן וְנָכַס הַנָּבִיל מִזִּמְחָה הַפְּדֹרָר שָׁלַח וְעַבְרָר אֶת־הָאֵל מִפְּרָיִם

יְרֵחוֹ : וַיֵּצֵא מִזִּמְחָה הַפְּדֹרָר עַל־הָאֵל לְיוֹחָי בֶּהָר בֵּית־אֵל : וַיֵּצֵא מִקֵּי־אֵל לְיוֹחָי וְעַבְרָר אֶל־נָבִיל הָאֶרֶץ : וַיֵּצֵא אֶל־נָבִיל הַיְּמִינִי עַד־נָבִיל בֵּית־חֶרֶץ הַתְּחִיָּה וְעַד־גִּזְרֵר וְהָיָה חֶזְקָתוֹ יָמָה : וַיֵּצֵא לִבְנֵי יוֹסֵף מִנְּשֶׁחַ וּמִפְּרָיִם : וַיְהִי נָבִיל בְּנֵי־אֶפְרַיִם לְמִשְׁפַּחָתָם : וַיְהִי נָבִיל נְחֻלָּתָם מִזִּמְחָה עַבְרָר אֶל־הָאֵל עַל־יוֹחָי : וַיֵּצֵא הַנָּבִיל הַיְּמָנִי הַפְּדֹרָר מִנְּשֶׁחַ וְנָכַס מִצִּפּוֹן וְנָכַס הַנָּבִיל מִזִּמְחָה הַפְּדֹרָר שָׁלַח וְעַבְרָר אֶת־הָאֵל מִפְּרָיִם

v. 3. ἡ ἡμετέρα

1 καὶ ἐγένετο τὰ ὅρια υἱῶν Ἰωσήφ ἀπὸ τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχώ ἀπὸ ἀνατολῶν καὶ ἀναβήσεται ἀπὸ Ἱεριχώ εἰς τὴν ὀρεινὴν, τὴν ἔρημον, εἰς Βαυθὴλ Λουζά. 2 καὶ ἐξελεύσεται εἰς Βαυθὴλ, καὶ παρελεύσεται ἐπὶ τὰ ὅρια τοῦ Ἀχαταρωθί. 3 καὶ διελεύσεται ἐπὶ τὴν θάλασσαν ἐπὶ τὰ ὅρια Ἀπταλίμ ἕως τῶν ὀρίων Βαυθωρὼν τὴν κάτω, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ τὴν θάλασσαν. 4 καὶ ἐκληρονομήσαν οἱ υἱοὶ Ἰωσήφ, Ἐφραὶμ καὶ Μανασσή. 5 καὶ ἐγενήθη ὅρια υἱῶν Ἐφραὶμ κατὰ δῆμους αὐτῶν καὶ ἐγενήθη τὰ ὅρια τῆς κληρονομίας αὐτῶν ἀπ' ἀνατολῶν Ἀταρωθ, καὶ Ἐρὼκ ἕως Βαυθωρὼν τὴν ἄνω, καὶ Γαζαρά. 6 καὶ ἐλεύσεται τὰ ὅρια ἐπὶ τὴν θάλασσαν εἰς Ἰκασμὼν ἀπὸ Βορρά Θερεμῶ περιελεύσεται ἐπ' ἀνατολὰς εἰς Θηρασά, καὶ Σέλλης, καὶ παρελεύσεται ἀπ' ἀνατολῶν εἰς Ἰανωκά, 7 καὶ εἰς Μαχώ, καὶ Ἀταρωθ, καὶ αἱ κῶμαι αὐτῶν καὶ ἐλεύσεται ἐπὶ Ἱεριχώ, καὶ διεκβαλεῖ ἐπὶ τὸν Ἰορδάνην. 8 καὶ ἀπὸ Τάφου πορεύσεται τὰ ὅρια ἐπὶ θάλασσαν ἐπὶ Χελκανά, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ θάλασσαν αὕτη ἡ κληρονομία φυλῆς Ἐφραὶμ κατὰ δῆμους αὐτῶν.

Au. Ver.—1 And the lot of the children of Joseph fell [Heb., went forth] from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer : and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was *thus* : even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

2 From Bethel to Luz. So Rosen. See below.

Pool.—From Bethel to Luz, or from Bethel-luzah, as the LXX here join the words; for Beth-el was anciently called Luz, Gen. xxviii. 19; xlviii. 3; though some think this was another Luz, spoken of Judg. i. 26. Others make Beth-el and Luz two neighbouring towns, which afterwards being more built and inhabited, became one, as oft hath happened.

Bp. Patrick.—Goeth out from Bethel to Luz.] Beth-el was a place so called, because Jacob there had the famous Divine vision, mentioned Gen. xviii. It was nigh to the city Luz, as appears from the nineteenth verse of that chapter; but was distinct from the city itself, being in the neighbouring fields, where Jacob lay all night; though, being so near, it is likely afterward they became one city. But they who would hence infer, that this book could not be written by Joshua, because Luz was built after his death in the land of the Hittites (Judg. i. 26), do merely trifle: for it is plain he doth not speak here of that Luz, but of the old one; for the country of the Hittites belonged to Hebron and Beer-sheba, and the neighbouring places in the land of Judah; unto which the author of this book could have no respect here in the description of the land of Ephraim. Therefore, when Luz and Beth-el are said to be the same (xviii. 13, and Judg. i. 23), the meaning can be no more, but that in length of time they were united; the inhabitants of Luz going into Beth-el. And of such coalitions of two cities into one, there are six hundred examples, as Huetius speaks in his Demonstr. Evang., propos. iv., and therefore, I think Du Pin well translates this whole verse, in this manner, "From Beth-el-Luz the border passeth along to Archi-Ataroth."

Passeth along unto the borders of Archi to Ataroth.] Or rather, "the borders of Archi-Ataroth" [so Rosen., Ged., Booth.], as both the LXX and the Vulgar translate it; and as the words are in the Hebrew;

this being the same city which is afterward called Ataroth, ver. 7, it being usual to cut off the former part of the names of cities, as Bochartus observes in abundance of instances; and gives this for one, in Phaleg., lib. ii., cap. 24.

3 Coast.

Rosen., Ged., Booth.—Border.

Houb.—1 *Et exiit sors.* Hoc in capite non mirum sacros sudasse Interpretes. Inter quos Joan. Clericus confitetur Ephraim limites describi "per miros ambages, et quos minimè (inquit) assequor." Idemque sic pergit: "aut vehementer fallor, aut hic est aliquid corruptum librariorum negligentia, aut longinquitate temporis, quod nunc a nobis sanari nequit." Post Clericum Edm. Calmet sic etiam confitebatur ad versum 8.

En general les limites de ces deux tribus sont assez confusés. Nos quidem hujus capitis perturbationes sanari posse credimus, hoc assumpto, quod mox liquebit, versuum et ipsorum verborum ordinem fuisse toto hoc capite sus deque versum. Nam, si eadem verba, alio ordine cum digesta fuerint, poterunt ad tabulas geographicas accommodari, magnum signum erit, ordinem eum, quo id præstabitur, esse legitimum. Fieri enim vix potest, ut certus aliquis ordo verborum geographicorum limites regionum eo modo finiat, quo sunt finiendi, nisi eundem ordinem tenuerit is scriptor, qui eos limites describere se velle profitebatur. Ordinem fuisse perturbatum sic quidem probatur. 1. Versu 1 dicitur, sortes fuisse ductas filiis Joseph; deinde versibus 2 et 3 describitur terminus Ephraim tantum, non terminus Manasse; postea versu 4 subjungitur, possessionem fuisse datam filiis Joseph, Manasse et Ephraim. Nemo non videt, præposterè tangi duos filios, postquam de terminis unius Ephraim dictum fuit. 2. Aguntur hoc in capite limites Ephraim, et verbum ipsum, *limites*, quod in singulis recurrit, declarat sacri scriptoris non aliam mentem et voluntatem fuisse, quam ut *limites* Ephraim, quales fuerint, demonstraret. Atqui tamen hoc capite notantur tribus Ephraim non modò extremæ oræ, sed ipsa ejusdem tribus præcordia. 3. Urbium situs, ut nunc jacent, congruere non possunt cum tabulis terræ Chanaan geographicis, ut neque cum consuetâ limitum serie describendorum. Exempli causâ, vs. 2 terminus Ephraim, postquam ductus est ex Bethel in Luzam, ab oriente nempe in occidentem, illico in septentrionem avertitur

versus *Atharoth*, tribus ipsius non extremas oras, ut in limitibus describendis fieri solet, sed mediam et intimam partem peragrans. Hic obiter notamus, urbem *Atharoth* non esse *Atharoth Adar*, de quâ mox dicitur, etsi hoc vult Edm. Calmet. Nam *Atharoth Adar* sita erat ad orientem, ut notatur versu 5, et prope Jordanem; limites vero hic notantur per lineam quæ ab oriente profiscitur, porrigiturque ad occidentem, jamque ad *Luzam* pervenit; non igitur reductus fit ad orientem, ubi *Atharoth Adar*. Et præterea diversa nomina cum sint hoc ipso in capite, positaque in diversâ limitum notatione, non licet statuere urbem eam, quæ versu 5 nominatur *Atharoth Adar*, esse eandem cum illâ alterâ, quæ versu 2 *Atharoth* non addito *Adar*. Ergo ea *Atharoth*, versu 2 intelligitur, quæ sita est ad septentrionem tribus Ephraim; quod ipsum demonstrat vel illud וַיֵּרֶד quod antecedit *Atharoth*. Nam ex *Luzza*, unde linea, quæ describitur, profiscitur, ibatur per *Archi* (seu *Arcon*) ad *Atharoth*. 4. Versu 3 eadem linea, quæ ab *Atharoth* profiscitur, descendit ad occidentem...versus *Bethoron inferiorem*; cum tamen debeat descendere in meridiem. Nam *Atharoth* sita est ad Aquilonem Tribus Ephraim; *Bethoron inferior*, ad meridiem. 5. Versu 5 linea, quæ profecta est ab oriente ex *Atharoth Adar*, in *Bethoron superiore*, ad occidentem, illico septentrionem versus porrigitur ad *Machmetath*, quamquam nondum pervenerit ad partem extremam occidentalem: nam *Bethoron superior* sita est in tribus Ephraim umbilico, non in extremâ orâ. Denique non servatur ordo idem limitum describendorum, qui capite superiori vigeat, in limitibus Juda describendis. Hæc incommoda vitantur, si ordo talis servatur:—

(1) וַיֵּצֵא גֹרֵל לְבְנֵי יוֹסֵף : (4) וַיִּנְחֹל
בְּנֵי יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם : (5) וַיְהִי
גְבוּל בְּנֵי אֶפְרַיִם לְמִשְׁפְּחוֹתָם • וַיְהִי
גְבוּל נַחֲלָתָם מִזְרָחָה : (1) מִיֶּרֶד
יְרִיחוֹ לְמִי יְרִיחוֹ מִזְרָחָה הַמְּדֻבֶּר •
וַעֲלָה מִיְּרִיחוֹ בַּחֵר בֵּית אֵל : (2) וַיֵּצֵא
מִבֵּית אֵל לִזְחָה : (3) וַיֵּרֶד יִמָּה אֶל
גְּבוּל הַיַּפְלָטִי עַד גְּבוּל בֵּית חֲרוֹן
תַּחְתּוֹן : (6) וְנֹסֵב הַגְּבוּל מִצְפּוֹן :
(2) אֶל גְּבוּל הָאֲרָכִי עַד בֵּית חֲרוֹן
עֲלִיּוֹן : (6) תַּחַת שְׁלֹה • וַיֵּצֵא הַגְּבוּל
הַיִּמָּה אֶל תַּפּוּחַ : (8) מִתַּפּוּחַ יֵלֶךְ

VOL. II.

הַגְּבוּל יִמָּה נַחֲלָה קֵנָה • וַתּוֹצֵאתִיו הַיִּמָּה
(6) וַעֲבָרָה (3) עַד זֹר (2) וַעֲמָרְתָּה
(6) וּמִכְמַתָּה וַיִּנּוּחַ מִזְרָחָה (7) וַיֵּרֶד
מִיֶּנּוּחַ (5) עֲדָרוֹת אֲדָר (7) וְנִעְלָתָה
וַיִּפְנֶעַ בִּירְיָחוֹ וַיֵּצֵא הַיֶּרֶד :

(1) Et exiit sors filiis Joseph, (4) et acceperunt hæreditatem filii Joseph Manasse et Ephraim, (5) et fuit terminus filiorum Ephraim secundum familias suas. Et fuit terminus possessionis eorum ad orientem. (1) A Jordane versus Jericho, ad aquas Jericho, ad orientem, desertum; et ascendit ab Jericho ad montem in Bethel, (2) et exit de Bethel ad Luzam, (3) et descendit versus occidentem ad terminum Phelthi usque ad terminum Bethoron inferioris, (6) et gyrat terminus ab Aquilone, (2) ad terminum Archi (vel Arcon) usque ad Bethoron superiorem, (6) sub Silo; et exit terminus ad occidentem versus Taphue, (8) ex Taphue vadit terminus ad occidentem ad torrentem arundinum, et exitus ejus ad mare, (6) et transit, (3) ad Gazer, (2) ad Atharoth, (6) ad Machmetath, ad Inoe ad orientem, (7) et descendit ex Inoe, (5) ad Atharoth-Adar, (7) et ad Naaratha, et incurrit in Jericho, et exit in Jordanem.

Ordine sic constituto, quadrant omnia sive in S. Scripturæ consuetum stylum, sive in tabulas ipsas, quales habemus, Geographicas, easque Calmetianas, quæ quidem nobis videntur cæteris emendatiores. Nam in tali ordine non jam singulæ res prius exponuntur, quam rerum genus ipsum, sed rerum ab ipso genere ad singulas res descenditur. Nimirum primum dicitur sortem fuisse ductam filiis Joseph, nempe Manasse et Ephraim; tum declaratur possessionem accepisse filios Ephraim secundum familias suas, denique singulatim describuntur Ephraim limites. Dico, etiam in tabulas, quas habemus, Geographicas. Nam eas tabulas cum ordine eo, quem sequimur, si contuleris, videbis Scriptorem Sacrum describere limites eo modo, ut primum terminum meridionalem sequatur ab oriente in occidentem, deinde ut ex eo termino meridionali ascendat in septentrionem, uno flexu ad occidentem facto, et deinde ad septentrionem redeunte, ut à septentrione descendat ad eandem orientis plagam, eamque inferiorem, ex quâ fuerat primum profectus. Quod quidem Lector apertius videbit, adhibita tabula Calmetiana, et legendo capite sequenti: In eo

F

autem ordine singula verba recensemus, præter hæc, וְיָצֵאתָ מִיָּדָיִם, *et exitus ejus ad mare*, quæ bis leguntur, nempe versibus 3 et 8, quæque semel tantum legi convenit, quia linea una et eadem, quæ describit semel tantum *in mare desinit*. Deinde hæc verba וְיָצֵאתָ מִיָּדָיִם, versu 6, legimus cum Syro, וְיָצֵאתָ מִיָּדָיִם, *sub Silo*, quoniam Bethoron superior sub Silo sita est, et quia, quid sit urbs *Thanathselo*, Geographi prorsus ignorant. Denique, versu 6, addimus וְיָצֵאתָ מִיָּדָיִם, *ad Taphue*, quæ verba fuisse omissa indicat illud וְיָצֵאתָ מִיָּדָיִם, *ex Taphue*, quod sequitur [versu 8]. Nam antea nominari solet terminus *ad quem*, quam idem terminus notetur, ut terminus *a quo*. Denique versu 6 omittimus וְיָצֵאתָ מִיָּדָיִם, *eum*, vel *illud*; quia nullam id habet sententiam, neque a Syro legitur, nec a Græcis Interpretibus. Quæ quidem paucissima per nos seu addita, seu omissa, seu permutata, non sunt tanti, ut propter hæc reprehendamus, si limites Ephraim, quales alibi notantur, exhibemus; cum præsertim in maxima omnium verborum perturbatione fieri vix posset, quin Librarii quædam seu omitterent, seu adderent, seu imutarent.

Rosen.—וְיָצֵאתָ מִיָּדָיִם, *Exiitque sors filiis, posteris, Josephi a Jordane Jerichuntis*, i. e., ab ea parte Jordanis, quæ e regione Jerichuntis est, ut Num. xxxv. 1; xxxvi. 13. Verba וְיָצֵאתָ מִיָּדָיִם Clericus interpretatur ita: *exiitque sors ex urna*, puta, aut casside, in qua agitatæ sunt sortes. Sed וְיָצֵאתָ, *sors* hic denotat terræ tractum eum, qui sorte Josephitis obtigit, ut Jud. i. 3, *ascende mecum וְיָצֵאתָ, in sortem meam*, i. e., in terram quæ mihi sorte obtigit. Vid. et supra xv. 1; Jesaj. lvii. 6; Ps. cxv. 3. Hinc וְיָצֵאתָ h. l. intelligendum de limite qui excurrit, sive procurrit et certo loco, ut xv. 3, 4, et infra vs. 2, 6. Est igitur וְיָצֵאתָ מִיָּדָיִם pro וְיָצֵאתָ מִיָּדָיִם, cf. vs. 6. Sensus Græcus Alexandrinus sic expressit: καὶ ἐγένετο τὰ ὅρια τῶν Ἰωσήφ ἀπὸ τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχὼ. וְיָצֵאתָ מִיָּדָיִם, *Ad aquas Jerichuntis*. Intelligitur fons ille, cujus aquas amaras Elisa, propheta, sanavit injecto sale, 2 Reg. ii. 23. Ex eo fonte uberrimo per helices et lacunas tota Jerichuntis regio rigabatur, eaque opobalsami, palmarum aliorumque præstantissimorum fructuum ferax efficiebatur. Verba וְיָצֵאתָ מִיָּדָיִם Græcus Alexandrinus non expressit. Additum וְיָצֵאתָ non est *ad Orientem* vertendum, sed: *Orientem versus*. Id enim significatur, hanc finium

designationem inchoari ab Oriente. Progredditur limes וְיָצֵאתָ מִיָּדָיִם, *ad desertum ascendens in monte Bethel*, i. e., in desertum illud, quod sursum porrigitur e Jerichunte per montem Bethel. Est autem desertum illud non aliud ac Bethhavenicum; nam infra xviii. 12, cum aquilonaris Benjaminitarum terminus describitur, pari modo dicitur terminus ille a latere septentrionali Jerichuntis ad montana adscendere, et pervenire ad desertum Bethavenis, priusquam Luzam perveniat. Ejusdem deserti mentio facta supra viii. 15. Ceterum nota, וְיָצֵאתָ מִיָּדָיִם non esse vertendum *in montem Bethelis*, sed: *in monte* qui est *Bethel*, sive: *ad Bethel*; est enim וְיָצֵאתָ מִיָּדָיִם per accentum distinctivum *Tiphcha* a וְיָצֵאתָ separatum.

וְיָצֵאתָ מִיָּדָיִם, *Et progressus est Bethel Luzam*. In Jacobi historia Genes. xxviii. 19 dicitur, eum locum, qui olim Luza, postea Bethel, de Jacobi viso, dictum esse. Hic vero duo hæc loca distinguuntur. Sed Bethel proprie ager ille vocatus fuisse, in quo Jacobus pernoctavit, et divinum visum ei se patefecit, non procul quidem ab urbe Luz situs, sed tamen ita remotus, ut dici possint fines Bethel Luzam versus tendisse. Posteris temporibus vero Bethel adeo est celebratus quadam religionis opinione, ut Luzæ propinquæ nomen diluerit atque obscuraverit. Itaque cum adhuc Bethelis nomen minime pervagatum esset, dicebat Jacobus Genes. xlviii. 3, *se in Luza visum vidisse*, quamvis vix dubium sit, non in oppido, sed in agro dormienti illud apparuisse. Aliam Luzam fuisse apud Chithæos conditam a veteris Luzæ proditore, narratur Jud. i. 26. Ea vero ubi sita fuerit haud constat. Nequaquam autem hæc est ea, quæ hic memoratur, uti Hasse, de Wette, et Maurer statuunt. Ceterum Bethel aberat ab Hierosolyma, ut prodidit Eusebius, duodecim millia passuum, relinquebaturque ad dextram ab iis qui Neapolim ibant. וְיָצֵאתָ מִיָּדָיִם, *Et progreditur limes ad limitem Archi-Ataroth*. Chaldæus dividit hæc nomina, tanquam duorum locorum appellationes. Hæc enim ponit pro Hebraicis: וְיָצֵאתָ מִיָּדָיִם, *et progreditur ad limitem Archi ad Ataroth*. Pro duobus locis habuit et Syrus:

וְיָצֵאתָ מִיָּדָיִם, *transitque ad limitem Ebroe et Atarothæ*. Pro וְיָצֵאתָ per Caph legit וְיָצֵאתָ per Beth. Secernenda esse duo illa nomina indicare videtur accentus distinctivus *Tiphcha* no-

mini אָפּגאָס appositus. Sed pro unius loci appellatione voces illas habuit Græcus, qui Ἀρχιταρᾶς posuit, quem sequutus est Hieronymus. Iis accensendus est Arabicus interpres, cui عَطْرُوت appellativum est; sic

enim reddidit: **إِلَى نَحْمِ الْأَوَّلِيِّ عَطْرُوتَ**,

ad terminum anteriorem Ataroth. Sed אָפּגאָס videtur nomen gentilitium populi alicujus Cananæi esse, ut verba ita sint transferenda: *transit limes ad terminum Arcæi, sive Arcæorem Atarothæ, i. e., qui Atarothas incolunt.* Neque vero alius videtur hic locus esse ab eo, qui infra vs. 5, et xviii. 13, dicitur אֶתְרֹתָא; siquidem quum terminus hic Ephraimitarum Australis dicatur progredi Bethelē Luzam, et inde ad Arcæos Atarothis; infra vero cap. xviii. terminus Aquilonaris Benjaminitarum communis itidem ipsis cum Ephraimitis dicatur transire juxta Luzam, et inde descendere in Atrothaddar, satis perspicue datur intelligi, eundem hic, tum illic locum indicari. Eusebius duarum Ataroth meminit; alteram ait Ramæ vicinam urbem esse, alteram quatuor millia passuum a Sebaste, id est, Samaria, repræsentari vico, cui nomen est Atharus. Harum igitur prior absque dubitatione nostra est.

5 *Eratque limes filiorum secundum familias eorum is, qualis jam describetur.* Cf. infra versus octavi hemistichium posterius. *Eratque limes hereditatis, s. possessionis eorum ad Orientem versus Atrothaddar usque ad Beth-choron superiorem.* Quum quorum hoc versu mentio fit oppida in australibus Josephitarum limitibus, occasum versus, sita fuerint (vs. 2, 3); haud intelligitur, quomodo eadem oppida hic in orientali Ephraimitarum limite, quem scriptor jam describere velle dicit, sita dici possint? Masius quidem hunc nodum ita solvere conatur, ut Bethchoron superiore collocata ad fines tribus Ephraim septentrionales, sumat, describi hic latitudinem agrorum tribus Ephraim ab Austro in Aquilonem. Sed vere monet Clericus, primum, hoc in descriptione finium fieri non solere, ubi extrema duntaxat regionis ora describitur, non latitudo et longitudo. Deinde, latitudinem, ab Austro in Aquilonem, nequaquam dici posse אֶתְרֹתָא אֶתְרֹתָא נָגַל, *limes hereditatis ad Orientem*, quum limes ille fuerit Jordanes, isque aliquot milliis ad orientem remotus. Videntur in tota hac finium tribus Ephraim

descriptione quædam vel librariorum culpa, vel alia de causa nobis ignota, vel corrupta esse, vel excidisse; quæ a nobis tam longo temporum et locorum intervallo ab eo qui hunc catalogum consignavit, dissitis, et subsidiis destitutis, non possunt in integrum restitui. Sanare quidem pericopam, quæ septem prioribus hujus capituli versibus continetur, Hubigantius, restituto, ut sibi persuadet, singulorum Commatum genuino ordine, quem nunc misere perturbatum dicit. Hoc autem ordine sistit Hebraica [see above]. Præterea alia quædam in nostro textu mutat vel ex conjectura, vel ex Syriaca translatione, de quibus suis locis videbimus. Sed quis credat, ordinem, quo Hubigantius hanc pericopam sistit, et quem genuinum existimat, ita plane evanuisse, ut nec in uno alterove codice, nec in vetere aliqua interpretatione ne levissimum quidem ejus vestigium relictum fuerit? Veteres vero interpretes etsi nomina nonnulla aliter expriment, quam in nostris codicibus Hebræis leguntur, eundem tamen ordinem servant, quem nostri codices exhibent.

6 *Et exibat terminus versus mare, sive Occasum, Michmethath ab Aquilone. Et vertit se limes Ortum versus ad Taanath Siluntis, i. e., quæ haud procul a Silunte est sita.* Syrus vertit: **صَحْ عَدْنَسَا بِلْمَسَا**

מִמֶּנָּה, *ab ortu sub Silunte*, quasi מִמֶּנָּה legisset, quod comprobatur Hubigantius (vid. supra ad vs. 5), “quoniam,” inquit, “Bethchoron superior sub Silo sita est, et quia quid sit urbs Taanath-Schilo Geographi ignorant.” וְהָיָה אֹרֶז מִכְמֶתֶת יְזַחֵה, *Et transit limes eum locum ab Oriente Janoachum.* Hubigantius אֹרֶז omittendum censet, quod nullum sensum habeat; nec exprimitur a Syro, nec a Græcis interpretibus. Sed referri videtur אֹרֶז ad מִכְמֶתֶת, quod quamvis ut nomen proprium urbis sit femininum, tamen ob formam grammaticam ut masculinum construitur.

8 *E Thappuah ibat limes Mare, s. occidentem versus ad torrentem Kanah, erantque exitus ejus ad Mare.* Videtur in describendis finibus Aquilonaribus tribus Ephraim versari, inde a Machmethath ad Mare Mediterraneum. Nam מִכְמֶתֶת illic loci fuisse, certum est in descriptione finium Menassitarum infra xvii. 8. Credibile est igitur, Tappuaham haud procul abfuisse a Machmethath, neque longe a Tappuacha torrentem s. vallem Kanah,

i. e., arundinem, sive torrentem caricosum, eumque inde usque in mare Mediterraneum descendisse haud procul a Cæsarea Palestinæ, sive Stratonis turri. Græcus Alexandrinus in codice Vaticano et Alexandrino exhibet ἐπὶ Χελκανά, quasi בְּחֶלְקָא scriptum reperisset. Sed in Aldino et Complutensi est ἐπὶ χεϊμάρρον Κανὰ, quæ videtur emendatio. Vulgatus legit ut nos; vertit enim in *vallem arundineti*. Cf. infra xvii. 9. Pro חֶלְקָא Hieronymus posuit *ad mare salissimum*, quomodo vocare solet lacum Asphaltitem; quæ causa fuit, ut multi suspicarentur, torrentem חֶלְקָא esse eundem qui 1 Reg. xvii. 2 חֶלְקָא dicitur, ad quem Elias latuit. Sed fines Ephraimitarum nequaquam ad Mare Mortuum pertinebant. Et refellitur illa interpretatio aperte finium Manassensium descriptione, infra xvii. 9.

Ver. 9.

וְהַעֲרִים חֶבְדָּלוֹת לִבְנֵי אֶפְרַיִם
בְּתוֹךְ נַחֲלַת בְּנֵימָנַשֶׁה בְּלִיַּחֲצֵרָיִם
וְחֶצְרֵיהֶן :

καὶ αἱ πόλεις αἱ ἀφορισθεῖσαι τοῖς υἱοῖς
Ἐφραὶμ ἀναμέσων τῆς κληρονομίας υἱῶν Μα-
νασσή, πάσαι αἱ πόλεις καὶ αἱ κώμαι αὐτῶν.

Au. Ver.—9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

Geddes.—8 — such was the inheritance of the children of Ephraim according to their families: 9 Besides all the separate cities with their dependent villages, which the children of Ephraim had in the inheritance of the children of Manasseh.

Rosen.—9 *Et urbes separationes*, quæ sunt separatæ filiis Ephraim in medio hereditatis filiorum Manassis. Fuisse quasdam urbes intra Manassensium positas fines, quas tamen Ephraimitæ possederunt, dicitur et infra xvii. 9. Satis probabiliter conjicit Masius, quum ante privatam istam sortitionem universa hereditas, quæ simul Manassensibus et Ephraimitis obtigerat (vid. supra vs. 1), divisa fuisset in duas partes; pro locorum ratione, neque illæ viderentur æquales; tum alteri adjectas esse aliquot urbes intra alterius limites positas, atque ita exæquatas esse ambas sortes; eam autem partem, cui hoc additamenti accesserat, obtigisse sortito Ephraimitis. בְּלִיַּחֲצֵרָיִם, *Omnes*, inquam, *urbes*, quæ ad eos pertinent, *et villas earum*.

CHAP. XVII. 1.

וַיְהִי הַגִּדְּלָל לְמַנַּחֵם מְנַשֶּׁה בִּירְחָא
בְּכוֹר יוֹסֵף לְמַכִּיר בְּכוֹר מְנַשֶּׁה אֲבִי
הַגִּלְעָד כִּי הָיָה אִישׁ מִלְחָמָה
וַיְהִי־לֵו הַגִּלְעָד וְחֶצְשֹׁן :

καὶ ἐγένετο τὰ ὄρια φυλῆς υἱῶν Μανασσή, ὅτι οὗτος πρωτότοκος τῷ Ἰωσήφ, τῷ Μαχίρ πρωτότοκῳ Μανασσή πατρὶ Γαλαὰδ, ἀνὴρ γὰρ πολέμου ἦν, ἐν τῇ Γαλααδίτιδι καὶ ἐν τῇ Βασανίτιδι.

Au. Ver.—1 There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

There was also.

Ged., Booth.—Here was also.

For he was the firstborn of Joseph.

Bp. Patrick.—For he was the firstborn of Joseph.] I cannot make any sense of this; and therefore think the particle *ki* should be translated *though*, not *for*. And then the meaning is plain enough, that the lot of Manasseh came up after that of Ephraim (not before it), though he was the first-born of Joseph; for Jacob had preferred Ephraim before him (Gen. xlviii. 19, 20).

Pool.—He was the firstborn of Joseph: the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion; and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim, but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan.

Houb.—Obtigit autem sors tribui Manasse quia ille erat primogenitus Joseph. Sententia hæc est: cum sortes ductæ sunt pro Manasse et pro Ephraim, exiit sortem Manasse, quia Manasse erat filius Joseph primogenitus. Nam eodem ordine et eodem Dei consilio factum fuerat, ut tribus Juda sortem suam haberet ante cæteras tribus. Et maxime credibile est, ea quæ hoc capite de sorte et de finibus Manasse narrantur, antecessisse antiquis in Codicibus ea, quæ de tribu Ephraim capite superiori dicta sunt, et ordinem rei narratæ in Autographis fuisse talem (cap. xvi., vers. 1): *Et exiit sors filiis Joseph* (xvi. 4) *possessionemque acceperunt filii Joseph, Manasse et Ephraim.* (xvii. 1.)

Contigit autem sors tribui Manasse, quia Manasse primogenitus erat Joseph, et quæ sequuntur usque ad versum 14 in quibus agitur sors Manasse, ejusque limites notantur; deinde sequi debere (cap. xvi., vers. 5). Et fuit terminus filiorum Ephraim, usque ad finem ejusdem capitis decimi sexti. In eo ordine exit primum sors filii Joseph, quæ sorte illis assignatus fuit mons Ephraim, de quo infrâ. Deinde divisim ducuntur sortes. Et primum quidem tribui Manasse, cujus limites hoc capite describuntur; deinde tribui Ephraim, de cujus limitibus dictum est capite superiori. Manasse autem ex solâ meridionali parte limites describuntur, in quâ parte erat limes Ephraim; non quodd Ephraim possessionem suam prius habuerit, quam Manasse, sed quod utriusque tribus jam facti limites erant, cum hæc Sacer Historicus narrabat.

Because he was a man of war.

Pool, Patrick.—He, i. e., Machir.

Houb.—Ille nempe Galaad.

Geddes, Boothroyd.—For Gilead was a man of war, and had obtained Gilead and Basan.

*Rosen.—Fuitque, obtigit autem sors tribui Manasse. Post descriptos Ephraimiticæ tribus fines, consequens est, ut Manassensis tribus hereditas suis limitibus determinetur, non quidem undiquaque, sed qua parte affinis erat Ephraimiticæ. Sed quia tribus Manassensis se in duas partes diviserat, alteraque trans Jordanem remanserat (xiii. 29, seqq.), hoc primum hic explicatur, ut intelligatur, alteri duntaxat parti hic jam esse assignandam portionem. Pro דָּן unus quidam De Rossii Codex habet דָּן, *prodiitque* sors, ut initio capitis xvi. exstat. Sed illic דָּן alio sensu capiendum esse, docebunt quæ ibi notavimus. דָּן נָחֵם יִשָּׁכָר, *Nam erat primogenitus Josephi.* Quod id ut causa, cur ei sors obtigerit, adducitur, Masius existimat hinc factum, quod nascendi conditio commemoretur tanquam causa tantæ opulentiae, qua est Manasse a Deo amplificatus, acceptis et cis et trans Jordanem possessionibus, quum magni fuerit apud priscos illos homines momenti, primum natum esse. Sed inde quod Manassitarum portio divisa erat, nequaquam recte colligitur, eos reliquis tribubus opulentiores fuisse. Verisimile potius est, causam insinuari, cur Manasse, qui non erat e filiis Jacobi, in partem tamen Cananæ terræ æquali jure cum ceteris Jacobi filii venerit; videlicet quia Josephi*

*filius erat, idemque ejus primogenitus. Dictum autem erat Josepho a parente Genes. xlviii. 5; Duo filii tui, qui tibi in Ægypto sunt nati, antequam venirem huc ad te, mei erunt Ephraim et Manasse, sicut Ruben et Simeon reputabuntur mihi. Potuisset eadem addi ratio cum de Ephraimo actum est initio præcedentis capitis, videlicet ideo pari jure cum aliis Jacobi filiis sortem accepisse, quia secundo genitus erat Josephi, cujus duos filios pro suis Jacobus adoptaverat; verum illic id subticuit scriptor, hic expressit, relinquens id similiter de altero colligendum. מַכִּיר בֶּן־יוֹסֵף, *Machiri videlicet primogenito Manassis, i. e., ejus posteris, vid. supra ad xiii. 31. Passim in his finium descriptionibus posterius nomine majorum appellantur. מַכִּיר הַגִּלְעָדִי, Patri Gileadi, Num. xxvi. 29; xxvii. 1. Sed observandum est, nomine מַכִּיר præmissis articulo fere regionem ita appellatam significari, quæ nomen illud nacta jam Jacobi tempore ab ea re quæ Genes. xxxi. 48 narratur, neque vero a Gileade, de quo hic, filio Machiris, nepotis Manassis, qui in Ægypto, vivo etiamnum avo, natus est, antequam Israelitæ Ægypto exirent, quem, quum tunc temporis annum ætatis centum octoginta acturus fuisset, Gileaditidem occupasse nequaquam credibile est. Etenim tanquam ratio, cur Machir Gileaditidem possederit, additur hæc: מַכִּיר הָיָה אִישׁ בְּלִיָּעָה, *nam is erat vir bellicosus, qui igitur sua sibi fortitudine illum terræ tractum acquisivit. Quæ quum ita sint, hoc loco vix dubium est, singulorum patrum nominibus representari eorum posteros. מַכִּיר הַגִּלְעָדִי, pater Gileadis vero eodem hic sensu ponitur quo 1 Chron. ii. 24, 45, 49, 50, patres urbium, quarum illic fit mentio, dicuntur qui eos condiderunt, vel colonis instruxerunt, vel possederunt, veluti מַכִּיר הַגִּלְעָדִי, Machiritas, Manassis primogenito oriundos, possedisse Gileaditidem, quam una cum Basanitide, qua fuerint bellica virtute, armis sibi acquisiverint. Bellicosos fuisse Gileadenses, colligitur e 2 Reg. xv. 25. Et Jephtha, Gileadensis, vocatur גִּבּוֹר הַחַיִּל, *heros fortis, Jud. xi. 1.****

Ver. 4.

Au. Ver.—4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord

he gave them an inheritance among the brethren of their father.

The princes.

Ged., Booth.—The chiefs of Israel [Syr.].

• *The Lord commanded Moses.*

Rosen. — יְהוָה צִוָּה מֹשֶׁה, *Jova jussit Mosen*; pro eo in libris pluribus et manu et typis exaratis legitur מִיַּד מֹשֶׁה, *per manum Mosis*, et in codice Erfurtensi secundo nostrum מִיַּד מֹשֶׁה ex aliis codicibus refertur ad marginem.

He gave them an inheritance.

Ged., Booth.—An inheritance was given them.

Rosen. — וַתֵּן יְהוָה חֵלֶק בְּתוֹךְ אֶחָד אֲנָחִי, *dedit iis, sive passive, data est ei secundum os, mandatum, Jovæ hereditaria possessio in medio fratrum patris earum, inter patruos ipsarum.*

Ver. 5.

וַיִּפְּלֵי חֵבֶל־מַנַּשֶׁה עֶשְׂרֵה לֶכֶד
מֵאֵרֶץ חֶזְקִיָּה וְחֶזְקִיָּה אִשָּׁר מֵעֶבֶר
לִיְהוָה:

καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ἀνάσσα, καὶ πεδίον λαβὲκ ἐκ τῆς γῆς Γαλαὰδ, ἣ ἐστὶ πέραν τοῦ Ἰορδάνου.

Au. Ver.—5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

Ged.—5 Hence ten portions fell to Manasseh, &c., i. e., The posterity of Abiezer, Helek, Shechem, and Shemidah, had five portions; Hephher's five daughters, other five: yet equal, it may be supposed, to only a sixth part of the whole. The Greek translator, indeed, seems to have read differently: and Houbigant has attempted to justify his version.

Pool.—Ten portions; either, 1. Six portions for the six sons, whereof one was Hephher; and because he had no sons, his part was subdivided into five equal parts, for each of the daughters [so Masius, Rosen., Patrick]. Or, 2. Ten portions, five for the sons, and five for the daughters; for as for Hephher, both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion; but his daughters had several portions allotted to them.

Houb.—5 Obtigitque illis pro limitibus ab Anassa planities Labec, de terra Galaad et Basan, quæ est trans Jordanem.

וַיִּפְּלוּ חֵבֶל־מַנַּשֶׁה עֶשְׂרֵה לֶכֶד, *Et ceciderunt sortes Manasse decem. Sapientius fecissent Inter-*

pretes, si ad Græcos Codices ivissent, ut ex eis meliorem scripturam promerent, non autem credidissent explicare se posse, quæ fuerint illæ Manasse decem sortes. Erant in tribu Manasse sex tantum familiæ, quæ quidem omnes ex Galaad, filio Machir, ortæ erant, quæque nominantur et suprâ versu 2, et Num. xxvi. 30. Unde igitur pro sex familiis decem sortes? Arbitrabatur Edm. Calmet, quinque partes fuisse eorum quinque Galaad filiorum, qui filios mares genuerant; quinque alteras partes, quinque filiarum Salphaad. Tamen quinque illæ filiæ in una tantum sorte censendæ erant, quia filiæ unius Salphaad, filii Hephher. Clericus interpretatur חֶזְקִיָּה, *Schoeni*, quæ fuit certa mensura Ægyptiorum, qui funibus agros dimetiebantur. Verum vocabulum חֶזְקִיָּה in Sacris Codicibus passim de finibus ac de sorte, nusquam de certâ mensurâ longitudinis, aut verò latitudinis usurpatur. Ergo hæc difficultatem subterfugiunt, non solvunt; quam quidem secandam, non solvendam, docet ipsa Pagina sacra. Nam 10. non exponit, quam ob causam fuerint sortes decem. 20. Qui limites Manasse in inferioribus versibus exponuntur, in illis nihil quidquam de decem sortibus memoratur, neque ulla re, ullove signo indicatur, totidem sortes fuisse factas. Denique illæ decem sortes si relinquuntur, nullam jam consequentiam hæc habebunt, decem sortes fuisse factas, quia filia Salphaad habuerunt inter fratres suos hæreditatem, quandoquidem filia Salphaad in sexta familia, quæ erat Hephher, censebantur, nec tot erant sortes, quot filia. His igitur de causis fuit amplectenda scriptio, quam habuere Græci Interpretes apud quos legimus, καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ἀνάσσα καὶ πεδίον λαβὲκ ἐκ τῆς γῆς Γαλαὰδ, et cecidit funiculus earum ab Anassa et campus Labec, de terra Galaad, quique pro eo quod nunc habemus, חֶזְקִיָּה, scriptum habuere..... וְחֶזְקִיָּה אִשָּׁר מֵעֶבֶר לִיְהוָה, *termini earum ab Anassa, et planities Labec.* Qua in scriptura declaratur fuisse filias Salphaad ex fratrum suorum latere collocatas in terra Galaad, Josue procurante, ut jussa Mosis de illis data perficerentur.

Rosen.—Verum vidisse haud dubitamus Masium, observantem, Abieseritas, Chelekitas, Asrielitas, Schechemitas, denique Schemidaitas portiones singulas accepisse, Chepheritas vero nullos fuisse, præter istas quinque filias Zelophchadis, qui fuerat

unicus Chepheris filius (Num. xxvi. 33; xxvii. 1). Jam vero etsi istæ filiæ simul omnes non plus terreni acceperunt, quam ipsarum patrum singuli, tamen quia hæc ipsarum unica portio in quinque dividenda partes erat, quum singulæ viris singulis essent nupturæ, et suam quæque portionem in aliam familiam translaturæ, censentur quinque esse sortes, sive portiones. Huic Masii sententiæ obijci possit, si de portionibus minoribus sermo sit, longe plures in hac tribu exstitisse; nam et reliquæ familiæ plures domos habuerunt, in quas quælibet major portio secta est. Sed observandum est, non fuisse Eleazaris, Josuæ, ceterorumque principum, singulis domibus aut patribus familias portiones sortitione decernere; de tribubus enim et familiis tantum facta mentio Num. xxvi. 55, quibus dividenda esset terra; ut proinde verisimile sit, divisionem in portiones minores per domos et patres familias relictam esse cuique tribui, ut ipsi inter se sorte decernerent. Quia tamen de Zelophchadi filiabus peculiariter decretum fuerat, ut in locum patris succederent eisque possessio, quæ parenti obvenisset, distribueretur, feminae autem minus idoneæ essent ad hanc inter se dimensionem et sortitionem peragendam; ideo censuerunt ii, qui tribuum et familiarum sortitioni præerant, se hanc etiam sortium distributionem in singula capita perficere debere. Hinc exstiterunt decem portiones, quas in tribu Manasse tribuum principes dimensione præmissa diversis sortito attribuerent, non plures. Et hujus rei ratio mox redditur versu sequenti.

Ver. 6.

Au. Ver.—And the rest.

Rosen., Ged., Booth.—But the rest.

Ver. 7.

Au. Ver.—7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

The right hand.

Rosen., Ged., Booth.—The south.

Rosen.—הַיְמָנִית הַזֶּה הָיְתָה לְמִנְשֵׁי אֶשֶׁר, *Et procedebat terminus ad dextrum*, i. e., austrum, ad incolæ Aen-Tappuach. הַיְמָנִית, *Dextrum* latus hic australem cœli plagam denotat, ut 1 Sam. xxiii. 19, 24. *Aen*, i. e., fons Tappuach haud procul ab urbe ejus nominis, supra xvi. 8 commemorata, sita fuisse videtur.

Ver. 8.

Au. Ver.—8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim.

Rosen., Booth.—8 (For to Manasseh belonged the land of Tappuah; but the city Tappuah on the boundary of Manasseh belonged to the Ephraimites.)

Rosen.—8 מְנַשֶּׁה הָיְתָה אֶרֶץ תַּפּוּאחַ וְהָעִיר תַּפּוּאחַ הָיְתָה לְבְנֵי אֶפְרַיִם, *Manassi erat terra Tappuah; at Tappuah urbs ad limitem Manassis erat filiis Ephraimi*. Ager Tappuachanus, inquit, cum suis municipiis et pagis, fuit in ditione Manassarum; at ipsa urbs Tappuah, quamvis Manassitis contermina esset, tamen possidebant Ephraimitæ. Præpositionem אֶרֶץ sunt qui *in*, *infra* hic reddant. Sed quamvis אֶרֶץ haud raro dicitur de eo, qui locum ingreditur, veluti Genes. xix. 3 יָבֹא אֶרֶץ, *ingressus est domum*, vid. et Genes. vi. 18; vii. 1; dubito tamen, idem valere quod בָּ, בְּתוֹךְ, בֵּין, *intra*.

Ver. 9, 10, 11.

9 וַיָּבֶר הַגִּבּוֹר לַחֹל הַזֶּה גִּבְעָה לַפָּחַל
עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּרוּחַ עָרֵי מְנַשֶּׁה
וַיָּבֶר מְנַשֶּׁה מִצְפּוֹן לַפָּחַל וַיְהִי
הַצְּמִתּוֹ הַיָּמָה : 10 גִּבְעָה לְאֶפְרַיִם
וּצְפּוֹנָהּ לַמְנַשֶּׁה וַיְהִי הַיָּם בְּיָמֵי
וּבְאֶשֶׁר יִפְצְעוּן מִצְפּוֹן וּבְיֶשְׁשָׁכָר
מִמְזָרָה : 11 וַיְהִי לַמְנַשֶּׁה בְּיֶשְׁשָׁכָר
וּבְאֶשֶׁר בֵּית־שֵׁשָׁן וּבְכַלְעָם
וּבְנֹחֶיָה וְאֶת־יִשְׁשִׁי דָאָר וּבְנֹחֶיָה
וְיֶשְׁשִׁי עִיר־דָּר וּבְנֹחֶיָה וְיֶשְׁשִׁי חֶצְרֹן
וּבְנֹחֶיָה וְיֶשְׁשִׁי מְגֵד וּבְנֹחֶיָה שְׁלֵשָׁה
הַקָּתָה :

9 καὶ καταβήσεται τὰ ὄρια ἐπὶ φάραγγα Καρανὴ ἐπὶ λίβη κατὰ φάραγγα Ἰαριήλ τερέμυθος τῷ Ἐφραὶμ ἀναμέσον πόλεως Μανασσῆ. καὶ ὄρια Μανασσῆ ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρουν. καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα. 10 ἀπὸ λιβὸς τῷ Ἐφραὶμ. καὶ ἐπὶ βορρᾶν Μανασσῆ. καὶ ἔσται ἡ θάλασσα ὄρια αὐτοῖς. καὶ ἐπὶ Ἀσθή συνάψουσιν ἐπὶ βορρᾶν. καὶ τῷ Ἰσάχαρ ἀπὸ ἀνατολῶν. 11 καὶ ἔσται Μανασσῆ ἐν Ἰσάχαρ καὶ ἐν Ἀσθή Βαιθσάν καὶ αἱ κῶμαι αὐτῶν, καὶ τοὺς κατοικοῦντας Δὼρ, καὶ τὰς κώμας αὐτῆς, καὶ τοὺς κατοικοῦντας Μωεδδὼν, καὶ τὰς κώμας αὐτῆς, καὶ τὸ τρίτον τῆς Μαφετὰ, καὶ τὰς κώμας αὐτῆς.

Au. Ver.—9 And the coast descended unto the river Kanah [*or, brook of reeds*], southward of the river : these cities of Ephraim are among the cities of Manasseh : the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea :

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border ; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

11 *Countries.* See notes on *רַבָּעַ*, xi. 2, page 69.

Pool.—9 *These cities of Ephraim ; Tapuah, and the cities upon the coast descending to the river, &c., last mentioned. Are among the cities of Manasseh, i.e., are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer alliance than the rest [so Patrick].*

10 *His border ;* either, 1. Manasseh's, whose portion is here described, and whose name was last mentioned. Or, 2. Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following, *they.* In *Asher, i.e.,* upon the tribe of Asher ; for though Zebulun came between Asher and them for the greatest part of their land, yet it seems there were some necks or parcels of land, both of Ephraim's and of Manasseh's, which jutted out farther than the rest, and touched the borders of Asher. And it is certain there were many such incursions of the land of one tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See Josh. xix. 34. And you must not judge of these things by the present maps, which are drawn according to the opinions of late authors, which many times are false ; but they are to be judged by the Scripture, and not the Scripture by them ; and that part of Manasseh did reach to Asher, appears from hence, that Dor, a city of Manasseh, ver. 11, was, as Josephus witnesseth, near Carmel, which belonged to Asher, Josh. xix. 26.

11 *In Issachar and in Asher ;* either,

1. Bordering upon them, as in *Asher* is taken, ver. 10, and as Aaron's rod is said to be in *the ark, i.e.,* close by it, Heb. ix. 4 ; or, 2. Properly in them, as Ephraim had some cities in the tribe of Manasseh, Josh. xvi. 9, and as it was not unusual, when the place allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion ; nay, sometimes one whole tribe was taken into another, as Simeon was into Judah's portion, when it was found too large for Judah, Josh. xix. 9. *The inhabitants of Dor ;* not the places only, but the people ; whom, contrary to God's command, they spared and used for servants, whom therefore they are said to *have* or possess. *Three countries ;* this may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several countries or portions, as they seem to have been, some in Issachar, and some in Asher, and yet both belonging to Manasseh. Or, the words may be rendered *the third part of that country ;* for the Hebrew word is of the singular number, and the article seems emphatical ; and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i.e., of that part of Issachar's and Asher's portion, in which those places lay.

Bp. Patrick.—11 *Even three countries.]* Or rather, three parts of these countries before mentioned.

Ged.—9 Thence the boundary went down to the torrent Kanah ; on the south side of which, the cities of Ephraim were intermingled with the cities of Manasseh : but the *real* boundary of Manasseh was along the north side of the torrent, and terminated at the *great* sea. 10 The south part of the lot was Ephraim's, and the north part was Manasseh's ; and the *great* sea was their *common* boundary. With Asher they were contiguous on the north, and with Issachar on the *north-east*. 11 In Issachar, and in Asher, Manasseh had Beth-shean, with its towns ; and Ibleam, with its towns ; and the inhabitants of Dor, with its towns ; and the inhabitants of En-dor, with its towns ; and the inhabitants of Taanach, with its towns ; and the inhabitants of Megiddo, with its towns : three districts.

11 *Three districts.* There are *five* mentioned in the text; unless we suppose Bethshean to be excluded, and Dor and Endor to be but one. The Greek and Latin translators either read a different text, or understood it differently: and their reading is a probable one.—*Geddes.*

Booth.—9 Thence the boundary descended to the torrent Kanah; south of the torrent, the cities of Ephraim are among the cities of Manasseh; but the boundary was on the north side of the torrent, and its termination was at the *great sea*. 10 The south part belonged to Ephraim, and north to Manasseh, and the great sea was their boundary. And they were contiguous to Asher on the north and to Issachar on the south. 11 And Manasseh had in Issachar, and in Asher, Bethshan and its towns, and Ibleam and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, a third part of Nopheth [LXX].

Houb.—9 *Illæ erant urbes Ephraim inter urbes Manasse; descendebatque terminus ad torrentem arundinum (10) ad meridiem torrentis, Ephraimo; ad septentrionem, Manassi: (9) Itaque terminus Manasse erat torrenti ad aquilonem, exilusque ejus ad mare. (10) Erat mare terminus ejus. (11) Habuere autem Manassitæ in Issachar et in Aser, Betsan, vicosque ejus; Jeblaem, vicosque ejus; habitatores Dar, vicosque ejus; habitatores En-Dor, vicosque ejus; habitatores Thenac, vicosque ejus; et habitatores Mageddo, vicosque ejus; nempe eos sex tractus, (10) qui quidem incurrebant in Aser, ab aquilone; in Issachar ab oriente. (12) Caterum, &c.*

ננה לנהל, ad meridiem torrentis. Multæ res sunt quæ attento lectori persuadeant, et hunc verum et eos, qui sequuntur, cubare in multis mendis. Nam 10. שים דאלה, *illæ urbes*, de quibus urbibus dicatur, supradicta non demonstrant; urbs enim Taphue sola nominata est, quæ esset Ephraimitarum, in sorte Manassitarum. 20. Terminus Manasse dicitur descendere ad *meridiem torrentis arundinum*, cum tamen infra, hoc eodem versu, idem terminus dicatur esse ad *aquilone torrentis*, et similiter ver. 10. 30. Id quod dicitur ver. 10, in *terminum Aser incurrebant ab aquilone*, et in *Issachar ab oriente*, explicari vix potest. Nam plur. numerus *incurrebant*, nescitur de quo efferat-

tur. Quidam id *incurrebant*, accipiunt de tribubus duabus Manasse et Ephraim, neque explicant, qui fieri potuerit, ut duæ illæ tribus haberent tribum *Issachar ad orientem*, ubi constat duas illas tribus, ut et tribum *Issachar*, pertinuisse usque ad Jordanem ad orientem. Nos quidem sic existimamus, quemadmodum infra ver. 11 exponitur, quas urbes tribus Manasse in tribubus *Issachar et Aser* possederit, sic hoc versu 9, declarari, quas urbes tribus Ephraim in tribu Manasse habuerit possidendas, earum urbium esse unam Taphue, cæteras a Librariis fuisse omissas, de quibus urbibus post dicebatur, *hæ fuerunt urbes Ephraim in medio urbium Manasse*; deinde sic pergere Contextum sacrum, et *descendebat terminus (Manasse) ad torrentem arundinum (10) ad meridiem torrentis Ephraimo; ad septentrionem, Manassi*: id est, terminus urbium illarum, quæ Ephraimi, apud Manasse erant, desinebat in torrentis arundinum ripam meridionalem, pro Ephraim; pro Manasse autem, in septentrionalem, utpote cum Ephraimitæ haberent ex suo latere ripam torrentis meridionalem; Manassitæ, septentrionalem; quia tribus Manasse sita erat ad septentrionem tribus Ephraim. Quo ordine restituendo, de medio tollitur id, quod de eadem re contrarie scriptum legebatur, ut terminus Manasse *descenderet ad meridiem torrentis*, idemque deinde *ad septentrionem torrentis*. Vide et confer versionem nostram cum tabulis geographicis, quæ quidem lectoribus non sunt e manibus dimittendæ, si quidem volunt intelligere Josue librum.

10 ונאשר ישען, et in *Aser incurrebant*. Nos hæc verba, et quæ proxime sequuntur, post ver. 11 collocamus, quo versu narratur, quas urbes habuerit Manasse apud *Issachar*, et apud *Aser*. Nam urbibus *Dor, En-Dor, Tenac, et Mageddo*, quæ vers. 11 nominantur illud convenit, *incurrebant in Aser ab aquilone, in Issachar ab oriente*; atque id tabulæ geographicæ demonstrant. Supersunt duæ urbes, *Jeblaam et Betsan*. Prioris urbis, qui situs fuerit, ignoratur; forte etiam posterioris. Nam alia nunc *Betsan* agitur, quam ea, quæ in ripâ Jordanis, quæque est *Scytopolis*. Quippe nunc tractus describuntur ad occidentalem plagam positi, ut hæc verba demonstrant, *Issachar ad orientem*.

11 ושלש, *tres*. Mox fuerunt nominatæ *sex* urbes, cum totidem urbium vicis. Itaque legendum ושלש, *sex*, extrito ל. Nam numerus notatur urbium vicorumque, de

quibus mox dictum fuit. Omittunt שלש Graeci Intt. in Codice Alex. et Interpres Arabs. Simile mendum correximus supra ex Sam. Pentateucho.

Rosen.—9 *Descenditque limes ad torrentem arundinis ad austrum torrentis. Descendere dicitur limes, quia mare versus procedit, ut in fine versus, ubi terræ et fluviorum descensus esse solet. De נחל ארז vid. ad xvi. 8. Urbes illæ, quæ sunt a Tappuach usque ad torrentem arundinis, sunt Ephraimitis in medio urbium Manasses. נחל ארז, Et limes Manassis a septentrione torrentis. Itaque limes, qui discernabat fratrum istorum possessiones, ambiebat quidem torrentem arundinis a meridie, eumque attribuebat Manassensibus; verumtamen urbes, quæ illi torrenti ab austro adiacebant, etsi essent intra Manassensium positæ terminos, nihilominus jure fuerunt Ephraimitarum; quæ vero a septentrione torrentis exstabant, eas obtinebant Manassenses. Hieronymi interpretationi: in meridiem torrentis civitatum Ephraim, adversatur quod voci נחל appositus est accentus distinctivus Rbhia. Pro ארז Græcus Alexandrinus habet 'Iacip, ut est in codice Vaticano et Alexandrino, et pro נחל posuit η *repéσω-σος*, quasi נחל et נחל sive נחל legisset. נחל ארז, Suntque exitus ejus, limitis, mare s. occasum versus; cf. xvi. 8, et de constructione verbi masculini singularis cum nomine feminino pluralis not. ad xv. 4.*

10 *Austrum versus sita est quæ Ephraimo obtigit regio, et ad septentrionem quæ Manassi, eratque mare terminus ejus. Hieronymus: ita ut possessio Ephraim sit ab austro, et ab aquilone Manasse et utramque claudat mare Mediterraneum. נחל ארז, Atque in Ascher incur-runt a septentrione, et in Issaschar ab oriente. Verbum pluralis numeri יצאן Masius spectare existimat ad Josephitas universe, observans, Manassenses prope Doram incidere in Ascheritas, quum illic attingant montem Carmelum, ad quem pertinere etiam Ascheritas dicitur infra xix. 26. Monte igitur illo tanquam communi confinio conjunctas fuisse istas duas tribus, eo loquendi modo, quo xix. 34. Naphthalitæ dicuntur attingere Judæos ab Oriente, propter Jordanem utri-que tribui communem, quum sint aliqui magno locorum intervallo, et aliquot aliarum tribuum interpositis possessionibus separatæ. Clericus vero verbum יצאן refert ad subaudiendum nomen נחלים, limites, et sane ad*

נחל refertur נחל supra xvi. 7. Ad Ephraim et Manassen verbum illud nequit referri; nam sola tribus Manasse potuit attingere Ascherem et Issascharem: erat enim inter hasce et Ephraim. Hieronymus: et conjungantur sibi in tribu Aser ab Aquilone, et in tribu Issaschar ab oriente. Male. Fieri enim non potuit, ut hæc tribus dicerentur conjungi in duabus aliis, aut eas attingere.

11 *ויהי לנחשה ביתשכר ונחשה, Fuitque Manassi in Issaschar et in Ascher id quod sequitur. Hieronymus: fuitque hereditas Manasse in Issaschar et in Aser, i. e., qua parte dimidia tribus Manasse contingebat duas illas tribus, Issascharem et Aserem, hanc habuit hereditatem, urbes videlicet, quæ sequuntur, quæ duabus illis tribubus erant conterminæ. נחשה urbs olim celeberrima, sita erat haud procul ab extrema ora lacus Genesareth, quæ Jordanes effluit, inter hunc fluvium, et montem Gilboæ, in amœna planitie. Eusebius nomen Hebraicum denotare ολκος ἐχθροῦ ait; id Hebraice נחש foret. Sed נחשה est domus quietis. Et cum incolis Aen-Dora, i. e., fontis Doræ. Existebat hæc urbs in jugo, quod a monte Tabor decurrit austrum versus atque Hermonem minorem. נחשה Græcus Alexandrinus reddidit τὸ πύρον τῆς Ναφθαλ, tertiam partem regionis Napheta. Hieronymus: tertia pars urbis Nopheth. Sed nulla hujus urbis mentio. Chaldaeus נחשה, tres regiones. Sane נחשה hic collective positum videtur pro נחש, coll. xi. 2. נחש דור, ubi vid. not. Vix dubium, significari hic tres illas urbes, Aen-Dora, Thaanach, et Megiddo, cum suis quamque municipiis et pagis, quia sunt tres regiones in tractu illo Dorio ad Manassen pertinentes. Nam etsi נחשה quemvis tractum terræ significat, tamen peculiariter interdum usurpatur de sola illa regione, in qua Doræ municipia exstant, nonnunquam vero latius de universo tractu Doræ. Arabicus interpres non expresso נחשה sic reddidit:*

وَمَا حَوْلَهَا مِنَ الْأَصْيَاعِ et quod circa eam (Megiddonem) de agris, s. prædiis.

Ver. 15.

Au. Ver.—Giants. See notes on xii. 4.

Ver. 16.

וַיִּחַמְדוּ בְנֵי יִשְׂרָאֵל לֹא-יִמְצָא לָנֶה הָהָר וַיִּקְרָב בְּרָזֶל בְּכָל-הַקָּנָעַנִי הַיֹּשֵׁב בְּאֶרֶץ-

הַקֶּמֶה לְאַשֶׁר בְּבֵית־שֶׁאן וּבְנֵיהֶּיהָ
וְלְאַשֶׁר בְּעֶמֶק יִזְרְעֶאל :

καὶ εἶπαν. οὐκ ἀρέσκει ἡμῖν τὸ ὄρος τὸ Ἐφραῖμ. καὶ ἵππος ἐπὶ λεκτός, καὶ σιδηρὸς τῷ Χαναανίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν Βαιθ-
σάν, καὶ ἐν ταῖς κώμαις αὐτῆς, ἐν τῇ κοιλίᾳ τοῦ Ἰσραὴλ.

Au. Ver.—16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.*

The hill is not enough for us.

Rosen., Gesen., Lee.—The hill will not be obtained by us.

Rosen.—16 *Dixeruntque filii Josephi: non invenietur nobis mons ille, non obtineri a nobis poterit regio illa montana.* Hieronymus: *non poterimus ad montana conscendere.* Sed Chaldaeus et Syrus: *דַּעַם לֹא מָצָא, non sufficit nobis mons.* Ita et Graecus Alexandrinus: *οὐκ ἀρέσκει* (sic enim legendum pro *ἀρέσκει*, ut est in codice

Vaticano) ἡμῖν τὸ ὄρος, et Arabs: لَا يَكْفِيْنَا .

Ut dicant Josephitæ, nequaquam satis loci esse utrique tribui in montanis Ephraim. Sed *sufficiendi* significatum verbum *דַּעַם* nonnisi in Kal obtinet; vid. Num. xi. 22; Jud. xxi. 14. *Et currus ferri sunt inter omnes Cananæos, qui habitant in terra convallis.* In duas diversas sententias commode accipi posse hunc verum Masius observat. Earum altera est hæc: tu nos jubes loca sylvisa excolere: atqui ea si montosa sunt, non poterimus expugnare; facilius enim montes ab hostibus defenduntur: sin plana; ne ea quidem eripere nostris adversariis quibimus, quippe qui ista falcatis obtinent curribus armati. Altera est, quam R. Jesajas probat, ut copula nomini *וְכָבֶה* causam significet, hoc sensu: hortaris nos, ut in terram a Pheresæis Rephaimisque habitatam, id est, in montem quendam incultum, qui in nostris finibus exstat, conscendamus, eumque repurgemus. Sed non est in nostris viribus positum, ut eum obtinere queamus; nam Cananæi aditus omnes ad eum montem tumentur falciferis quadrigis. Eæ enim curribus ferreis significari, vidimus supra ad xi. 4. *Iis Cananæorum scil. sunt currus ferrei, qui in Bethshean et fliabus, municipiis ejus, et in convalle Isreel habitant.*

Hinc colligitur, per *אֶרֶץ־הַקֶּמֶה*, *terram campestrem* intelligi ingentem illam vallem a septentrione in austrum juxta Jordanem, hodie *الغور*, *el-Gaur*, sive *el-Gor*; in ea enim valle sita erat Bethshean, sive Scythopolis, de qua vid. ad vs. 11. Hieronymus nostra verba ita reddidit: *in quâ sitæ sunt Bethsan cum viculis suis, et Jezreel medium urbis in valle sive planitie in ea sitæ, ad pedem montis Gilboæ occidentalem.* Attributa est tribui Issaschar, vid. infra xix. 18.

Ver. 18.

כִּי הָר יִתְחַדֵּךְ בְּיַדְּךָ חֲזָא
וּבְרֵאשֵׁיתוֹ וְחִתָּהּ לְךָ הַתְּאֵתוֹ כִּי־חֲרִישׁ
אֶת־חַנְצְעֵי כִּי הֶבֶה בְּרָזָל לוֹ כִּי חֲזָק
הָיָא :

ὁ γὰρ ὄρυμὸς ἔσται σοι, ὅτι ὄρυμὸς ἐστὶ, καὶ ἐκκαθαρεύεις αὐτόν, καὶ ἔσται σοι. καὶ ὅταν ἐξολοθρεύσῃς τὸν Χαναανίον, ὅτι ἵππος ἐπὶ λεκτός αὐτῷ ἐστὶ. σὺ γὰρ ὑπερισχύεις αὐτοῦ.

Au. Ver.—18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

For it is a wood, and thou shalt cut it down, &c.

Gesen., Patrick, Booth.—But the mountain shall be thine, *כִּי הָר יִתְחַדֵּךְ*, and although it be a forest, yet thou shalt cut it down.

Geddes.—For ye have a hilly woodland country, which ye may clear.

Rosen.—18 Rationem porro exponit, cur Josephitis non sit querendum sibi angustiora spatia obtigisse. *כִּי הָר יִתְחַדֵּךְ בְּיַדְּךָ חֲזָא, Nam mons erit tibi, montanam regionem ei expugnaveris, eam habitare poteris, quia sylva ille mons est, cæde eam, i. e., quia regio illa sylvis est obsita, eas cæde.* Verbo *וְחִתָּהּ* præpositum *ἀπόδοσιν* indicat, vel *itaque* valet. *Et ita erunt tibi exitus, fines ejus, montis cum sylva, i. e., comparabis tibi omnem illum tractum montanum, quem habitare poteris.* *הַתְּאֵת* hic sunt *exitus* limitum, eorum extremi termini, uti supra xv. 4, 11; Numeri xxxiv. 4, 5. Aliis *exitus* hic sunt valles et campi, in quos e montibus descenditur. De constructione verbi singularis masculini *וְחִתָּהּ* cum nomine plurali feminino *חַנְצְעֵי* vid. supra

ad xv. 4 כִּי יִרְכַּב בְּחֵל לֹא כִּי כִּי, *Nam expelles Cananæum, expellendi tibi sunt Cananei, quia currus ferrei iis sunt, quia validi sunt.* Conjunctionem כִּי vocibus יִרְכַּב וְיָקָא præmissam post Masium Dathius alique recentiores interpretes etiamsi, *quamvis hic valere volunt, ut Deut. xxix. 18: bene mihi erit, כִּי בְּשׂוֹחָא לִי אֵיךְ, etiamsi in perversitate cordis mei incedam, vid. et Exod. xiii. 17.* Sed recte vidit R. Salomo ben Melech in Commentario in V. T., quem כִּי בְּשׂוֹחָא לִי אֵיךְ, *perfectio pulchritudinis* (Ps. l. 2) inscripsit, כִּי esse hic conjunctionem causalem, quasi dicat Josua: ideo magis etiam Cananæos expellere debes, quia currus ferreos habent, et validi sunt; nam si expellere eos prætermiseris, multum damni tibi inferent. Jarchi: "Nulla alia ex tribubus Israeliticis sufficiens est, ut contra Cananæos pugnet, quia armis et vi pollent; tibi autem suppetunt vires, ut eos expellere possis." Hieronymus sensum hujus versus liberius quidem, nec tamen male, expressit hoc modo: *Sed transibis ad montem, et succides tibi, atque purgabis ad habitandum spatia: et poteris ultra procedere* (וְיָקָא אֵיךְ חֲזָקָה) *cum subverteris Cananæum, quem dicis ferreos habere currus, et esse fortissimum.*

CHAP. XVIII. 1, 2.

Au. Ver.—1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

1 *Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

And the land. So Rosen.

Pool.—*And the land,* or, *for* [so Patrick, Ged.] *the land,* because these words contain a reason of the former action: the particle *and* is oft used for *for*, as hath been showed.

Between verses 1 and 2, Geddes and Boothroyd insert ver. 30 to 35 of chap. viii. See the notes there.

Ver. 4—8.

4 הָקִי לָכֶם שְׁלֹשָׁה אֲנָשִׁים לְשֹׁכֵט וְאֶשְׁלָחם וְיָקָמוּ וְיַחְזִיקוּ בְּאֶרֶץ וְיִכְתְּבוּ אוֹתָהּ לְפִי בְּחֵלָתָם וְיִכְתְּבוּ אֵלַי : וְיַחְזִיקוּ אוֹתָהּ לְשֹׁכֵט חֲלָתָם 5 וְיַחְזִיקוּ עִמָּךְ עַל-בְּבִלָּל מִגִּבַּת וְגִבִּית

יִסְתָּה יַעֲמִדוּ עַל-בְּבִלָּל מִגִּבַּת : 6 וְאֵלֶיךָ תִּכְתְּבוּ אֶת-הָאָרֶץ לְשֹׁכֵט חֲלָתָם וְיַחְזִיקוּ אֵלַי הָנָה וְיִדְּתִי לָכֶם בִּזְכָּר פֶּה לִפְנֵי יְהוָה אֱלֹהֵינוּ : 7 אִירְחֵלָה לְלוֹוִים בְּתוֹכָם בְּיִרְחֵלָה יְהוָה בְּחֵלָתָם וְלֹד וְרִמְאֹן וְחִצֵּי שִׁכָּט חֲמִשָּׁה לְקָרְתָּ בְּחֵלָתָם מִעֵבֶר לִירְדֵן מִזְרָחָה אֲשֶׁל נָתַן לָהֶם מִשָּׁה עָבֵד יְהוָה : 8 וְיָקָמוּ הָאֲנָשִׁים וְיִלְכְּדוּ וְיִשְׁלַח אֶת-הַחֲלָתִים לְכָתֹב אֶת-הָאָרֶץ לְאִמָּר לָכֵן וְיַחְזִיקוּ בְּאֶרֶץ וְיִכְתְּבוּ אוֹתָהּ וְשֹׁכֵב אֵלַי רָפָה אֶשְׁלִיךְ לָכֶם בִּזְכָּר לִפְנֵי יְהוָה בְּשִׁלָּה :

4 δότε ἐξ ὑμῶν ἄνδρας τρεῖς ἐκ φυλῆς, καὶ ἀναστάντες διελθέτωσαν τὴν γῆν, καὶ διαγράψάτωσαν αὐτὴν ἐναντίον μου, καθὰ δεήσει διελεῖν αὐτήν. 5 καὶ δύλθοσαν πρὸς αὐτόν· καὶ διεῖλεν αὐτοῖς ἐπτά μερίδας· Ἰούδας στήσεται αὐτοῖς ὄριον ἀπὸ Λιβῆς, καὶ οἱ υἱοὶ Ἰωσήφ στήσονται αὐτοῖς ἀπὸ Βορρᾶ. 6 ὑμεῖς δὲ μερίσате τὴν γῆν ἐπτά μερίδας, καὶ ἐνέγκατε ὡδε πρὸς μέ, καὶ ἐξοίσω ὑμῖν κληρὸν ἔναντι Κυρίου τοῦ θεοῦ ἡμῶν. 7 οὐ γάρ ἐστι μερίς τοῖς υἱοῖς Λευὶ ἐν ὑμῖν· ἱερατεία γάρ Κυρίου μερίς αὐτοῦ· καὶ Γὰδ καὶ Ρουβὴν καὶ τὸ ἥμισυ φυλῆς Μανασσὴ ἐλάβοσαν τὴν κληρονομίαν αὐτῶν πέραν τοῦ Ἰορδάνου ἐπ' ἀνατολῆς, ἣν ἔδωκεν αὐτοῖς Μωυσῆς ὁ παῖς Κυρίου. 8 καὶ ἀναστάντες οἱ ἄνδρες ἐπορεύθησαν· καὶ ἐνετείλατο Ἰησοῦς τοῖς ἀνδράσι τοῖς πορευομένοις χωροβατῆσαι τὴν γῆν, λέγων, Πορεύεσθε καὶ χωροβατήσατε τὴν γῆν, καὶ παραγνήθητε πρὸς μέ, καὶ ὡδε ἐξοίσω ὑμῖν κληρὸν ἔναντι Κυρίου ἐν Σηλώ.

Au. Ver.—4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD is their

inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

6 *Ye shall therefore describe.*

Rosen., Ged., Booth.—But ye shall describe.

The land.

Ged., Booth.—The rest of the land.

7 *But the Levites.*

Rosen., Geddes, Booth.—For the Levites.

Nam non est pars Levitis in medio vestri.

Ratio hic redditur, cur septem duntaxat partes jubeantur describi; siquidem duæ jam aliæ tribus cum dimidia, ut præmissum est, possessiones acceperant, Levitæ a sortitione exclusi erant, vid. supra xiii. 14, 33, ceteræ duæ tribus, Gad et Ruben, cum dimidia tribu Manasse possessionem trans Jordanem acceperant.—*Rosen.*

Bp. Horsley.—4—8, This part of the narrative seems to have suffered great disarrangement. Houbigant has brought it into better order.

iv. 4 Give out from among you three men for such tribe, (vi.) and bring them hither to me, (iv.) and I will send them, and they shall arise, and go through the land, and describe it according to your inheritances, and return to me.

v. 5 And they shall divide it into seven parts, (vii.) for the Levites shall have no part among you, for the priesthood of Jehovah is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance east by Jordan, which Moses the servant of Jehovah gave them.

v. 6 Judah shall abide upon his territory in the south, and the house of Joseph shall abide upon their territory to the north, (vi.) and I will cast lots for you here before Jehovah our God.

viii. 7 So the men arose, and set out. And Joshua charged them that went to describe the land, saying,

viii. 8 Go, and walk through the land,

and describe it. (vi.) Ye shall describe the land in seven parts, (viii.) and return unto me. And I will cast lots for you here before Jehovah in Shiloh.

Houb.—Ordo fuit perturbatus. Josue versu 4 omnem Israel alloquens, dixit, *sumite viros tres...qui terram describant*; deinde versu 5 in tertia persona, et *divident terram in septem portiones*. Quonam igitur pacto potuit dicere, hoc versu 6 *vos terram describite*, persona secunda, quasi alloquens metatores, qui tamen coram eo nondum sistuntur. Præterea versu 8 ubi Josue mandata dat metatoribus mox profecturis, expectabatur ut eis diceret, *dividite terram in septem portiones*, nec ut eis tantum diceret, *describite terram*. Nam *septem portiones* caput erant mandatorum ipsis factorum. Tamen omittit Josue versu 8 mandare de *septem portionibus*, quod mandatum mox fecit versu 6 alieno in loco. Existimabat Masius, ad concionem verba fieri, cum Josue versu 6 sic mandat, *describite terram*. Sed pugnantia hæc videntur, ut Josue jubeat eligi unaquaque in tribu *viros tres*, qui terram describant, et ut mandatum idem per eum detur *omni concioni*. Clericus id cum videret, statuit ad metatores ipsos verba fieri versu 6, sed eadem mandata versu 6 data, ab ipso Josue versu 8 ad eosdem metatores iterari. Quam otiosam iterationem Clericus ut aliquo veritatis colore induat, sic ait: "Superiora repetuntur more Hebræorum, qui, cum sat pauca narrant, pauca illa sæpius repetunt, pro antiquissimorum temporum simplicitate." Supererat ut adderet Clericus, fuisse ex antiquissimorum temporum simplicitate ut, quos homines quis accersivisset, eos alloqueretur, priusquam advenissent. Nam ante hunc, in quo sumus, versum 6 non dictum est adstitisse ante Josue illos metatores. Sed aliud etiam signum est, versu 7 factæ hic perturbationis. Nam hæc verba, *quia non erit possessio Levitis apud vos*, consequentiam non habent cum his, *faciam hic sortes coram Domino*, quæ proxime antecedunt, cum contra, si ordo sit talis, *divident terram in septem portiones, nam non erat portio Levitis...et tribus Gad et Ruben et dimidia tribus Manasse receperunt hereditatem*, bona erit series orationis, in qua declarabitur, cur terra dividenda sit in septem tantum portiones. Quapropter nos ordinem hujus loci talem constituimus:

• חבו לכם שלשה אנשים לשבט (4)

(6) והבאתם אתם אלי הנה •
 (4) ואשלחם ויקמו • ויתחלכו בארץ •
 ויכתבו אתה לפי נחלתכם • ויבאו
 אלי • (5) והתחלקו אתה לשבעה
 חלקים • (7) כי אין חלק ללוויים
 בקרבכם • כי כחנת יהוה נחלתם וגד
 וראובן וחצי שבט המנשה לקחו
 נחלתם מעבר לירדן מזרח • אשר
 נתן להם משה עבד יהוה • (5) יהודה
 יעמד על גבולו מנב • ובית יוסף
 יעמדו על גבולם מצפון • (6) ויריתי
 לכם גורל פה לפני יהוה אלהינו •
 (8) ויקמו האנשים וילכו • ויצו יהושע
 את ההלכים לכתב את הארץ לאמר •
 לכו והתחלכו בארץ • (6) ותכתבו
 אתה לשבעה חלקים • (8) ושוכו אלי •
 ופה אשליך לכם גורל :

[For the translation of these verses thus arranged, see note of Bp. Horsley above.]
 In ordine eo restituendo, Josue non jam loquitur ad metatores, qui nondum adsunt, nec eis loquens non omittenda omittit, nimirum ut terram dividant in septem portiones. Non jam ad eosdem mandata eadem iterantur, sed iterationes tales sunt, quales esse solent Hebraicæ in historiâ. Denique non jam dissociantur, quæ simul jungenda sunt; nempe jungenda hæc fuerunt, in septem duntaxat partes dividendam esse terram, quia Gad et Ruben dimidiaque tribus Manasse sortem suam jam habuerunt, et quia Levi tribus non est annumeranda; quia denique Juda et Joseph limites eos tenebunt, qui fuerunt eis assignati. Versu 7 legitur דָּלוּרִי cum affixo sing. etsi antecessit לָלוֹיִם, *Levitis*, nomen plur. Legendum cum Chaldæo et cum Syro, נַחֲלָם, *hereditas eorum*. Multæ ejusmodi sunt hoc in libro versuum et verborum perturbationes; quas qui sentiunt, conferre debent in scribas, non in sacrum scriptorem, ordinemque adeo in melius mutare.

Ver. 13.

וְעָבְרָה מִשָּׁם הַגְּבֹל לַיהוָה אֶל־יִגְדָּה
 לַיהוָה הַגְּבֹל הָיָא בֵּית אֱל וְנָוִי

καὶ διελεύσεται ἐκεῖθεν τὰ ὄρια Λουζᾶ ἐπὶ νότου Λουζᾶ ἀπὸ Λιβὸς αὐτῆς· αὕτη ἐστὶ Βαυθλ, κ.τ.λ.

Au. Ver.—13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward.

Ged., Booth.—13 And the boundary thence passed on towards Luz, to the south side of Luz, (which is Bethel), &c.

Ver. 14.

וְתָאָר הַגְּבֹל וְנָסַב לְפָאֲתֵי־לִם
 מִרְיָתְהוֹרִן אֲשֶׁר עַל־פְּנֵי בֵית־חִירֹן
 וְהָיָה הַצָּאֲתָיו אֶל־קִרְיַת־בַּעַל הָיָא
 קִרְיַת יִצְרֵי־עֵיר בְּנֵי יְהוּדָה זֹאת
 פָּאֲתֵי־לִם :

ἡ τοὐ

καὶ διελεύσεται τὰ ὄρια καὶ παρελεύσεται ἐπὶ τὸ μέρος τὸ βλέπον παρὰ θάλασσαν ἀπὸ Λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαιθωρὼν Λίβα· καὶ ἔσται αὐτοῦ ἡ διέξοδος εἰς Καρυάθ Βαυλ· αὕτη ἐστὶ Καριαθιαρὶν, πόλις υἱῶν Ἰούδα· τοῦτο ἐστὶ τὸ μέρος τὸ πρὸς θάλασσαν.

Au. Ver.—14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

Bp. Horsley.—And the border was drawn thence, and compassed the corner of the sea southward from the hill, &c. Rather, And the border on the west side was drawn, and went round to the south from the hill, &c.

Ged.—14 From the hill that lieth to the south of nether Beth-horon, the boundary made a winding to the south-west, and terminated at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah: this was the most western corner.

Booth.—14 And the boundary was drawn, and winded south-west from the hill that lieth south of nether Beth-horon; and its termination was at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah: this was the west corner.

Rosen.—Et describitur limes (vid. ad xv. 9) vertitque se ad plagam maris, i.e., occidentem, Meridiem versus, i.e., occidentalem-australem. A monte, qui est e regione Beth-Choronis Meridiem versus. Est idem ille mons, cujus facta est mentio versu præcedente. Dicitur autem hic terminus inclinari et circuire ad Meridiem illius montis, quia ab hoc monte inflexus ulterius protenditur versus Meridiem, quod omnino fieri necesse est, ut linea sua ab aquilone versus Meridiem cum aliquo flexu sensim protracta incipiat describere limitem occidentalem.

"Observandum est, verbum נָגַד, quod bis hoc versu scriptum est, priore quidem loco significare *versus Meridiem*, sive *austrum*, posteriore vero, a *Meridie*, sive *ab austro*. Nam hujus loco dicebatur superiore versiculo נָגַד, cum illius montis apud Beth-Choron positus describeretur. Sed non observarunt istam rem aut LXX aut Latinus, quorum illi perverso ordine sunt interpretati hæc verba [ἐν τὸ μέρος τὸ βλέπον εἰς θάλασσαν ἀπὸ λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαυθωρὼν λίβα], hic prius non satis commode reddidit, posteriori vero prorsus omisit. At recte Chaldæus; nam is pro priore dixit מִן הַיָּם, *versus austrum*, pro altero מִן הַיָּם, a *parte australi*. Sic enim absque præpositione perpetuo ille loqui solet Chaldæus." Masius. עָמַד עַל הַיָּם וְהָיָה עַל הַיָּם, *Erantque exitus ejus, limitis, i. e., finiebat terminus occidentalis* (vid. ad vs. 12), *ad Kirjath-baal, quæ est Kirjath-jearim*. וְהָיָה עַל הַיָּם, *Hæc est plaga maris, i. e., occidentis*.

Ver. 15.

וְהָיָה הַיָּם מִן הַיָּם וְהָיָה הַיָּם מִן הַיָּם
וְהָיָה הַיָּם מִן הַיָּם וְהָיָה הַיָּם מִן הַיָּם
וְהָיָה הַיָּם מִן הַיָּם וְהָיָה הַיָּם מִן הַיָּם

καὶ μέρος τὸ πρὸς Λίβα ἀπὸ μέρους Καριὰθ Βαῶλ· καὶ διελεύσεται ὅρια εἰς Γασὺν, ἐπὶ πηγὴν ὕδατος Ναφθὼ.

Au. Ver.—15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoth.

Bp. Horsley.—And the south quarter was from the end of Kirjath-jearim, and the border went out on the west. Rather, And the south side was from the extremity of Kirjath-jearim, where the western boundary ended.

Ged.—15 On the south side, the boundary went south-westward, from the end of Kirjath-jearim, to the water-spring of Naphthoh.

Booth.—15 And the south side from the end of Kirjath-jearim, the boundary went westward, and went on to the water-spring of Nephtoth.

Rosen.—*Et plaga austrum versus incipit ab extremo, s. a fine urbis Kirjath-jearim, i. e., inde ab urbe Kirjath-jearim, et exil terminus mare s. occidentem versus, i. e., ab occidente, ut supra xv. 1 כִּינְדָה, ab oriente.* Erat enim Kirjath-jearim in ultima Ben-jaminitarum ora versus occidentem, sed ita, ut intra Judæorum fines existeret. Clericus interpretatur *versus mare salsum*. Male.

Ei enim, quod infra vs. 19 יַסְדִּימָה vocatur, hic nullus plane est locus. *Progredditurque ad fontem aquarum Nephtoth.*

Ver. 16.

Au. Ver.—Which is in the valley of the giants on the north.

Ged., Booth.—Which is to the north of the valley of the Rephaites. See notes on xii. 4.

Ver. 18.

וְעָבַר אֶל-יַסְדִּימָה קִי-יַסְדִּימָה צְפֹנָה וְיָרַד הָעֵרְבָה:

καὶ διελεύσεται κατὰ νότον Βαυθάρβα ἀπὸ βορρᾶ, καὶ καταβήσεται 19 ἐπὶ τὰ ὄρια ἐπὶ νότον θάλασσαν ἀπὸ βορρᾶ.

Au. Ver.—18 And passed along toward the side over against Arabah [or, the plain] northward, and went down unto Arabah.

Houb.—18 *Deinde prætergredebatur ad latus Mol-Arbe ad aquilonem, descendebatque ad Arbe.* וְעָבַר אֶל-יַסְדִּימָה, Nos, *deinde prætergredebatur ad latus Mol-Arba, nomine proprio interpretantes, ut postea, plerique nomen היסדימה, per nomen proprium convertunt. Nam latus contra planitiem ad aquilonem, nihil quidquam sonat, quomodo etiam Castalio nihil dicit, sic convertens, ad latus positum in fronte septentrionalis campi.*

Rosen.—*Et progressus est ad latus e regione planitie s. deserti septentrionem versus, descenditque ad planitiem.* Dicit, progressum esse limitem a lapide Bochan (vs. 17) orientem versus, secundum illum tractum, qui ad planitiem ab aquilone pertinebat, i. e., ut planities, sive desertum maneret ad dexteram in finibus Judaicis, atque incideret limes tandem in Arabam, i. e., in eam urbem, quæ vs. 22 *Beth-Araba* vocatur. Ita hunc locum Chaldæus fere explicavit, qui tamen pro עָבַר dixit מָשָׁה, *planitiem*. Sed certum est, urbem Beth-Arabam in deserto, נַפְתָּח, sitam fuisse, vid. xv. 61.

Ver. 19.

וְעָבַר הַנָּבֶל אֶל-יַסְדִּימָה בֵּית-הַנָּבֶל צְפֹנָה וְהָיָה הַיָּם מִן הַיָּם וְהָיָה הַיָּם מִן הַיָּם

καὶ ἔσται ἡ διεξοδος τῶν ὁρίων ἐπὶ λοφίαν τῆς θαλάσσης τῶν ἀλῶν ἐπὶ βορρᾶν εἰς μέρος τοῦ Ἰορδάνου ἀπὸ λιβός. ταῦτα τὰ ὄρια ἔστω ἀπὸ λιβός.

Au. Ver.—19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north bay [Heb., tongue] of the salt sea at the south end of Jordan: this was the south coast.

Rosen.—19 *Progressusque est limes ad latus Beth-Choglæ aquilonem versus.* Quod non ita intelligendum est, limitem ab aquilonari urbis Beth-Choglæ latere productum esse; ita enim exclusisset eam a Benjaminitica ditione, quum esse includendam ostendat urbium recensio, quæ mox sequitur, vs. 21; sed ut significetur, eum tractum, quo ex Beth-Araba ad Beth-Choglam pergitur, non prorsum rectum in orientem vergere, verum nonnihil ad septentrionem declinare. Ad reliqua hujus versus cf. notata ad xv. 2, 5.

Coast.

Ged., Booth.—Boundary.

Ver. 20.

Au. Ver.—By the coasts thereof round about, &c.

Ged., Booth.—With its surrounding boundaries.

Ver. 21.

Au. Ver.—21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.

The valley of Keziz.

Ged., Booth.—Emek-keziz.

Rosen.—De בִּית־חֻגְלָה vid. not. ad xv. 6. Nomen עֵצֶק denotat *vallem abscissionis*, unde nonnulli conjecerunt, fuisse illic balsami arbores, quæ incisione corticis succum illum pretiosum emittebant. Alii explicant *vallem detonsionis*, tonsam, in qua nullæ arbores apparent, quales valles Virgilius *Georg. iv.*, 277, *valles tonsas* vocat. Sed poterat עֵצֶק et viri nomen esse, qui in valle illa olim sedem habuerat. Quod in codicibus nonnullis et libris typis excusis legitur, עֵצֶק, mendum esse videtur.

Ver. 24.

יָבֵס בֶּן־נִפְתָּלִי וְיִזְבֵּעַ בֶּן־נִפְתָּלִי
שְׁתֵּי־עָשָׂרָה וְחֻצְרֵיהֶן :

הַעֲמוֹנִית

καὶ Καραφά, καὶ Κεφίρα, καὶ Μοῦνι, καὶ Γαβαά. πόλεις δώδεκα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages.

Rosen.—יָבֵס בֶּן־נִפְתָּלִי, *Pagus Ammonita s. Ammonitica et Ophnitica* alias non commemorantur. Pro יִזְבֵּעַ בֶּן־נִפְתָּלִי, quod est in textu, ad marginem יִזְבֵּעַ legendum præcipitur, quod inter veteres et Chaldæus expressit. יָבֵס, i.e., *collis* distabat haud longe a Michmasch, ubi Philisthæi castra fecerant, quando obsidebant Saulem in Gibeā. Michmasch vero sita erat ab oriente Beth-Avenis, vid. 1 Sam. xiii. 5, 16. Sacerdotibus esse datam, dicitur infra xxi. 17. Pro שְׁתֵּי־עָשָׂרָה וְחֻצְרֵיהֶן, *urbes duodecim*, Syrus posuit אַרְבָּעָה וְחֻצְרֵיהֶן, *urbes quatuordecim*. Videlicet duas urbes Beth-chogla et Emek-keziz cepit pro quatuor urbibus.

Ver. 28.

וְיִזְבֵּעַ בֶּן־נִפְתָּלִי הָיָה יְרוּשָׁלַם
בְּכֶעֱתָ קְרִיַת עָרִים אַרְבָּעֵ־עָשָׂרָה
וְחֻצְרֵיהֶן יָמָּה נְחֻלָּה בְּנֵי־בִנְיָמִן
לְשִׁפְחָתָם :

καὶ Ἰηβοὺς. αὕτη ἐστὶν Ἱερουσαλήμ. καὶ Γαβαῶθ, Ἰαρὶμ, πόλεις δεκατρεῖς, καὶ αἱ κῶμαι αὐτῶν. αὕτη ἡ κληρονομία υἱῶν Βενιαμὴν κατὰ δήμους αὐτῶν.

Au. Ver.—28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Jebusi.

Houb.—הַיָּבֵס lege הַיָּבֵס, *Jebus*, ut plerique veteres. Neque enim nomen est nationale, ut suprâ vers. 16. Sed ipsa urbs *Jebus*, quæ *Jerusalem*.

Kirjath.

Rosen., Ged., Booth.—Kirjath-jearim.

Rosen.—יִזְבֵּעַ nomen urbis compositum videri possit, *costam s. latus bovis* denotans. Et sic Græcus Alexandrinus, qui Σηλαλέφ posuit. Sed tum quatuordecim urbes ex illa serie effici nequeunt, quas tamen esse hoc ipso versu dicitur. Quum vero singula quæ inde a versu 25 recensentur urbium nomina præmisso י ab invicem discernantur; credibile est, illud et nomini יִזְבֵּעַ præmissum esse, si id esset nomen urbis a יִזְבֵּעַ diversæ.

Syrus pro יִזְבֵּעַ habet גִּבְרָא, *et Gebira*.

Sed urbs יִזְבֵּעַ nomine in V. T. libris haud memoratur. Ceterum יִזְבֵּעַ quod attinet, apud eam urbem ossa Saulis et Jonathanis sepulta esse, 2 Sam. xxi. 14 dicitur. Nomen

gentilitium **יְבוּס**, *Jebusæus* hic ponitur pro **יְבוּס**, *Jebusæorum*, ut legitur Jud. xix. 11. Cf. supra ad xv. 8. **יְבוּס** videtur pro pleno **יְבוּס** positum, quæ urbs supra ix. 17 cum **יְבוּס** et **יְבוּס** (supra vs. 24, 25) juncta. Esræ ii. 25 urbs illa contracte **יְבוּס** scribitur; hoc vero loco vel **יְבוּס** vel **יְבוּס** ob proxime sequens **יְבוּס** librariorum lapsu facile excidere potuit. Græcus Alexandrinus posuit **Ἰαρίμ**, nomine **יְבוּס** non ex-

presso. Syrus: **ܫܒܢܐܬܐ**. Tres Kennicotti codices pro **יְבוּס** exhibent **יְבוּס**. Magna suspicio est, locum jam ab antiquis inde temporibus mutilatum esse ita restituendum: **יְבוּס** **יְבוּס**. Nec quo minus **יְבוּס** pro eodem cum **יְבוּס** oppido habeamus, obstat, quod supra xv. 60 **יְבוּס** inter urbes tribus Judæ, hic vero **יְבוּס** inter Benjaminiticæ tribus oppida recensetur. Nam quum Kirjath-jearim in utriusque tribus limite sita esset (vid. supra vs. 15), facile fieri potuit, ut ea urbs a Judæis concessa Benjaminitis fuerit. Pro **יְבוּס** **יְבוּס**, *urbes quatuordecim* Græcus Alexandrinus habet **πόλεις δεκατρεῖς**, *urbes tredecim*, quoniam **יְבוּס** initio hujus versus pro nomine composito unius ejusdemque urbis habuit; vide notata ad illa verba.

CHAP. XIX. 2.

וַיְהִי לָהֶם בְּנֵי־לֶחֶם בְּאֶרֶץ־שֶׁבַע וְשֶׁבַע
וּמִזֵּבֶלֶת

καὶ ἐγενήθη ὁ ἀλλήρος αὐτῶν Βηρσαβέε καὶ Σαμαά, καὶ Καλαδάμ.

Au. Ver.—2 And they had in their inheritance Beersheba, and Sheba, and Moladah.

And Sheba.

Bishop Patrick.—Or rather, *Beer-sheba*, which is *Sheba*: for they were one and the same place; sometimes called at length Beer-sheba, and sometimes contracted into Sheba; nothing being more common than to cut off the beginning of the names of towns and places, as Bochartus hath shown in many instances, in his *Phaleg*, lib. ii., cap. 24, which he repeats in his *Hieroicoicon*, par. i., lib. ii., cap. 15. And certainly it is so here; for otherwise it would not have been said (ver. 6), there were thirteen cities in all, but fourteen; for there are so many if Sheba be distinct from Beer-sheba.

Le Clerc, Houb., Rosen., and others reject

VOL. II.

as an error of some scribe who wrote **שֶׁבַע** twice.

Ged.—*Sheba*, or *Shema*. So all the copies and versions; making it a different town from *Beersheba*. Houbigant rejects it as an interpolation, because it makes one more than the whole number, ver. 6. Our translators solved the difficulty, by rendering the copulative before it *or* [so Pool, Patrick]; a license which the context seems not to allow. I have retained it as it stands; and hence adopted the Syriac reading in ver. 6, which makes the cities amount to fourteen.

Rosen.—De **יְבוּס**, quod sequitur, interpretum plures satis verisimiliter judicarunt, esse repetitionem duarum præcedentium syllabarum, per scribarum errorem, cum quia alias non mentio est loci nomine **יְבוּס**, tum etiam, quia, si numeretur, erunt quatuordecim urbes, non *tredecim*, in hoc tractu, ut habetur vs. 6. Accedit, quod 1 Chron. iv. 28, ubi recensentur Simeonitarum urbes, alterum **יְבוּס** ut supervacaneum omittitur. Mendosam hanc, uti credibile est, repetitionem perquam vetustam esse, inde apparet, quod jam Græcus Alexandrinus et ceteri interpretes veteres omnes illam exhibent. Deest tamen in duobus Kennicotti totidemque De Rossii bonæ notæ codicibus, ut is in *Scholiis critt.* ad h. l. notat. Sunt quidem, qui **יְבוּס** ita defendere studeant, ut dicant, esse eandem urbem, quæ supra xv. 26 **יְבוּס** dicitur. Sed tum summa urbium vs. 6 ducta sibi non constat.

Ver. 6.

Heb., Au. Ver.—Thirteen cities.

Ged.—Fourteen [Syr.] cities. See notes on verse 2.

Ver. 7.

עֵין רִמּוֹן וְעֵין שֶׁבַע וְעֵין אֶשְׁחַר וְעֵין אֶשְׁחַר
וּמִזֵּבֶלֶת

Ἐρεμμὼν, καὶ Θαλχὰ, καὶ Ἰεθέρ, καὶ Ἀσαν, πόλεις τέσσαρες, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—7 Ain, Remmon, and Ether, and Ashan; four cities and their villages.

Ain, Remmon.

Houb., Ged., Booth.—Ain-remmon and Thalcha [LXX] and Ether, &c.

Houb.—*En-remon* uno verbo; sic plerique veteres; neque ulla urbs venit nomine **יְבוּס** in sacris codicibus; in quibus **יְבוּס**, nomine proprio adhibitum, esse solet inchoatum verbum, ut **יְבוּס**, *Engaddi*, &c. Tamen

R

Vulgatus, *Ain et Remmon*, tanquam duæ essent civitates, ne forte numerum *quatuor* urbium non haberet, qui numerus post notatur. Sed Græci Intt. non omittunt urbem *Thalcha*, quæ quarta urbs erat, quæque aberat ab Hieronymi codice Hebræo, ut et nunc à Masoreticis. Nos eam urbem adsciscimus, quam constat scriptam habuisse Græcos Intt.

Rosen.—7 *Ain et Rimmon*, supplenda est copula ante secundum nomen e xv. 32. In loco parallelo 1 Chr. iv. 32 est, ut hic, sine copula רִמּוֹן וְאֵין, sed prius nomen superposito accentu distinctivo *Sakeph-katon* a sequenti discernitur. Hoc loco pro רִמּוֹן וְאֵין Græcus Alexandrinus in codice Vaticano 'Εῤῥεμὼν posuit, i. e., quemadmodum Nehem. xi. 29 legitur. Quum autem mox *quatuor* urbes fuisse dicatur, Græcus, ut hic numerus sibi constet, addit: καὶ Θαλχὰ, cuius loci nusquam fit mentio.

Ver. 8.

וְכָל-הַחֲצִיִּים אֲשֶׁר סְבִיבוֹת הָעָרִים
הָאֵלֶּה עַד-בְּעֵלְת פֶּאֶר רָמַת, כְּנָב וּנֹ

κύκλω τῶν πόλεων αὐτῶν ἕως Βαλέκ πορευ-
ομένων Βαμὲθ κατὰ λίβα, κ.τ.λ.

Au. Ver.—8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

To Baalath-beer, Ramath of the south. So Rosen. See below.

Ged., Booth.—As far south as to Baalath-beer-Ramath.

Bp. Patrick.—*To Baalath-beer, Ramath.*] This is the name but of one city, called simply Baal in 1 Chron. iv. 33, and is that city in the tribe of Judah, mentioned xv. ver. 24, or ver. 29.

Of the south.] This doth not relate to the situation of the city before mentioned; but of the inheritance of this tribe, which was on the south of Judah.

Rosen.—*Et omnes pagi qui sunt circa urbes illas.* “Insoleus est,” inquit Masius, “in ejusmodi orationibus nota universitatis. Quapropter credibile est, hic appositum esse indicium magnæ multitudinis municipiorum, pagorum, villarum, quæ circum istas urbes erant, et in solo fecundissimo fertilissimæ.” *Usque ad* רָמַת וְאֵין, quod nomen quum habentem puteum denotet, fuerunt, qui hunc locum eundem esse existimarent, qui

alias רָמַת וְאֵין dicitur a puteo qui ibi esset. In loco parallelo 1 Chron. iv. 33 pro nomine compositis, quod hic, exstat simplex רָמַת. Erat urbs רָמַת intra fines Daniticæ tribus, quam instaurasse Salomon memoratur 1 Reg. ix. 18. Sed de ea hic nequit cogitari. רָמַת וְאֵין q. d. *Rama meridei*, ut ea urbs distinguatur a pluribus aliis urbibus, quibus Rama nomen. Memoratur hæc meridionalis Rama 1 Sam. xxx. 27 inter eas Judææ urbes, quibus David munera misit ex spoliis a Philisthæis factis.

Ver. 12.

וְשָׁב מִשָּׂדֵד לְמִדְבַּר חִשְׁלוֹת
עַל-גִּבְעַת כִּסְלוֹת תָּבֹר וְיָצָא אֶל-הַחֲבָתָה
וְעָלָה יָפְיָה :

καὶ ἀνέστρεψεν ἀπὸ Σεδδούκ ἐξ ἐναντίας
ἀπὸ ἀνατολῶν Βαυθσαμὺς ἐπὶ τὰ ὄρια Χασε-
λωθαῖθ, καὶ διελεύσεται ἐπὶ Δαβερῶθ, καὶ
προσαναβήσεται ἐπὶ Φαγγαί.

Au. Ver.—12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia.

Rosen.—*Revertetur autem terminus a Sarid in partem anticam ad ortum solis.* Describuntur jam termini australes, ab occidente orientem versus progrediendo, a Sarid usque ad Rimmon. Verba מִדְבַּר חִשְׁלוֹת Græcus Alexandrinus reddidit ἀπὸ ἀνατολῶν Βαυθσαμὺς, secundum codicem Vaticanum, in Alexandrino est Σαμῆς. Cogitavit de urbe Beth-Schemesch (de qua vid. supra ad xv. 10); plane inepte. עַל-גִּבְעַת כִּסְלוֹת תָּבֹר, *Ad terminum Cislloth-Thabor*, quo nomine, *lumbos*, s. *ilia Thaboris* montis denotante, Hebræi significari censent eas partes montis istius, quæ circiter medio loco sunt, quas, ut Jarchi ait, Galli vocant *les flancs*, Græci autem τῇν ὑπόπειαν. Alii interpretantur *lumbi*, s. *fiducia Thaboris*, quod urbs esset munita. Non dubium est, כִּסְלוֹת esse nomen proprium oppidi monti illi adjacentis. Prodiditque Eusebius, etiamnum exstare pagum ad radices montis Thabor, in campo, octo millium passuum a Diocesarea, i. e., a Saphori, versus orientem, cui nomen est *Chesalum*. Potest ergo is pagus loci illius monumentum videri, qui locus תָּבֹר quoque dictus sit 1 Chron. vi. 62, inter urbes quas Sebulonitæ sacerdotibus concesserant. Igitur jam perventum est a Sared ad eas montis Thabor partes, quæ ad septentrionem sunt positæ. Hinc vero pergitur ad חֲבָתָה urbem,

sed ea relinquitur ad dextram inter fines
Issacharianos, vid. infra xxi. 28; 1 Chron.
vi. 57. **וַיַּעֲלֵךְ**, *Et ascendit* ad aquilonem
ad *Japhia*, cujus urbis nusquam alias
mentio reperitur. Ex nomine ejus, quod
splendentem denotat, conjicere licet, illam
longe lateque illustrem apparuisse, ut in
eminente loco sitam.

Ver. 13.

וַיֵּשֶׁב עַבְדְּ הַקֹּדֶשׁ מִזִּיכָּה בְּנִתָּהּ
בְּחֵצֵי עִירָהּ קָצִין וַיֵּצֵא רַמְזֵן מִתְּחִלָּה
הַנֶּעֱצָה :

καὶ ἐκεῖθεν περιελεύσεται ἐξ ἐναντίας ἐπ'
ἀνατολὰς ἐπὶ Γεβερέ ἐπὶ πόλιν Κατασέμ, καὶ
διελεύσεται ἐπὶ Ῥεμμωναὰ Μαθαραζά.

Au. Ver.—13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar [*or, which is drawn*] to Neah.

Rosen.—13 *Et inde, a Japhia, ulterius progrediebatur limes in plagam anticam ortum solis* (vs. 12) *versus ad Gath-Chepher*, locum natalem Jonæ, prophetæ, 2 Reg. xiv. 25, et inde porro *ad Eth-Kazin. Ezitque ad Rimmon*, i. e., hic locus ultimus erat in hisce finibus australibus versus orientem. *Rimmon* est plurium locorum nomen a *malis punicis* illis inditum. Qui hic memoratur is 1 Chron. vi. 62 dicitur ירמון, et recensetur inter eas urbes, quas Sebulonitæ Levitis concesserant. Quod nomini ירמון subijcitur, ירמון, Græcus Alexandrinus habuit pro nomine loci proprio, reddiditque Ἀμμαθαρῖν, quod sequutus Hieronymus, qui *Amthar* posuit. Syrus: ירמון, ad

Mathwam, consentiente Arabe, **مَثْوَا**, quasi in Hebræo דמתא invenissent. Symmachus, ut refert Masius, **מִתְחַר** existimavit epitheton esse urbis Rimmon; interpretatus est enim utrumque illud nomen *Rimmon inclytam*. Videtur id Masius e codice suo Syro-Hexapli scripti hausisse: nam in fragmentis veterum Græcorum interpretum a Drusio et Montefalconio collectis illa Symmachi interpretatio non exstat. Chaldaeus: **רִמְמוֹן לְנִיחָא**, et inde *gyrum faciebat versus Neam*. In vulgatis Chaldaicis libris est **רִמְמוֹן**; sed Jarchi dedit **מִתְחַר**, recte haud dubie, quum eo verbo Chaldaeus semper uti soleat ad reddendum Hebræum **תָּחַר**. Jarchi illum sequutus sic interpretatur: **הוֹסִיב אֶל נֶעַם לְמִדָּה**, **מִשֵּׁם חָרָה מִגִּבּוֹר לְנֶעַם**.

Neam, quasi diceret: exinde flectit se terminus ad Neam. Sunt, qui נחמ נחמ interpretentur: ad Rinnon definiti circuli, i. e., Galilææ. Sed verbum נחמ, cuius participium Pyhal est נחמ, describere, designare significare, vidimus supra ad xv. 9. Quare verba נחמ נחמ sic erunt reddenda: qui, terminus, describitur, i. e., porrigitur Neam, de quo loco nihil constat.

Ver. 14.

וְנָסַב אֶת־לֵב הַבְּנוֹי מִצָּקוֹן חֲנֻנָּהּ וְחַיֵּי
תַּצְאֲתָיו גַּי יִפְתַּח־לָאֵל :

καὶ περιελεύσεται ὄρια ἐπὶ βορρὰν ἐπὶ
'Αμῶθ, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ Γαι-
φαήλ.

Au. Ver.—14 And the border compasseth it on the north side to Hannathon : and the outgoings thereof are in the valley of Jiphthah-el.

Ged., Booth.—And the boundary on the north side windeth to Hannathon, and its termination is, &c.

Rosen.—14 *Et vertit se ille ipse terminus a septentrione ad Channathonem.* Describuntur fines aquilonares. Tria prima hujus versus verba sunt qui sic reddant: *et circumivit eum terminus.* Sed non intelligitur, quem locum circumeat terminus. Græcus Alexandrinus: καὶ περιελύσεται ὄρια ἐπὶ βορρᾶν ἐπὶ Ἀμωθ, *et circuibunt fines ad aquilonem ad Amoth.* Vulgatus: *et circuit ad aquilonem Hanathon.* Chaldæus: ܡܫܬܪܝܢܐ ܕܡܫܬܪܝܢܐ ܕܡܫܬܪܝܢܐ ܕܡܫܬܪܝܢܐ, *et revertitur sibi terminus a septentrione ad Chanathon.* Syrus: ܡܫܬܪܝܢܐ ܕܡܫܬܪܝܢܐ ܕܡܫܬܪܝܢܐ ܕܡܫܬܪܝܢܐ.

بِسْمِ اللَّهِ, tum vertit se terminus e sep-
tentrione Chadithunis. Arabs: وَدَارَ بِهِ

et circumivit
 eam limes á septentrione Chanathulæ. Sed
 habet hic vim pronominis demonstrativi
 in nominativo exprimendi, ut idem sit quod
 הַחֵבֶל הַזֶּה, sive הַחֵבֶל הַזֶּה. Vid. quæ de voce
 חֵבֶל, et cum suffixis חֵבֶלִי, חֵבֶלְךָ, rel., disseruit
 Gesenius in *Lex. Man. Hebr. Lat.*, p. 113.
 Pro חֵבֶל codices plures et libri typis de-
 scripti a De Rossio in *Scholii critt.* enu-
 merati exhibent חֵבֶלֶךָ cum Schva sub Zade, ut
 status constructus sit, et verba a septentrione
 Channathonis sint vertenda, uti Syrus et
 Arabs fecerunt. Pro חֵבֶל per Chelh non-

nulli codices et veteres editiones habent per *He* חֶה, notante De-Rossio l. l. Sed per *Cheth* nomen illud dederunt tres Orientales interpretes, ut vidimus. חֶה חֶה חֶה, *Suntque exitus ejus ad vallem*, s. in valle *Jiphthach-El*, cujus et infra vs. 27 in descriptione finium tribus Ascher fit mentio. Sed de ejus situ nihil constat.

Ver. 15.

Au. Ver.—15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

Idalah.

Rosen.—Pro חֶה per *Daleth* in pluribus codicibus et libris editis, quos De Rossi enumeravit, legitur חֶה per *Resch*, quod ex veteribus et exhibet Syrus suo ܢܠܚܠܐ. Vulgatus quoque in Bibliis Vaticanis anni 1592, 1593, 1598, 1624, habet et *Jerala*; sed Sixtina legebat *Jedala*.

Twelve cities.

Pool.—*Twelve cities*: there are more numbered here, but the rest either were not cities properly so called, having villages under their jurisdiction; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

Rosen.—*Urbes duodecim.* At quænam illæ? Si enim urbes omnes, quæ inde a versu 10 recensentur, computamus, non duodecim, sed *sedecim* aut *septendecim* erunt. Quam repugnantiam ita tollere student interpretum plures, ut statuunt, non fuisse omnia illa loca Sebulonitarum, quum termini a duarum tribuum, quæ conterminæ sunt, locis et urbibus appellationem sortiri possint; potuisse igitur harum urbium aliquas vel in Issacharitarum, vel Ascheritarum finibus fuisse comprehensas. Et quamquam difficile sit has urbes duodecim nomine sigillatim indicare, tamen de aliquibus aliquid statui potest. Ac primo quidem satis id videtur perspicuum, quinque illas hoc versu 15, nominatas Sebulonitarum, adeoque e duodecim illis fuisse; rursum quinque aliæ, quæ versu 13, nominantur, quum ad terminum sint Orientalem, necessario Sebulonitis adscribendæ sunt. Præterea Jokneam (vs. 11) infra xxi. 34, in tribu Sebulon statuitur. Hic itaque undecim urbium nomina habemus, quæ Sebulonitis adscribi debent, nihil habemus, unde nomen duodecimæ

prodere possimus. Addi tamen potest, ex reliquis his nominatis Dabrath vs. 12, infra xxi. 28, non Sebulonicæ tribui, sed Issacharianæ adscribi. Clericus illas tantum quæ inde a versu 13, recensentur urbes intelligi duodecim illis existimat. Verum id computandi rationi, quæ in hisce catalogis observatur, plane repugnat. Præterea Clericus peccat in eo, quod vs. 13, Gittha, Chepher, Ittha, Kazin, *quatuor* urbes numerat, quum tantum duæ sint, nominibus compositis. Gath-Chepher et Eth-Kazin. Ceterum hic non omnes omnino Sebulonitarum urbes recenser, inde apparet, quod urbes Leviticæ, Kartha et Dimna, quæ in hujus tribus ditione erant, vid. xxi. 34, hic non memorantur. Masio verisimile est, esse in hoc et ceteris catalogis eas solas urbes nuncupatas et nominatim scriptas, quarum nomina metatores raptim annotaverant; quum ceterarum in quaque portione, similiter atque pagorum et villarum, frequentiam amplitudinemque oculis animoque observasse et universe annotasse contenti fuissent.

Ver. 16.

Au. Ver.—16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

Of the children of Zebulun.

Geddes.—Of the tribe [LXX, Vulg., and seventeen MSS.] of the children of Zebulun.

16, 23, 31, 39, &c. *These cities.*

Ged.—Such were their cities.

Ver. 22.

Au. Ver.—Coast.

Rosen., Ged., Booth.—Boundary.

Ver. 26.

וְאֶלְמֵלֶךְ וְעַמְּהֵל וְיִשְׁמָאֵל וְכַנְזַי
וְבִשְׁיִחֹר לְבָנָת :
καὶ Ἐλιμελὲξ, καὶ Ἀμμήλ, καὶ Μασά. καὶ
συνάψει τῷ Καρμυλῷ κατὰ θάλασσαν, καὶ τῷ
Σιών, καὶ Λαβανάθ.

Au. Ver.—26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath.

Rosen.—וְאֶלְמֵלֶךְ וְעַמְּהֵל, *Incidentque limes* (cf. vs. 22) in *Carmel* montem qui *versus s. ad mare Mediterraneum*, quod addit ut distinguatur hic mons a monte cognomine, qui fuit in tribu Judæ, in agris Mediterraneis; vid. supra xv. 55. De Carmelo qui hic memoratur cf. *Bibl. Alterthumsk.*, vol. ii.,

P. l., p. 101, seqq. Pro בְּנֵי רוּחַ Græcus Alexandrinus posuit Σεῶρ καὶ Λαβανᾶθ, et sic Vulgatus, *Sichor et Labanath*, præmissâ secundo nomini copulâ, ut duo loca designentur. Sed propter summam recensitarum urbium versu 30 subductam verisimilius quemadmodum in nostris codicibus legitur. Jam vero quum בְּנֵי רוּחַ e duabus vocibus compositum nomen sit, quarum prior, quæ *nigrum, turbidum* significat, in reliquis omnibus V. T. locis Nili fluminis est nomen (vid. supra ad xiii. 3), posterior vero *albedinem, pellucidatam* significat; Masius in hanc delatus est conjecturam, nomine בְּנֵי רוּחַ a priscis Cananæis *Belum* rivum, et *Pagida* dictum, vitri arenâ abundantem (Plinio teste *Hist. Nat.*, l. xxxvi., cap. 26, coll. l. v., cap. 19), appellatum fuisse. "Is enim," inquit Masius, "quia supra modum laxo fluit alveo pro aquarum exigua multitudine, quippe cujus latitudinem centum circiter cubitorum esse scripsit Josephus [*de Bello Jud.*, l. ii., cap. 10, § 2], ut vallis potius, quam fluvioli instar habere videatur, mirifice Nilum refert, qui ab Hebræis בְּנֵי רוּחַ nominatur. Quia vero vitri fertiles arenas trahit; non potuit aptiore vocabulo nuncupari, quam si בְּנֵי רוּחַ diceretur; nam et *crystallum* sic appellant Hebræi. Fuerit igitur בְּנֵי רוּחַ, *Nilus crystallinus*, aut *crystallifer*, si non est inepta mea conjectura." In eandem conjecturam, de Belo rivo nomine illo Hebraico appellato, incidit J. D. Michaëlis, inscius tamen, uti videtur, se Masium in illa præeunte habere, in *Historia vitri apud Hebræos* (exstat in *Commentarr. Societat. Reg. Gottingens.*, tom. iv., ad annum 1754, *Pars Philolog. et Histor.*) § 11, p. 59, seqq. "In finibus Ascheritarum," inquit, "Carmelus mons, Belum fundens, cum בְּנֵי רוּחַ conjungitur, quasi tu *luteum Albæ* diceres. Si autem eo nomine fluvium intelligere placeat, quod vel ideo placuisse interpretibus videtur, quia בְּנֵי רוּחַ in alio fluvio, Nilo, proprium nomen hæsit, vix alius et nomini aptus et situi erit, præter erumpentem ex Carmeli radicibus nobilissimum rivum, Belum. Ab aquarum luteo colore Nilum, Æthiopico limo imbrisque cum intumescit, turbidum, בְּנֵי רוּחַ, vocari, per-vulgatum est; verbum enim בְּנֵי רוּחַ non omnem denotat nigredinem, sed luteam illam ac turbidam, quæ post occasum solis et ante ejus ortum nondum certa luce in cælo apparet, unde et crepusculum utrumque atque adeo noctis initium בְּנֵי רוּחַ dicitur. Eodem

autem a luteo colore Belus non minore jure, quam ipse Nilus, בְּנֵי רוּחַ dici potuit. Verba habete Plinii: *Lentus currit, insalubri potui, sed ceremoniis sacer* (lustrationibus forsân in illo peractis), *limosus, vado profundus. Non nisi refuso mari arenas fatetur: fluctibus enim volutatæ nitescent, detritis sordibus.* Ab his, quas detritis sordibus fatebatur, arenis, in discrimen ab alio Schichoro, Nilo, candoris cognomen accipere potuit, ac tanquam mirabiliter et paradoxe *Luteus Albæ* vocari." Verum Belus fluvius Carmelo ad aquilonem prope Ptolemaidem in mare profuit; locus בְּנֵי רוּחַ dictus autem Carmelo ad austrum fuisse videtur. Relandi conjecturam (*Palæst.*, p. 730), nomine illo Hebraico designari *Crocodilon* flumen, inter Ptolemaidæ et Stratonis turrim, cujus mentionem facit Plinius, l. v., cap. 19, refutavit Michaëlis l. i. p. 60.

Ver. 27.

וְשֶׁבַח מִזְבֵּחַ הַשָּׁמַיִם בֵּית דָּגָן וְפָנָע
בְּזוּלָן וְכִנִּי וְפִתְחֵי-אֵל צְפֹנָה בֵּית
הַעֲמֶק וְנֶעִי אֶל-יִזְעָא אֶל-כָּבֹד
מִשְׁמָאל :

καὶ ἐπιστρέψει ἀπὸ ἀνατολῶν ἡλίου καὶ
Βαιθεγενέθ, καὶ συνάψει τῷ Ζαβουλὼν καὶ
Ἐκγαί, καὶ Φθαῖηλ κατὰ βορρᾶν, καὶ εἰσελεύ-
σεται ὅρια Σαφθαιβαιθμέ, καὶ Ἰναήλ, καὶ διε-
λεύσεται εἰς Χωβαμασομέλ.

Au. Ver.—27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

Ged., Booth.—27 And eastward it turneth to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthahel; on the north side it went on to Beth-emek and Neiel; then more north, it passeth to Cabul.

Rosen.—27 Revertiturque scil. limes (cf. vs. 29), i. e., recedit a mari s. ab Occidente ortum solis versus ad Beth-Dagon, i. e., fanum Dagonis. Ceciditque in Sebulonem, urbem haud procul a Ptolemaidæ in Galilæa sitam. Et in vallem Jiphthach-el, vs. 14, צְפֹנָה בֵּית הַעֲמֶק, Hinc vertit se limes Septentrionem versus ad Beth-haemak et Neiel, quorum locorum alias non fit mentio. Symmachum Hieronymus refert in libro De locis Hebraicis s. v. *Beth-emech* nomen בְּנֵי רוּחַ interpretatum esse locum vallis, i. e.

τόπον κοιλάδος. Sed in Græco Eusebii hodie leguntur hæc tantum verba : Βηθεμὲκ εἰς τὴν κοιλάδα κλήρου Ἀσθήρ. Sed Masius e codice suo, uti videtur, Syriaco-Hexaplati, Symmachum observat verba *ad Aquilonem Beth-haemek* in hanc explanare sententiam, ut dicat, funiculum incidisse in vallis Jiphthach-El partem Aquilonarem, atque in Neiel. "Itaque ille statuit, Neiel ultimum terminum fuisse finium Australium Orienti proximum, a quo deinceps fuerit ascendendum ad septentrionem versus; vallem vero Jiphthach-El partim ad Ascheritas pertinuisse, partim ad Sebulonitas, quâ ad septentrionem, quâ ad austrum. Atqui *בֶּתְחֶמֶק* non solum *vallem*, sed *planitiem* quoque significare, fateor quidem; sed *חֶמֶק*, *locum* dici in hujusmodi verborum constructione, id vero, mihi certe, insolens esse videtur. Quare Symmacho non possum adstipulari, cum ille Beth-haemek existimat esse locum campi illius, qui Jiphthach-El dictus sit aquilonarem. Sed potius censeo hoc urbis esse proprium nomen; quamquam nesciam an alibi ejus mentio sit in S. historia." Pro *אֶפְחָא* Græcus Alexandrinus posuit Ἀνὴλ, per literarum metathesin. *Eziitque*, i. e., progressus est *ad Cabul a sinistra*, i. e., *אֶפְחָא*, *a septentrione*, ut Chaldæus hic reddidit.

Ver. 29.

וְשָׁב הַנָּבִל הַרְמָה וְעָרֵיר מְבָצֵר
 אֶרֶץ וְשָׁב הַנָּבִל חֶמֶק וְיָהִי חֶמֶק חֶמֶק
 חֶמֶק מְבָצֵר אֶחָדָה :

καὶ ἀναστρέψει τὰ ὅρια εἰς Ῥαμὰ καὶ ἕως πηγῆς Μασφασσὰτ καὶ τῶν Τυρίων, καὶ ἀναστρέψει τὰ ὅρια ἐπὶ Ἰασίφ, καὶ ἔσται ἡ διέξοδος αὐτοῦ ἡ θάλασσα, καὶ Ἀπολίβ, καὶ Ἐχοζόβ.

Au. Ver.—29 And then the coast turneth to Ramah, and to the strong city Tyre [Heb., Tzor, 2 Sam. v. 11], and the coast turneth to Hozah; and the outgoings thereof are at the sea from the coast to Achzib.

To the strong city Tyre.

Rosen.—Et usque ad urbem quæ munitum Tyri vocabatur.

From the coast to Achzib.

Ged., Booth.—From Hebel to Achzib.

Rosen.—מְבָצֵר אֶחָדָה, *E regione Achsibam versus*, quæ Achsibam spectat. Pertinebat scilicet ea ora, ubi limes ille desinebat ad mare, ad regionem urbis Achsib. חֶמֶק, propr. *funis*, hic denotat *regionem* fune mensoria

admensam, ut Deut. iii. 4, אֶרֶץ אֲרָב, *omnis regio Argob*.

Ver. 30.

וְעָמָה וְאַפְקֵה וְיָהִי אֶפְחָא
 אֶפְחָא וְיָהִי אֶפְחָא :

καὶ Ἀρχόβ, καὶ Ἀφῆκ, καὶ Πααῦ.

Au. Ver.—30 Ummah also, and Aphek, and Rehob; twenty and two cities with their villages.

Rosen.—Pro *אֶפְחָא*, cujus loci alias non fit mentio, duo codices legunt *אֶפְחָא*, quibuscum ex veteribus convenit Syrus, qui *Ἀφῆκ* habet, *אֶפְחָא* supra xii. 18, ut regia sedes memoratur, et Jud. i. 31, *אֶפְחָא* dicitur. Videtur Græcorum *Aphaka* fuisse, Libani urbs, Veneris templo clara, cujus ruinæ etiamnum *Aska* dictæ Byblum inter et Heliopolin (Baalbec) positæ sunt; vid. *Bibl. Alterthumsk.*, vol. ii., P. ii., p. 96. Duæ aliæ ejusdem nominis urbes erant, altera quæ 1 Sam. vi. 1; xxix. 1, memoratur prope Sunem et Jisreel sita, altera cujus 1 Reg. xx. 26, seqq. fit mentio. וְיָהִי אֶפְחָא aliam urbem fuisse necesse est, quam quæ vs. 28, in describendis limitibus recensetur. Maurer suspicatur, hanc urbem auctoris errore, qui oblitus esset, se ejusdem jam mentionem fecisse, hic repetitam esse. Quod nobis quidem vix credibile videtur, nec, hac urbe omissa, constabit sibi summa subducta quæ additur *עָמָה וְאַפְקֵה וְיָהִי אֶפְחָא*, *urbium viginti duarum*. Sunt revera totidem numero, si modo omittas Carmelum, qui mons fuit, non urbs, vallem Jiphthach-El, Schichorem-Libnath, qui rivus erat, denique Tyrum et Sidonem, quas nunquam occuparunt Israelitæ.

Ver. 33.

וְיָהִי גְבֻלָּם מִתְּחִלָּה מִתְּחִלָּה
 מִתְּחִלָּה מִתְּחִלָּה מִתְּחִלָּה
 מִתְּחִלָּה מִתְּחִלָּה :

καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μοολάμ, καὶ Μωλά, καὶ Βεσεμὴν, καὶ Ἀρμέ, καὶ Ναβόκ, καὶ Ἰεφθαμαὶ ἕως Δωδάμ. καὶ ἐγενήθησαν αἱ διέξοδοι αὐτοῦ Ἰορδάνης.

Au. Ver.—33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan.

Ged.—33 Their boundary, beginning at Heleph-malon (in Zaananim), went thence to Adami-nekeb, and Jabneel, &c.

וַיֵּצֵא מִשָּׁם הַקָּהָה וּפָנָע בְּזַבְּוּלֹן מִמֶּנָּה
וַיִּבְרָאֶשׁר פָּנָע מִן הַיָּבֵדָה הַיְּהוּדָה
מִזְרַח הַשָּׁמֶשׁ :

καὶ ἐπιστρέψει τὰ ὄρια ἐπὶ θάλασσαν ἐν Ἀθθαβῶρ, καὶ διελεύσεται ἐκεῖθεν Ἰακανὰ, καὶ συνάψει τῷ Ζαβουλὼν ἀπὸ νότου, καὶ Ἀσὴρ συνάψει κατὰ θάλασσαν, καὶ ὁ Ἰορδάνης ἀπὸ ἀνατολῶν ἡλίου.

Au. Ver.—34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

Aznoth-tabor.

Rosen.—יָרְחִי אֶזְנוֹת תְּבוֹר Jarchi significare dicit aures Thaboris montis, i. e., fastigium ejus, ut supra vs. 12 ejusdem montis מְצִיחָה, *ilia*, i. e., media latera. Eusebius vero scribit, vicum suā memoriā exstitisse hoc nomine in regione Diocæsaresæ, i. e., Sephoris.

And to Judah upon Jordan, &c.

Houb., Ged., Booth.—And to the banks of Jordan.

Et in Judd Jordanis; verba sine re ac sententiā. Clericus antetulit יַבְדָּה, *et in ripas.* Melius יַבְנוֹת, *et in ripas*, quoniam id verbum usurpabatur antea in Jordane, *ripas suas* superante: vide supra cap. iii. 15. *Houb.*

Rosen.—Quid sibi velit, יַבְדָּה, *et in Judam* tribum, i. e., ejus portionem, incidit terminus, difficile dictu. Nam inter Naphthalitarum et Judæorum ditiones interpositæ fuerunt tribus Sebulonis, Issacharis, dimidia Manassis, Ephraimi et Benjaminis, post quas demum ad meridiem fuere tribus Judæ agri. Masius conjecit, verbis יַבְדָּה הַיְּבֵדָה hoc significari, Naphthalitas cum Judæis, a quibus situ quam longissimo essent separati, quam facillime commercia agere per Jordanem potuisse. Sed quis sibi persuadeat, ejusmodi scriptorem, qui versatur in describendis finibus certarum regionum studio quasi voluisse obscurum esse, qui quum proxime antea phrasi, Naphthalitarum fines incidere in Sebulonitis et Ascheritis eo sensu usus esset, quo semper accipi solet, de regionibus sese invicem contingentibus, jam eadem utatur phrasi ad significandum, Naphthalitas cum Judæis commercia habuisse? Præterea vocem יַבְדָּה verbis quæ sequuntur jungere, vetat accentus distinctivus major *Sakeph-katon.* Quod ipsum obstat Relandi

sententiæ *Palæst.*, p. 32, seq., *Judæam Jordanicam* appellari regionem trans Jordanem Naphthalitis ad Ortum; nullo alio argumento usus, quam quod Josephus *Antiqq.*, l. xii., cap. iv., § 11, τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου meminit, i. e., יַבְדָּה עַד יַבְדָּה s. יַבְדָּה הַיְּבֵדָה. Prævidit Relandus, objici ipsi posse, appellationem illam esse recentiore, quam ut libro Josuæ possit credi insertam fuisse. Huic objectioni ita occurrit, ut dicat, verba illa יַבְדָּה הַיְּבֵדָה fuisse post exsilium Babylonicum huic libro inserta. Sed vidimus, accentum distinctivum יַבְדָּה vetare id nomen proximo jungere; quare quam facit Relandus appellatio יַבְדָּה הַיְּבֵדָה est nulla. Conjecerunt quidam, יַבְדָּה esse hic nomen urbis alias non commemoratæ haud procul a Jordane, in Naphthalitarum finibus orientalibus. Sed quemadmodum nomina יַבְדָּה וְיַבְדָּה illarum tribuum territoria significare certum est, ita nec de יַבְדָּה aliter statui nequit. Omnia in hoc versu bene se habent, molestum illud יַבְדָּה si tollitur. Habent tamen illud quicunque hodie exstant codices, exprimuntque veteres omnes, Græcum Alexandrinum si excipias, qui illud non exprimit. Unde tamen certe nequaquam colligi potest, illum יַבְדָּה in suo codice Hebræo non legisse. Nam haud raro eum interpretem pro arbitrio omittere deprehendimus, quæ rei convenienter ipsi non dicta videntur. Clericus pro יַבְדָּה proponit legere יַבְדָּה, *et in ripas* Jordanis, quum ῥ de *ripa* fluminis Exod. ii. 5; Deut. ii. 37 dicatur, aut יַבְדָּה, *in rivos* Jordanis. Sed neutrum horum libri hujus usui loquendi convenit. Hubigantius proposuit יַבְדָּה, *et in ripas*, quod nomen de ripis Jordanis usurpatum iii. 15. Magis probanda est Maureri conjectura, esse יַבְדָּה pro יַבְדָּה, *et limes eorum*, Naphthalitarum, positum. Sed mihi vix dubium, irrepsisse illum errorem casu quodam loco hoc alieno, et semel in uno alterove codice receptum in omnes alios propagatum esse. Conf. quæ de hoc loco disputavimus in libro nostro *Handb. der Bibl. Alterthumsk.*, vol. ii., Par. i., p. 301.

Ver. 38.

Au. Ver.—38 And Iron, and Migdal-el, Hore, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

Nineteen cities.

Ged.—There are but sixteen in the catalogue; nor does any version count more.

Either the text is corrupted; or three towns have been dropped.

Houb.—*Urbes decem et novem.* Ego reperio viginti quatuor; alii, *viginti sex*: Græci Intt. habent *viginti duas*. Erratum fuit in urbibus recensendis; sed quomodo et quo loco, non facile est divinare, isti nominibus urbium antiquissimis, quarum multæ alibi non nominantur.

Rosen.—יְרֵמֹה וְיִזְרְעֵל, *Urbes decem et novem.* Sed recensentur inde a versu 33, viginti quatuor locorum nomina propria. Videntur ex iis quæ in descriptione finium memorantur excludenda ex urbibus Naphthaliticis, et vicinis tribubus adscribenda. Cf. et not. ad xv. 32. Græcus Alexandrinus recensitarum urbium numerum omisit.

Ver. 47, 48.

וַיֵּצֵאוּ בְנֵי דָן מִן הַיָּם וַיִּלְחָמוּ עִם לִשְׁכֵּם וַיִּגְדְּלוּ
אֹתָהּ וַיִּקְחוּ אֶתְהָּ לְפִיחָרָב וַיִּרְשׁוּ
אֹתָהּ וַיִּשְׁכְּבוּ בָּהּ וַיִּקְרְאוּ לָשֶׁם בְּ
פִשְׁם בֶּן אֲבִיהֶם : 48 וְהִנֵּחַ לָהֶם
בְּנֵי דָן לְמִשְׁפְּחֹתָם הַעֲרִים הָאֵלֶּה
וַיִּזְרְקוּ :

48 αὕτη ἡ κληρονομία φυλῆς δὴν κατὰ
δημούς αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ κῶμαι
αὐτῶν. καὶ οὐκ ἐξέθλιψαν οἱ υἱοὶ δὴν τὸν
'Αμορραῖον τὸν θλιβόντα αὐτοὺς ἐν τῷ ὄρει.
καὶ οὐκ εἶων αὐτοὺς οἱ 'Αμορραῖοι καταβῆναι
εἰς τὴν κοιλάδα, καὶ ἔθλιψαν ἀπ' αὐτῶν τὸ
ὄριον τῆς μερίδος αὐτῶν. 47 καὶ ἐπορεύθησαν
οἱ υἱοὶ δὴν καὶ ἐπολέμησαν τὴν Λαχίς, καὶ
κατελάβοντο αὐτήν, καὶ ἐπάταξαν αὐτήν ἐν
στόματι μαχαίρας, καὶ κατέκρησαν αὐτήν, καὶ
ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασενδάν. καὶ ὁ
'Αμορραῖος ὑπέμεινε τοῦ κατοικεῖν ἐν Ἐλὼμ
καὶ ἐν Σαλαμίν. καὶ ἐβαρύνθη ἡ χεὶρ τοῦ
'Εφραὶμ ἐπ' αὐτοὺς, καὶ ἐγένοντο αὐτοῖς εἰς
φόρον.

Au. Ver.—47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Bp. Patrick.—47 The coast of the children of Dan went out *too little* for them.] These

words, *too little*, are not in the Hebrew, where there is nothing answering to them. But the words run thus, "the coast of the children of Dan went out from them;" that is, they were dispossessed of it [so Pool] in some parts by their powerful neighbours the Amorites, who forced them into the mountains, and would not let them dwell in the valley (Judg. i. 34). This put them to such straits, that they were constrained to enlarge their border some other way, which they did by the means following. I shall only further note, that this is no strange phrase; for in the year of jubilee lands are said to *go out*, when they returned to their first owners, from the present possessors (Lev. xxv. 28, 30, 31, 33).

Called Leshem, Dan.] This was done after Joshua's death; and is related more largely in the book of Judges, ch. xviii., where there is an account of the whole expedition. From whence some argue this book was not written by Joshua; whereas no more can be inferred from it than this, that, in aftertimes, Ezra, or some other, thought good to put in this verse here, to complete the account of the Danites' possessions. But any one may see, as Huetius observes, that if this verse were taken away, all that is said of this tribe coheres perfectly; and there is no breach at all in the context of the foregoing with the following verse after this. Which is an argument, that this short account of their taking Leshem were not the words of the writer of this book, but inserted afterward by some other person. For if they were taken away, this relation of the Danites' lot would be more like the account of the lot of all the rest.

Ged., Booth.—48 This is the inheritance of the tribe of the children of Dan, according to their families; these their cities, with their villages [transposed with LXX]. But the Danites could not drive out the Amorites, who harassed them on their mountains, and suffered them not to come down to the low grounds [LXX]. 47 So the boundary of the Danites, being too narrow [so Houb., Horsley. See note of Houb. below] for them, the Danites therefore went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Houb.—יִצְחָק בֶּן יִצְחָק, Verba, ut sunt, sic sonant, et *exiit limes filiorum Dan ex*

eis, quæ quidem mirum est explicare voluisse multos Interpretes. Error scribendi natus est ex eo, quod sæpe recurrit in supradictis hæc duo verba, וְיָצָא וְיָצָא, et *exiit terminus*. Scriba posuit וְיָצָא, cum scriptum legeret וְיָצָא, et *angustior factus est terminus præ illis*; hoc est, quam ut eos contineret, loquendi formâ tali, qualem vidimus supra ver. 9, ubi narratur portionem Juda fuisse majorem præ illis, וְיָצָא וְיָצָא, id est, quam illis satis esset. Propterea Danitæ urbem Lais bello petunt, quia finibus suis præ nimia multitudine non jam possunt contineri. Atque ad sententiam talem nos ducunt Græci Intt. qui verbum ἔθλιψαν usurpant. Nam ἔθλιψω Græcè, et וְיָצָא Hebraicè, eandem habent *coarctandi* potestatem. Addunt hic quædam Græci Intt. in quibus narratur, Amorrhæos non sivisse, ut filii Dan fines suos in convallem extenderent, quod quidem sententiæ ferè ejusdem est, atque illud וְיָצָא quod revocamus. Nam eo ipso docemur, cur Danitarum limites angustiores evaserint; quia videlicet, cum eorum multitudo in dies cresceret, non crescebant similiter ipsorum habitationes, dum eos in apertum campum descendere Amorrhæi non permittebant. Quæ addunt Græci Intt. ejusmodi sunt, ut non hæc posuissent, nisi et legisset: vide eos.

Rosen.—47 *Et egressus est terminus filiorum Dan ex ipsis*, i.e., Danitæ extra eam hereditatem, in qua collocati sorte fuerant, emigrarunt, aliasque possessiones quæsitum sunt profecti. Hubigantus pro וְיָצָא legendum putat וְיָצָא, ut ita sit vertendum: *et angustior factus est terminus præ illis*, &c. Haudquaquam spernenda est Hubiganti conjectura; neque tamen eam in textum recipere malle. *Et imposuerunt urbi Leschem nomen Dan*. Sed Græcus Alexandrinus in codice Vaticano: καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασηνδάν, quod sequitur Hieronymus: *vocantes nomen ejus Lesem Dan*, quasi nomen urbi fuisset impositum vocibus illis compositis; qui haudquaquam est sensus verborum Hebræorum. Syrus et Arabicus interpres nomen וְיָצָא non exprimunt. In Græca Alexandrina interpretatione versum 46 excipit, qui in nostris codicibus est vs. 48. Tum sequitur additamentum, quod continet quidem nostrum versum 47, sed præterea alia habet, quæ in Hebræo non leguntur. Est vero tale: *Nec expulerunt Danitæ Amorrhæum, vexantem eos in monte. Nec sinebant eos Amorrhæi descendere in con-*

vallem, et vexaverunt a se terminum portionis eorum. Profecti autem sunt Danitæ, et oppugnaverunt Leschem, ceperuntque eam, et percusserunt eam ore gladii; habitaverunt eam et vocarunt nomen ejus Lesem-Dan. Amorrhæus autem permansit habitare in Elom et in Salaminim. Sed gravata est manus Ephraim super iis, et facti sunt illis tributarii. Translata hæc sunt e Jud. i. 34, 35, iisque insertus vs. 47 hujus capituli.

Ver. 50.

Au. Ver.—And he built the city.

Ged., Booth.—And he rebuilt the city.

Pool.—He built, i.e., repaired [so Patrick] and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, Dan. iv. 30.

CHAP. XX. 3.

Au. Ver.—3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Pool.—Unawares and unwittingly, Heb., through ignorance, or error, or mistake, and without knowledge; the same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here.

Rosen.—3 וְיָצָא וְיָצָא, *Per errorem in non-scientia*, i.e., imprudenter, et non deditâ operâ. Geminatione vocum idem fere significantium omnis, quoad ejus fieri potest, defensio scelestis homicidii præcitur.

From the avenger of blood.

Ged., Booth.—From the blood-avenger, until he have stood before the congregation for judgment [transposed from verse 6].

Ver. 7.

Au. Ver.—Mount—mountain.

Rosen., Ged., Booth.—Hill country of.

Ver. 9.

Au. Ver.—9 These were the cities appointed for all the children of Israel, &c.

Cities appointed. So most commentators.

Rosen.—9 וְיָצָא וְיָצָא, *Hæ fuerunt urbes constitutæ omnibus Israelitis.* וְיָצָא וְיָצָא proprie sunt urbes constitutionis, nam וְיָצָא, locum aut tempus præstituere valere constat. Significantur igitur de communi omnium sententia constitutæ urbes ad quas perfugerent homicidæ, quorum animus ab omni mala voluntate consilioque cædis patrandæ fuerat alienus. Kimchi

וְיָבִיאוּ, *urbes congregationis* interpretatur, quo nomine urbes asyli ideo appellatas putat, quod illuc convenirent homicidae. Male. Neque enim percussorum tantam illuc frequentiam convenisse est credibile, ut a con-
venis istis vocarentur *urbes congregationis*.

CHAP. XXI. 5, 6.

וְלִבְנֵי הָחֵת הַחִזְתִּים מִמִּשְׁפַּחַת
מִשְׁחֵה־אֶפְרַיִם וּמִמִּשְׁחֵה־דָן וּמִחֲצִי מִשְׁחֵה
מְנַשֶּׁה בְּנוֹרָה עָרִים עָשָׂר: 6 וְלִבְנֵי
גֵרְשֹׁן מִמִּשְׁפַּחַת מִשְׁחֵה־אֲשֵׁר וּבְנוֹ

5 καὶ τοῖς υἱοῖς Καὰθ τοῖς καταλειμμένοις
ἐκ τῆς φυλῆς Ἐφραὶμ καὶ ἐκ τῆς φυλῆς Δάν
καὶ ἀπὸ τοῦ ἡμίσεως φυλῆς Μανασσὴ κληρωτὶ
πόλεις δέκα. 6 καὶ τοῖς υἱοῖς Γεδσών ἀπὸ τῆς
φυλῆς Ἰσάχαρ, κ.τ.λ.

Au. Ver.—5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the half tribe of Manasseh in Bashan, thirteen cities.

5, 6, Had by lot out of the families of the tribe of, &c.

Houb., Horsley.—According to their families had by lot out of the tribe of, &c.

מִשְׁחֵה. Hoc verbum negligunt Syrus et Græci Intt. Neque Hieronymus id interpretabatur, quia nimirum in mendo positum, et alienâ in sententiâ. Nam מִשְׁחֵה מִשְׁחֵה, *ex familia tribus (Ephraim)* indicat familias Ephraim, quæ familiæ non hic aguntur, sed familiæ Levitarum. Series est talis: *filiis autem Caath reliquis, secundum ipsorum familias...* ut legendum sit מִשְׁחֵה, deinde מִשְׁחֵה אֶפְרַיִם, *ex tribu Ephraim*, ut postea legitur מִשְׁחֵה דָן, *ex tribu Dan*. Sic antea versu 4 scriptum legitur מִשְׁחֵה, postea versu 7 מִשְׁחֵה, quæ series viget in sequentibus, in versibus solis 5 et 6 deseritur. Itaque emendationem similem desiderat versus 6.—*Houb.*

Ver. 8—13.

8 וַיָּתֵּן לְבְנֵי יִשְׂרָאֵל לָלֶזְתָּם אֶת
הָעָרִים הָאֵלֶּה וְאֶת־מִגְדָּלֵיהֶן בְּאֶשֶׁר
צָבָה יְהוָה בְּיַד־מֹשֶׁה בְּנוֹרָה: 9 וַיָּתֵּן

מִמִּשְׁחֵה בְנֵי יְהוּדָה וּמִמִּשְׁחֵה בְנֵי שִׁמְעוֹן
אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יָקְרָא אֲחֵיהֶן
בָּשֶׂם: 10 וַיְהִי לְבְנֵי אֶחָד מִמִּשְׁפַּחַת
הַקֹּהֲתִי מִבְּנֵי לֵוִי כִי לָהֶם הָיָה הַנּוֹרָה
רִאשֹׁנָה: 11 וַיָּתֵּן לָהֶם אֶת־הַרְרֵיתָ
אֲרֻצֵּי אֶבֶי חֲצִנֹּתָה תִּיָּא חֲבֵרֹן בְּקֶרֶת
יְהוּדָה וְאֶת־מִגְדָּלָהּ כְּבִילֵתֶיהָ:
12 וְאֶת־שֵׁנָה חֲצִיר וְאֶת־חֲצִירָה נָתַן
לְכָלֵב בֶּן־יִפְתָּח בְּאֶחָדָהּ: 13 וְלִבְנֵי
אֶחָד הַלֵּוִי נָתַן אֶת־עִיר מְקַלֵּם
הָרָשָׁם אֶת־חֲבֵרֹן וְאֶת־מִגְדָּלָהּ וְאֶת־
לִבְנָה וְאֶת־מִגְדָּלָהּ:

v. 10. ῥ. ἡσυχία

8 καὶ ἔδωκαν οἱ υἱοὶ Ἰσραὴλ τοῖς Λευίταις
τὰς πόλεις καὶ τὰ περισπόρια αὐτῶν, ὡς τρόπον
ἐνετείλατο κύριος τῷ Μωυσῇ κληρωτῇ. 9 καὶ
ἔδωκεν ἡ φυλὴ υἴων Ἰούδα καὶ ἡ φυλὴ υἴων
Συμεὼν καὶ ἀπὸ τῆς φυλῆς υἴων Βενιαμὴν τὰς
πόλεις ταύτας. καὶ ἐπεκλήθησαν 10 τοῖς
υἱοῖς Ἀαρὼν ἀπὸ τοῦ δήμου τοῦ Καὰθ τῶν
υἴων Λευὶ, ὅτι τοῦτοις ἐγενήθη ὁ κληρος.
11 καὶ ἔδωκεν αὐτοῖς τὴν Καριαθαρβὰκ μητρό-
πολιν τῶν Ἑνὰκ. αὕτη ἐστὶ Χερβὼν ἐν τῷ
ὄρει Ἰούδα. τὰ δὲ περισπόρια κύκλῳ αὐτῆς,
12 καὶ τοὺς ἀγροὺς τῆς πόλεως καὶ τὰς κώμας
αὐτῆς ἔδωκεν Ἰησοὺς τοῖς υἱοῖς Χάλεβ υἱοῦ
Ἰεφονῆ ἐν κατασχέσει. 13 καὶ τοῖς υἱοῖς
Ἀαρὼν ἔδωκε τὴν πόλιν φνυγαδευτήριον τῷ
φονεύσαντι, τὴν Χερβὼν, καὶ τὰ ἀφωρισμένα
τὰ σὺν αὐτῇ. καὶ τὴν Λεμνά, καὶ τὰ ἀφωρι-
σμένα τὰ πρὸς αὐτῇ.

Au. Ver.—8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned [Heb., called] by name.

10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for their's was the first lot.

11 And they gave them the city of Arba [or, Kirjath-arba, Gen. xxiii. 2] the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs.

Houb.—9 *Illæ urbes quæ suo nomine appellabuntur.* Facta est in his versibus perturbatio non una. 10. De illis solis urbibus de tribu Juda et Simeon, quæ Levitis datæ sunt, dicitur eas nominibus suis esse mox appellandas, cum tamen infrâ non illæ tantum urbes, sed omnino omnes, et omnibus ex tribubus sumptæ, nomine quæque suo appellentur in infrâ dictis; ut planum sit hæc verba, quæ *suo nomine appellabuntur*, ibi esse collocanda, ubi aguntur omnes urbes de omnibus tribubus Levitis datæ, non vero ibi, ubi tanguntur duntaxat urbes Juda et Simeon. 20. Hoc eodem versu 9 non nominantur qui Levitæ, vel quæ Levitarum familiæ obtinuerint urbes in Juda et in Simeon, qui tamen fuerant nominandi, quomodo infrâ passim dicitur, qui Levitæ in quibus tribubus urbes suas sorte habuerint. Nam propterea singulæ tribus memorantur, ut sciat Lector, qui Levitæ in unâquâque tribu civitates habuerint sorte assignatas; ut iterum planum sit, hæc verba, *dederunt filii Israel Levitis*, ibi esse collocanda ubi aguntur omnes tribus, hoc est in supradictis, non autem ubi tribus hæc, aut illa. 30. Versu 11, ubi urbs Cariath-Arbe, seu Hebron, agitur, non dicitur eam urbem fuisse urbem refugii; id tantum notatur versu 13, ubi ante-dicta resumuntur; qui quidem ordo alienus est ab ordine eo, qui viget infra in cæteris urbibus refugii nominandis. Nam urbes refugii tùm primum nominantur, cum de unâquâque tribu sermo inchoatur. Itaque hæc verba, *urbem refugii*, quæ jacent ver. 13, videntur etiam in versum 11, reportanda. Propterea igitur ordo rerum nobis, a vs. 8, usque ad vs. 13, sic videtur esse constituendus.

(8) Dederunt autem filii Israel Levitis urbes eas, (9) quæ modò suo nomine appellabuntur, (8) et suburbia earum, ut præceperat Dominus per Moysen, sorte. (10) Filiis Aaron ex familia Caath filiis Levi, quia illis prima sors obtigit, (11) dederunt illis, (9) ex tribu filiorum Juda et ex tribu filiorum Simeon urbes illas; (13) urbem refugii, interfectoris, (11) Cariath-Arbe, patris Enac (hæc est Hebron) in monte Juda et suburbana ejus circum eam. (12) Agrum autem urbis et vicos ejus reliquerunt Caleb, filio Jephone in suâ possessione. (13) Filiis

igitur Aaron Sacerdotis dederunt Hebron et suburbana ejus, Lebnam.....

In tali ordine omnia quadrant et in rei narratæ seriem, et in Sacri Scriptoris consuetum scribendi modum. Nempe urbes illæ, quæ *suo nomine appellabuntur*, non jam sunt urbes tantum Judæ et Simeonis, sed urbes omnino omnes, quæ in infrâ dictis nominantur, ex unâquâque tribu Levitis assignatæ. Neque urbes suas dant Levitis Simeon et Juda, antequam dictum fuerit, quibus Levitis; sed tenor est idem, qui antea versu 4 tenebatur, ut sors prima exeat filiis Aaron, et ut deinde, quia illorum prima sors est, urbes obtineant in Simeon et Juda tribubus. Denique Hebron memoratur tantquam urbs refugii, cum ea primum nominatur, ut postea versibus 21, 27, 32, 36, ubi vide.

Booth.—9 *אשר יצא אהרן הכהן*. Houbigant finds many difficulties in the text; and proposes a new arrangement. I confess that I differ from this critic; and conceive the present order may be vindicated. It is evident that the historian intends to describe the cities which follow; and the 10th com. being included in a parenthesis, all is natural and easy.

Ver. 16.

Au. Ver.—16 And Ain [1 Chron. vi. 59, Ashan, ch. xv. 42] with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

Ain.

Houb., Ged., Booth.—Ashan.

The present text has *Ain*, and so Syriac, Vulg., Arab., Targ. But the true reading is Ashan, which is preserved in 1 Chron. vi. 59, and partly in LXX.—*Ged.*

Rosen.—Pro *יָצָא* xv. 32, in catalogo urbium Leviticarum qui 1 Chron. vi. habetur, legitur vs. 44, *יָצָא*. Omittitur vero ibi quæ hic sequitur *אֶשְׁחָן*. Sunt qui Jutta et Aschan eandem urbem esse existiment, quod ubicunque Jutta nominatur, ut supra xv. 55, non nominatur Aschan, et ubi Aschan non nominatur Jutta, ut xix. 7. Sane Aschan 1 Chron. vi. 44, vel est eadem cum Ain, vel cum Jutta, certum autem est, non esse eandem cum Ain, quum Ain et Aschan in eadem Simeonis tribu distinguantur supra xix. 7.

Ver. 25.

Au. Ver.—25 And out of the half tribe of Manasseh, Tanach with her suburbs,

and Gath-rimmon with her suburbs; two cities.

Gath-rimmon.

Ged., Booth.—Beth-shan. The common reading is here erroneous. Gath-rimmon was a city in the tribe of Dan, mentioned verse 24. Beth-shean, or shan, was certainly a Levitical city; and it is happy that some copies of the Sept. have preserved this lection.—*Booth.*

Rosen.—פָּדָה xii. 21; xvii. 11. Pro ea 1 Chron. vi. 55 פָּדָה, quod nomen Genes. xiv. 13, 24 est viri Abrahamo fœdere juncti. Et pro פָּדָה in Chronicis est אָבָה, i.e., absorptio populi, quæ supra xvii. 11 אָבָה, i.e., absorbet populum dicitur.

Ver. 27.

Au. Ver.—And Beeshterah with her suburbs, &c.

Ged.—The present text, with Targ. and Arab. hath *Beesthera*: some copies of Sept., *Bosora*: Vulg., *Bosra*. But Syr. and p. p. 1 Chron. vi. 71 have *Ashtaroth*. Hence it is very probable that the true original reading was *Beth-Ashtaroth*.

Rosen.—בֵּית אֲשֶׁתֶּרָה contracte pro בֵּית אֲשֶׁתֶּרָה, i.e., domus, templum *Astartes*, idoli muliebris a Phœnicibus culti, positum esse, observat Gesenius in *Lexico Hebr. Lat. Manuali*, p. 123 a. Vix dubium, esse eandem urbem, quæ supra ix. 10; xii. 4; 1 Chron. vi. 56, אֲשֶׁתֶּרָה dicitur.

Ver. 35—38.

וְאֶת־דִּמְנָה וְאֶת־מְרָרְשָׁה וְאֶת־נַחֲלָל 35

וְאֶת־מִפְשַׁת־בֶּזֶר וְאֶת־יָהֲזָח וְאֶת־קֶדְמוֹת וְאֶת־מֶפְחָאָת 36

וְאֶת־בֵּית־אֲשֶׁתֶּרָה וְאֶת־בֵּית־אֲשֶׁתֶּרָה וְאֶת־בֵּית־אֲשֶׁתֶּרָה וְאֶת־בֵּית־אֲשֶׁתֶּרָה

35 καὶ Ζελλὰ, καὶ τὰ περισπῶρια αὐτῆς, πόλεις τρεῖς. 36 καὶ πέραν τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχὼ ἐκ τῆς φυλῆς Ῥουβὴν τὴν πόλιν τὸ φονγαδευτήριον τοῦ φονεύσαντος, τὴν Βοσὸρ ἐν τῇ ἐρήμῳ. τὴν Μισὼ, καὶ τὰ περισπῶρια αὐτῆς. καὶ τὴν Ἰαζήρ, καὶ τὰ περισπῶρια αὐτῆς. 37 καὶ τὴν Δεκμών, καὶ τὰ περισπῶρια αὐτῆς. καὶ τὴν Μαφά, καὶ τὰ περισπῶρια αὐτῆς, πόλεις τέσσαρες. 38 καὶ ἀπὸ τῆς φυλῆς Γάδ, κ.τ.λ.

Au. Ver.—35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs.

36 And out of the tribe of Reuben, Bezer with her suburbs, &c.

Houb., Ken., Horsley, Ged., Booth.—36 And out of the tribe of Reuben, Bezer, in the wilderness (a city of refuge for the man-slayer [LXX, and above fifty MSS.]), with its suburbs, &c.

Ken.—I come now to a large omission that is certain and (if anything can be) indisputable. Verses 41 and 42 of this chapter tell us, that the Levitical cities were forty-eight, and that they had been *all* as such described: so that they must have been all previously specified in this chapter. Whereas now, in all the Hebrew copies printed in full obedience to the Masora (which excludes two verses, containing four of these cities), the number amounts only to forty-four. The cities are first mentioned in the general, as being thirteen and ten, with thirteen and twelve; which are certainly forty-eight. And yet, when they are particularly named, verses 13 to 19 give thirteen cities—verses 20 to 26 give ten cities—verses 27 to 33 give thirteen—verses 34 and 35 give four cities—and then verses 35, 36, give four more, all which can make but forty-four. And what still increases the wonder is, that verse 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were twelve, though they here make eight only; unless we admit the four other cities expressed in those two verses, which have been rejected by that blind guide the Masora. In defiance of this authority, these two verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text; and are found in Walton's Polyglott, as well as in our English Bible. But they have scarce ever been, as yet, printed completely; thus:—

“And out of the tribe of Reuben, a city of refuge for the slayer, Bezer in the wilderness, with her suburbs; and Jahazah, with her suburbs; Kedemoth, with her suburbs; and Mephaath, with her suburbs: four cities.” See on this place my edition of the Hebrew Bible; where no less than 149 copies are described; which happily preserve these verses, most clearly essential to the truth

and consistency of this chapter. See also *Gen. Diss.*, p. 19, 26, 54.

That the words to be a city of refuge for the slayer are genuine, is strongly presumable from the Greek version, which has here *την πολιν το φυγαθεντηριον του φονευσαντος*. But it is made certain by the 7th and 8th verses of the preceding chapter, which tell us—there were six cities of refuge, three on each side Jordan, of which Bezer was one; and yet, though the other five cities are mentioned in this chapter as cities of refuge, Bezer is not mentioned as such, excepting in Bodl. MS., No. 5. Camb. MSS. 1 and 2 have these verses in the margin.

R. Kimchi, who lived about 500 years since, tells us, that “he never found these verses in any ancient corrected MS.,” i. e., he never found them in any ancient MS. that had been corrected by the Masoretic standard. It would have been surprising if he had, since the Masora does not acknowledge them; and therefore a staunch Masoretic corrector must have erased them, wherever he found them. The truth seems to be, that these verses had been (on account of the sameness of some words) accidentally omitted in some copy, or copies, transcribed or corrected by R. Hillel; and that the part of the Masora, which reckons all the verses in Joshua as 656 (instead of 658) was formed upon this copy of Hillel, or a MS. transcribed from it; and so these verses have been since erased in some copies and excluded from others by Masoretic authority. I shall only add to the preceding proofs of the authenticity of these verses, that they are universally read in 1 Chron. vi. 78, 79; which, upon comparing the places, seems a clear proof, that they were originally read also in Joshua: though their existence in Chronicles has been absurdly urged as a reason, why they should not be in Joshua.

Dr. A. Clarke.—Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott's one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by De Rossi. Those who deny their authenticity say they have been inserted here from 1 Chron. vi. 78, 79, where they

are found it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Rosen.—36, 37, “Binos hos versus, quos tamen in unum contraxit codex Erfurtensis primus, in aliquibus libris omissos, textui restituendos duximus e duobus prioribus codicibus Erfurtensibus [haud exiguum codicum numerum, qui versus illos exhibent, attulerunt Kennicott et De-Rossi], et ex optimis sec. xvi. et xvii. editionibus, item ex editione Veneta Justiniani, Ben Israelis, Commentario Abarbenelis, cum *Venetis*, tum *Lipsiæ* impresso, et alio codice Biblico, in Hispania A. C. 1508 impresso, quem editor editionis Venetæ apud Bragadinum, 1678, in quat., laudat in margine tanquam emendatissimum. Equidem *Dav. Kimchi* in Commentar. ad vs. 1 pro genuinis hos versus non vult agnoscere, *primum*, quod abesse eos, aut obelo notatos viderit in correctioribus codicibus. *Deinde*, quod R. *Hai* de his ipsis urbibus olim interrogatus, responderit: *si non numerentur in Josua, numerari tamen in Chronicis*. Addit *Masora impressa* editor aliud, quod vocat magni ponderis argumentum, *tertium*, quod Masora in catalogo particulæ *רנ*, vicies octies hoc capite occurrentis, excludat ambos hosce versus, quippe quibus computatis particula illa non viginti octo, sed trigesies repetita esset. Et his rationibus subscribunt cum aliis *Joa. Leusden* in edit. Josephi Athiæ, Amstelod. 1667 in octon., et *David. Clodius* in edit. Francof. 1667, in octon. peculiari notâ; etiam *punctator* codicis Erfurtensis primi, qui omissis in textu punctis in margine judicat, *hos versus ad Paralipomena pertinere*. Sed in contrarium monet, qui Biblia Hebraica Venetiis apud Bragadinum 1678, in quat. edidit in margine, *quod Kimchius scribit non esse sufficientem probationem*. Nam et codicibus, quos inspexit ille, alii codices opponi possunt; et testimonium R. *Haii*, quo se munit, totum ex conditione pendet, neque certi quidquam in hac causa definit, nisi quod hanc omissionem in nonnullis libris sat vetustam fuisse evincat. *Masora* autem, quæ omissionem confirmat, tanti non est, ut, relictis gravioribus argumentis, eam sequamur; sæpe enim fallunt Masorethica exemplaria in numeris, quod et viri docti diligenter admonent. Ex altera autem parte *pro* his versibus stant plures rationes. *Primum* quod vs. 7 expresse dicantur quædam urbes a Rubenitis datæ Le-

vitis fuisse, quas incongruum foret non cum ceteris fuisse recensitas. *Deinde* numerus duodecim urbium Meraritis datarum vs. 7 et 40 falsus esset, siquidem sublatis hiac ver-
sibus tantum octo efficerentur. Tum, quia et universæ summæ Leviticarum urbium, quæ versu 41 designatur, deessent quatuor. *Denique* versiones antiquissimæ pleræque hos versus referunt, Græca, Vulgata Latina, Hieron., Syriaca, Arabica, Æthiopica, quam manuscriptam possidemus, quin et Chaldaica in aliquibus codicibus." Hæc J. H. Michaëlis in *Nott. Critt.* ad Biblia Hebraica a se edita, quæ integra huc transcribere visum est, quia argumenta in utramque partem plene et dilucide exponunt. Vid. et Jo. Georg. Abicht Dissertat. *de restituendis duobus versibus Jos. xxi. in nonnullis codicibus Hebraicis omissis*, Lips. 1714, repet. in *Thesaur. Philol. Theol. novo S. Sylloge Dissertat. exegeticar. in V. et N. Testament.* ab Ikenio edito, vol. i., p. 535, seqq. Cf. Kennicotti *Dissertat. i. super ratione textus Hebræi*, p. 426, edit. Lat. Pluribus et gravibus argumentis duos illos versus, quos primus e Bibliis Rabbinnicis a. 1525 editis exulare jussit R. Jacob Chajimus, Masoræ auctoritate, genuinos esse evicit De Rossi in *Varr. Lectt.* ad h. l., t. ii., p. 100—106. Versus 35 et 37 quum eadem clausulâ desinant, וְיָצְאוּ מִן הַבְּרִיתָה, facile fieri potuit, ut librarii versus 36, 37 prætermitterent. וְיָצְאוּ supra xx. 8, quo loco וְיָצְאוּ additur, ut I Chron. vi. 64, quod et h. l. plures codices, qui hosce versus exhibent, additum habent. וְיָצְאוּ xii. 18. In aliis codicibus a De-Rossio recensitis plenius ita: וְיָצְאוּ מִן הַבְּרִיתָה וְיָצְאוּ מִן הַבְּרִיתָה, *et e tribu Ruben urbem refugii homicidiæ, Bezer in deserto.*

Heb., Ver. 37; Au. Ver. 39.

Au. Ver.—39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

Four cities in all.

Houb., Horsley.—Four cities [four MSS.]. Superfluit לִי quod non legit Syrus, nec legitur suprâ ver. 35, et quod fuerit imprudenter iteratum ex eo הָיָה לִי quod inchoat versum 38. Tum לִי, omnes, adhibetur, cum numeri antea notati resumuntur, unaquaque familiâ Levitarum; vide versus 19 et 33 et versum subsequentem.

Heb., Ver. 40; Au. Ver., 42.

וְיָצְאוּ מִן הַבְּרִיתָה וְיָצְאוּ מִן הַבְּרִיתָה

וְיָצְאוּ מִן הַבְּרִיתָה וְיָצְאוּ מִן הַבְּרִיתָה

πόλις καὶ τὰ περισπόρια κύκλῳ τῆς πόλεως πάσαις ταῖς πόλεσι ταύταις. καὶ συνετέλεσεν Ἰησοῦς διαμερίσας τὴν γῆν ἐν τοῖς ὀρίοις αὐτῶν. καὶ ἔδωκαν οἱ υἱοὶ Ἰσραὴλ μερίδα τῇ Ἰησοῖ διὰ πρόσταγμα κυρίου. ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾔτήσατο. τὴν Θαμνασαχάρ ἔδωκαν αὐτῷ ἐν τῷ ὄρει Ἐφραΐμ. καὶ ὠκοδόμησεν Ἰησοῦς τὴν πόλιν, καὶ ὤκησεν ἐν αὐτῇ. καὶ ἔλαβεν Ἰησοῦς τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ τοὺς γενομένους ἐν τῇ δδῷ ἐν τῇ ἐρήμῳ, καὶ ἔθηκεν αὐτὰς ἐν Θαμνασαχάρ.

Au. Ver.—42 These cities were every one with their suburbs round about them: thus were all these cities.

Rosen.—*Erantque urbes illæ urbs urbs*, singulæ urbes, et suburbana ejus circa eam, i. e., singulæ harum urbium habuerunt sua suburbana; ita se res habuit per omnes istas urbes. Post hunc versum in Græca Alexandrina interpretatione hæc addita leguntur: συνετέλεσεν Ἰησοῦς, κ.τ.λ. [vid. supra]. Recte observavit Lud. Cappellus *Crit. S.*, l. iv., cap. 14, § 3, p. 699, edit. Halens., priorem hujus additamenti partem, quæ verbis καὶ ὤκησεν ἐν αὐτῇ claudit, desumpta esse ex xix. 49, 50. Ea nimirum, quasi totius divisionis terræ clausulam, interpres hic repetenda duxit, sine necessitate. Quod deinceps sequitur de culttris saxeis ad circumcisionem adhibitis, quæ in Thimnata-Serach deposuerit Josua, id ex traditione haustum videtur, cujus tamen nec in Josepho, nec in serioribus Judæorum scriptis deprehenditur vestigium. Ceterum additamentum illud Masius testatur lectum fuisse a Syro suo Hexaplati in eo antiquographo, quod Eusebii manu emendatum erat ad Origenis Hexapla.

CHAP. XXII. 1.

Au. Ver.—1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, &c.

Ged., Booth.—1 Joshua then called the Reubenites, and the Gadites, and the half tribe of Manasseh, (Now to the one half of the tribe of Manasseh, Moses had given possession in Bashan; but to the other half, Joshua had given among their brethren on this west side of the Jordan [transposed from verse 7.]) 2 And said unto them, &c.

circuit, region [so Rosen., Lee]: חֲדָרֵי הַפְּלִשְׁתִּים, the circles or districts of the Philistines, Josh. xiii. 2; חֲדָרֵי הַיַּרְדֵּן, Joel iv. 4; Γαλιλαία Ἀλλοφύλων, 1 Macc. v. 15. חֲדָרֵי הַיַּרְדֵּן i. q. חֲדָרֵי הַיַּרְדֵּן, the circuit or borders of the Jordan, el-Ghór, Josh. xxii. 10, 11. The same region seems to be meant in Ez. xlvii. 8.

In the land of Canaan. So Houb., Horsley. See notes on verse 11.

Booth.—Which are opposite the land of Canaan. The next verse explains this. For the obvious sense of כִּלְכִּל is over against, that is, on the eastern side of the Jordan, in their own territory. We must then give the preposition כִּלְכִּל a rather unusual sense in this verse, to make it agree with what follows. It often signifies against, or towards. See Noldius. Had the altar been on the west side of Jordan, the other tribes would soon have destroyed it. They built it large, that it might be seen at a distance.

Pool.—10 Built there, or, built then, as this particle is elsewhere used; and so learned interpreters understand it, Psal. xiv. 5; xxxvi. 12; Eccles. iii. 17; Hos. ii. 15. And in the Latin tongue adverbs of place are sometimes put for adverbs of time: so I take it here. First, Because this best answers to the *when* in the beginning of the verse. Secondly, This seems to me to clear a great difficulty as to the place where the altar was built, which though according to our translation it seems, and is generally thought by interpreters to have been, in the land of Canaan [so Houb., Horsley]; yet if things be more narrowly examined, it may be thought to have been on the other side Jordan in Gilead; and that both, first, from ver. 11, where it is said to have been built over against, or in the sight of the land of Canaan, therefore not in it. And secondly, from the reason they gave of the building of this altar, for fear lest the Israelites within Jordan and in Canaan should say unto their children dwelling beyond Jordan, The Lord hath made Jordan a border between us and you, &c.; which jealousy would have been much confirmed by building the altar in Canaan, but would be satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether

the Hebrew particle be rendered *then* or *there*, it is not to be taken too strictly: if *then*, the meaning is not, that they did this as soon as ever they came to the borders of Jordan, that are in the land of Canaan; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it: if it be rendered *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that border of Jordan that was in the land of Canaan; but to be a little more largely understood; to be built at one or other of the borders of Jordan; or, in general, by Jordan; which is here purposely added, for the explication of the word *there*, and to prevent the restraint of it to the border of Jordan, within Canaan.

Bp. Patrick.—When they came unto the borders of Jordan.] Or, “they came” (for the word *when* is not in the Hebrew) unto the banks of that river.

In the land of Canaan.] This seems to import that they built the altar, mentioned in the end of the verse, before they went over Jordan, in the land of Canaan. Which is not at all likely; for it would not have answered their intention: which was to show, that Jordan did not make such a separation between them and their brethren, but that they were one people with those in Canaan; where the altar of God was in Shiloh. Therefore I take this to be a short manner of speech; signifying, that they came to the borders of Jordan in the land of Canaan; and passed over into their own country on the other side of the river. And so the Hebrew word *gelath* (which we translate borders) seems to signify, a certain place near Jordan, to which they came. The Vulgar Latin translates it *heaps*; the LXX in the Vatican copy, retains the word Γαλαῶδ (or Γαλιλῶθ as other copies more truly have it), taking it for some noted place, which was near to their passage over Jordan.

Built there an altar by Jordan.] The word *there* hath made it thought that they built this altar in the land of Canaan before mentioned; but the particle *sham* relates to time as well as place, and may be translated *then* as well as *there*. Examples of which there are in Judg. v. 21; Prov. viii. 27 compared with ver. 30; Eccles. iii. 17; and most

plainly, Isa. xlviii. 16. And thus it is to be here interpreted, that, before they went any farther, they stayed by Jordan till they had built this altar on the borders of their own country: for so the next verse teaches us to expound it, and will admit of no other sense; where it is said, they had "built an altar over against the land of Canaan."

A great altar to see to.] Which made a great show, being very high and conspicuous, that it might be seen afar off.

Bp. Horsley.—10 A great altar to see to. In appearance a great altar. Why in appearance? Because the building was in the form, but not intended for the purposes of an altar. See verse 23, and 26—29. It was rather the model of an altar than an altar. And so the words might be rendered, "the model of a great altar."

Rosen.—10 אֶלְיָלֹחַ הַיַּרְדֵּן, *Et venerunt ad circuitus Jordanis*, i. e., in regionem huic flumini adjacensem. וְעָצְרוּ שָׁם, *Quæ regio erat in terra Canaan*, i. e., Jordani ad occidentem. *Et ædificarunt Rubenitæ et Gaditæ et dimidia tribus Manassis ibi altare ad Jordanem.* עַף vix aliter intelligi potest quam: *ibi*, i. e., in eadem regione, quæ proxime antea est memorata in occidentali Jordanis ripa. Attamen e versu 11 patet, altare illud in orientali fluvii ripa erectum fuisse; quod et ipsa rei ratio suadet; neque enim causa erat, cur trans-Jordanenses in occidentali ripa altare exstruerent. Habemus scriptorem res a se narrandas haud semper satis dilucide et accurate exponentem, quippe qui lectoribus suis hic ex iis demum quæ sequuntur colligere relinquit, Rubenitas, Gaditas, et Manassitas trajecto Jordane in orientali ejus ripa altare excessisse. Quo consilio id fecerint, exponunt vs. 21 seqq. *Altare magnum ad videndum*, i. e., admodum conspicuum, quale debuit esse monumentum diu duraturum et ab omnibus animadvertendum.

Ver. 11.

וַיִּשְׁמְעוּ בְּנֵי-יִשְׂרָאֵל לְאֶמֶר הַקֹּהֵן
בְּנֵי בְּנֵי-רְאוּבֵן וּבְנֵי-גָד וְהַצִּדְוֹת
הַמְּנַשֶּׁה אֶת-הַקֹּהֲנִים אֲלֵי-מִלְּאֵי בְּנֵי
אֲלֵי-גִלְיָאֵל הַיִּזְרְזֹן אֶל-עֶבֶר בְּנֵי
יִשְׂרָאֵל:

καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ λεγόντων. ἰδοὺ
ῥηκοδομήκασιν οἱ υἱοὶ Ῥουβὴν καὶ οἱ υἱοὶ Γὰδ
καὶ τὸ ἥμισυ φυλῆς Μανασσὴ βωμὸν ἐφ' ὀρίων

γῆς Χαναὰν ἐπὶ τοῦ Γαλαὰδ τοῦ Ἰορδάνου ἐν
τῷ πέραν υἱῶν Ἰσραὴλ.

Au. Ver.—11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad, and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

Bp. Patrick.—Over against the land of Canaan,—at the passage of the children of Israel.] Either there where they now passed over Jordan, or where they all passed over when they entered Canaan, or at the usual place where every body was wont to pass over, that they might take the more notice of it. And here also were the *geliloth* before-mentioned, like those on the other side, which seem to have been great banks cast up to keep Jordan from overflowing too far.

Bp. Horsley.—Over against the land of Canaan; rather, upon the edge of the land of Canaan [so Houb.].

Houb.—E regione terræ Chanaan. Nihil erat in his verbis cur crederet Edmundus Calmet fuisse id altare ad orientem Jordanis erectum, non autem ad occidentem; nam de alterutrâ ripâ Jordanis æque intelligi potest אֶל. Versu 25 aiunt Rubenitæ et Gaditæ, se timuisse ne cæteræ tribus dicerent, *Domini constituit terminum Jordanis inter nos et vos*; quibus verbis apertè declarant, se in ipsâ terrâ Chanaan (versu 10), suum altare erexisse, Jordane medio inter regionem suam et altare, ne iidem termini esse viderentur religionis, qui erant tribuum.

*Rosen.—*אֶל-מִלְּאֵי הַיַּרְדֵּן, *E regione terræ Cananæ ad occidentem fluminis.* אֶל-יַרְדֵּן Et quidem ad s. *versus circuitus Jordanis*, vid. ad vs. 10. אֶל-עֶבֶר הַיַּרְדֵּן, *Ad oppositum latus Israelitarum cis-Jordanensium.* עַר hic est regio ulterior, i. e., *opposita*, ut 1 Sam. xxvi. 13.

Ver. 14.

וַעֲשֹׂהָ נָשִׂאִים צִפּוֹ נָשִׂאִים אֲחֵד
נָשִׂאִים אֲחֵד לְבֵית אָב לְכָל מִשְׁתָּה
יִשְׂרָאֵל וְאִישׁ רָאשׁ בֵּית-אֲבוֹתָם הַקָּהָן
לְאֶלְפֵי יִשְׂרָאֵל:

καὶ δέκα τῶν ἀρχόντων μετ' αὐτοῦ. ἀρχῶν
εἰς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν Ἰσ-
ραὴλ. ἀρχοντες οἴκων πατριῶν εἰσιν χίλιαρ-
χοι Ἰσραὴλ.

Au. Ver.—14 And with him ten princes, of each chief house [Heb., house of the

father] a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

Bp. Horsley.—Among the thousands of Israel; or, among the leaders of Israel. χιλιαρχοι, LXX.

Gesen.—**פָּאָרֶה**. 2 *A thousand*. 3. *A family*, i. q. **פָּאָרֶה** as the subdivision of a tribe (**פָּאָרֶה**, **פָּאָרֶה**), *Judg.* vi. 15; 1 *Sam.* x. 19; *xxiii.* 23.

Rosen.—*Et miserunt decem principes cum eo, principem unum, principem unum domus patrum*, i. e., singulos singularum familiarum primores (cf. Num. xvii. 21), *secundum omnes tribus Israelis*, decem tribuum, puta, ad occasum Jordanis incolentium, numeratâ dimidiâ tribu Manasse instar unius. *Et vir, unusquisque erat caput domus patrum suorum; illi secundum familias Israelitarum.* Voces tres postremas alii sic exponunt: *illi millibus Israelis* scil. præfecti erant. Ita Græcus Alexandrinus: *ἄνδρες ἀρχοντες οἰκων πατριῶν εἰσι χιλίαρχοι Ἰσραήλ.* Arabs:

رجل رئيس لبیت ابايهم لآلوف اسرائيل
vir princeps domui patrum eorum secundum
millia Israelis. Syrus : ܪܝܫܐ ܕܒܝܬܐ ܕܐܒܝܬܐ ܕܐܝܬܐ ܕܝܫܪܐܝܝܠ

تَكِي قَيْمًا ۞ وَمِنْكُمْ أَئِمَّةٌ
 تَكِي قَيْمًا ۞ وَمِنْكُمْ أَئِمَّةٌ

tuum Israel. Chaldaeus Hebræa ad verbum expressit. Vulgatus s. Hieronymus totum hoc posterius versus hemistichium reddere prætermisit. Kimchi illud explanat in hanc sententiam: miserunt decem primarios viros, qui comitarentur Pinehasum, ex singulis tribubus singulos, quorum quisque præfectus erat mille tribulibus suis. Sed *וְהָיוּ* sunt potius *familie Israel*, quarum plures unum tribum constitutebant, ut 1 Sam. xxiii. 23 *וְהָיוּ כָּל הַיָּדָיִם*, omnes *familie Jude*. Et ibid. x. 19. *סִיטִיתֶם עִמָּךְ*, secundum tribus vestras et secundum familias vestras. Eam significationem Gesenius in *Thesaur*o Ling. Hebr. et Chald., p. 106, observat vel a communi societatis notione (*רֵיב*, sociavit) repetitam esse, vel a numero millenario, quandoquidem millena fere capita singulæ familie comprehendebant: cf. *عَشِيرَةٌ*, *عَشِيرَةٌ*, familia,

tribus, a numero denario, ⁸⁰عشر. Nomini

שָׁלַל praeissum ? non est dativi nota, sed
valet *ad, secundum*, ut antea אֶת לִבִּי et לִלִּי
' . Cum nostro loco cf. Num. i. 16 רָאִיתִי
הָאֲנָשִׁים הָאֵלֶּה הָיוּ רִאשֵׁי הָאֲבֹתָם, *principes tri-*
buum patrum eorum sunt capita familiarum
Israelis.

Ver. 16.

Au. Ver.—16 Thus saith the whole congregation of the LORD, &c.

Rosen.—*Ita dixerunt omnis coetus Jovæ.*
Pro יְהוָה יִשְׂרָאֵל unus Kennicotti codex exhibet
יְהוָה יִשְׂרָאֵל consentientibus Bibliis et Prophetis
Sonicinensibus a. 1486. Ita et habet unus
De Rossi codex, sed addit כָּל, *congregatio*
filiorum Israelis. Sic et Arabicus interpres.

Ver. 19.

וְלֹא־תִהְיֶה אִם־תִּשְׁכַּח וְגו'.

καὶ γὺν εἰ μικρά, κ.τ.λ.

Au. Ver.—19 Notwithstanding, if the land of your possession *be* unclean, &c.

Bishop Patrick.—Notwithstanding.] Or rather, "and now," as the LXX translate the Hebrew particle *veac*.

Rosen.—*Veruntamen si immunda est terra possessionis vestræ, opinione vestra, puta.*

Ver. 20.

An. Ver.—20 Did not Achan the son of Zerach commit a trespass in the accursed thing, &c.

Achan.

Others.—Achar. See notes on vii. 1.

Rosen.—Hoc exemplum, vere monente Masio, referendum est ad vs. 18, nam vs. 19 per occupationem est interpositus.

Ver. 21.

Au. Ver.—21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel.

The heads of the thousands of Israel. See notes on verse 14.

Bp. Horsley.—The chiefs, the leaders of Israel.

Ver. 22, 23.

אֵלֵינוּ אֱלֹהִים | יְהוָה אֱלֹהֵינוּ
אֱלֹהִים | יְהוָה הוּא יִרְצֵנוּ וְיִשְׁׁרְאֵל הוּא
יִרְצֵנוּ אֱמֶת וְאִשְׁׁרֵינוּ וְיִשְׁׁרְאֵל אֱמֶת
וְיִשְׁׁרֵנוּ הֵם הָאֵלִים הַזֶּה : אֱמֶת לְכָל
מִצְוָה לְשׁוֹב מֵאַחֲרֵי יְהוָה וְאִשְׁׁרֵנוּ לְכָל

עָלֶיךָ וּמִנְחָה וְאִם־לְעֹשׂוֹת עָלֶיךָ
וְכִתִּי שְׁלָמִים יִהְיֶה הוּא יִבְרָךְ :

22 ὁ θεὸς θεὸς κύριος ἐστὶ, καὶ ὁ θεὸς θεὸς αὐτὸς οἶδε, καὶ Ἰσραὴλ αὐτὸς γνώσεται. εἰ ἐν ἀποστασίᾳ ἐπλημελήσαμεν ἔναντι τοῦ κυρίου, μὴ ῥύσαιο ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ. 23 καὶ εἰ ὠκοδομήσαμεν ἑαυτοῖς βωμὸν ὥστε ἀποστήναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν, ὥστε ἀναβιβάσαι ἐπ' αὐτὸν θυσίαν ὀλοκαυμάτων, ὥστε ποιῆσαι ἐπ' αὐτοὺς θυσίαν σωτηρίου, κύριος ἐκζητήσει.

Au. Ver.—22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day.)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it.

The Lord God of gods.

Dr. A. Clarke.—The original words are exceedingly emphatic, and cannot be easily translated. אֱלֹהִים יְהוָה, *El Elohim Jehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the Strong God, Elohim Jehovah*, which is nearly the version of Luther, *der starke Gott der Herr*, “The strong God the LORD.” And the Reubenites, by using these in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious *creed* had not been changed; and in the succeeding part of their defence they show that their *practice* corresponded with their *creed*. The *repetition* of these solemn names by the Reubenites, &c., shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Booth.—22 God of gods is Jehovah; the God of gods is Jehovah; himself knoweth our design; and Israel, &c.

Save us not this day.

Pool.—*Save us not this day*; thou, O Lord [so Le Clerc, Patrick, Rosen., Clarke], to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the

sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

Ged.—*Spare us not.*] It is not certain whether this be addressed to Eleazar; or if it be an imprecation to God, equivalent to *Let us never prosper*.

Houb., Duthe, Horsley, Booth.—Let him [LXX, Vulg., Syr., Arab.] not save us this day.

Houb.—*Lege* הושיענו, *ne nos (Deus) servet incolumes*. Sic legunt, præter Chaldæum, omnes Veteres, et sic vult, illud, *Dominus* requirit, in quod desinit, versus 24. Non ferendus Clericus, qui, cum non videret mutandum ה in ה sic est interpretatus: *novit ille et Israel etiam intelligit, an rebellantes et delinquentes in Jehovah sic nos gesserimus (tum verò, ô Deus, ne nos hodie incolumes præstes), illa ut extruxerimus altare nobis, quâ parenthesi nihil contortius, et inusitatus. Nam tales imprecationes orationem solent, vel inchoare, vel absolvere.*

Bp. Horsley.—22, 23, There is certainly some confusion in these two verses. It might be remedied by a transposition of the first six words of the 23d verse, prefixing to the fourth [לשוב] the word יאם thus, יאם הוּא יֵדע וְיִשְׂרָאֵל הוּא יֵדע לִנְנוּחַ לֹנֹן כִּזְבָּה—22 אִם בְּמַדּוּ וְאִם בְּכַל בִּידוּהוּ וְאִם לִשְׁבוּ מֵאֲחֵר יִדְּהוּ אֱלֹהִים יִבְרָכֶנּוּ [Houb., LXX, Vulg.] הוּא יֵדֵעַ : וְאִם לִנְנוּחַ לֹנֹן &c.

22 “AL Aleim Jehovah, Al Aleim Jehovah; let him know, and Israel let him know, concerning the building us an altar; if it was in rebellion or in transgression against Jehovah, or if [it was] for the purpose of turning from following Jehovah, let him not save us this day.

23 “Or if [it was] for the purpose of offering thereon burnt-offering,” &c.

But what is the amount of the proposition so solemnly repeated at the beginning of the 22d verse, Aleim Jehovah is AL? It is calling the Omniscient God to witness their innocence. I agree with Mr. Parkhurst that the word אֱלֹהִים, used as a title or name of God, is descriptive of the omnipresence and omniscience of the Divine Nature. And the accused tribes preface the asseveration of their innocence with a solemn recognition of this attribute.

“Omnipresent and omniscient is God Jehovah. Omnipresent and omniscient is God Jehovah. Let him know,” i.e., let him judge, &c.

Rosen.—22 Jam trans-Jordanicæ tribus causam suam agere et ab omni crimine se purgare incipiunt. Initio statim Deum testem advocant, se ab omni hujusmodi crimine, cujus suspicione apud ceteras tribus laborabant, immunes esse. Porro non quomodo-cunque Deum testem invocant, sed tribus Dei nominibus prolatis, iisdemque cum magna emphasi secundo repetitis, *אלהינו יהוה, Potens, Deus, Jova*. Ita distincte capiendi esse hæc nomina indicat *Psik* post primum et secundum nomen positum. Sunt, qui *אלהינו יהוה, Deus Deorum* reddant; sed id esset *אלהינו יהוה*, vid. e. c. Deut. x. 17. *Ille novit, et Israel sciet*, non solum Deus novit, sed universus Israelitarum coetus luculenter intelliget, nos nihil minus quam defectionem, aut sacra aliena cogitasse. *Si per rebellionem, et si per perfidiam in Jovam* scil. *עשינו חטאת, fecimus hoc*, vs. 24. *אלהינו יהוה, Ne salvos nos præstes hodie*, o Deus, quem nostrum servatorem et vindicem veneramus. Deum secundâ personâ tanquam præsentem appellant, eumque precantur ut se illico perdat, si tam improbi sint. Græcus Alexandrinus reddit tertiâ personâ: *μη ῥύσαιο ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ*. Et Hieronymus: *non custodiat nos, sed puniat nos in præsentem*. Hubigantus quoque tertiam personam, *אלהינו יהוה, ne servet nos* legi vult. Minus scite, quum multo major in secunda persona, quam in tertia, sit emphasis. Possent quidem hæc verba: *ne servet nos hodie*, ad Pinehasum, tanquam legationis principem, dicta videri hoc sensu: non deprecamur quin vel hodie nos bello invadas, et lege agas, si tale facinus patravimus. Sed altera illa sententia tantis respondentium affectibus, quantos universâ ratione præ se ferunt, magis congruit.

23 Ad primum versus hemistichium, *אלהינו יהוה, לטו קרבן לשב מן הארץ, ad ædificandum nobis altare ad convertendum, s. concertando nos sequendo Jovam*, Hubigantus hæc notat: "Contextum hic habemus mutilatum. Omnes veteres, præter unum Chaldæum, legunt et exprimunt *אלהינו יהוה, et si*, *אלהינו יהוה*. Sed neque id satis. Nam modus infinitivus *אלהינו יהוה* nihil habet in superioribus verbis, a quo regatur. Itaque addendum *עשינו*, quod legitur in simili sententia vs. 26, et quod etiam legerunt Græci interpretes, qui *ᾠκοδομήσαμεν ædificavimus*. Videtur autem Vulgatus legisse *עשינו*, non *אלהינו יהוה*, cum sic convertit; *et si ed mente fecimus*. Nunc altera imprecatio sumit his verbis: *si ædificavimus*, ut desinente versu finem habeat in illis, *אלהינו יהוה*,

עשינו, Dominus requirat. Saltum fecit descriptior ex *אלהינו יהוה*, in quo verbo absolvitur versus 22, ad *אלהינו יהוה*, omissis vocabulis *אלהינו יהוה*, deceptor litterâ eadem *יהוה*, in quam desinunt *אלהינו יהוה* et *עשינו*." Verum nec veteres aliter ac nos legisse, nec omnino quicquam in textu mutandum videtur. Subaudias initio versus *עשינו יהוה* (coll. vs. 22 et 26), et omnia facile fluent: *si instituimus altare nobis erigere, ut a Jova deficeremus, עשינו יהוה קרבן לשב מן הארץ, et si fecimus illud offerre super eo holocausta et ferta, et si ereximus facere super eo sacrificia gratiarum actionis; Jova ipse requirat* a nobis pœnam, animadvertat in nos. Verbum *עשינו* proprie quidem *querere* significare constat. Sed quia sæpe quæstiones exercentur, ut meritæ possint pœnæ sumi, factum est, ut pro *pœnas sumere, vindicare* usurpetur; vid. e. c. Job. x. 16. Accusatæ erant tribus trans-Jordanicæ, quod aram struxissent lege prohibitam, eaque re defecissent a sacri coetus communionem. Jam vero illi eas solas aras contra legem poni definiunt, quæ faciendis sacrificiis exstruantur, hanc autem ejusmodi non esse. Commemorant autem tria præcipua sacrificiorum genera pro ceteris omnibus. Primum est *עולה*, quod ab *ascendendo* dictum, solet Græce vocari *δολοκαυστον* et *δολοκαύτωμα*, quasi *solidum* sacrificium dicas, quia ignis victimam totam absolvebat, atque sursum in cœlum per flammam fumumque auferebat. Hujus lex perscripta est Levit. i. 3, seqq. Alterum est *קרבן*, proprie

munus (coll. *ענין*, *donavit*), sed in usu est de sacrificio, quod Latine *fertum* dicitur. Erat ex simila et oleo confectum hoc sacrificium, qualia liba Græci vocant *κάμματα*. De eo vid. Levit. ii. 1, seqq. Tertium genus est *קרבן*, *victimæ retributionum*, i. e., gratiarum actionis, eucharistica. Hæc cruenta quidem erant; sed nihil præter adipem, omentum, renes et jecoris fibram dabatur flammæ, reliquam carnem læti absolvebant epulo sacrificantes. De his victimis agitur, Levit. iii.

Ver. 24.

*ואם לא מדינה מדינה עשינו את-
נחת לאמר מחר ואמר בניכם לבנינו
לאמר ונו*

ἀλλ' ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο, λέγοντες, ἵνα μὴ εἴπωσι αὐριον τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν. κ. τ. λ.

Au. Ver.—24 And if we have not rather done it for fear of *this* thing, saying, In time to come [Heb., to-morrow] your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

Bp. Patrick.—For fear of *this* thing.] The Hebrew word *deaga* (which we translate fear) signifies such anxiety in their mind as gave them much trouble, till they thought of this way to give themselves ease.

Rosen.—24 *Et si non potius ex sollicitudine ex ea ratione, quam dicemus, fecimus hoc.* דָּבָר haud raro *rationem, causam* denotat, ut Genes. xii. 17, וְלִדְבַר שָׂרָא, ob causam Saræ, propter Saram. Vid. et Genes. xx. 11, 18; xliii. 18, לֵאמֹר, *Dicendo*, i. e., reputando, cogitando.

Ver. 26.

וְעַתָּה נִשְׁכָּחֵנוּ לִפְנֵי יְהוָה
הַמַּעֲבִירָה לָנוּ לְעֹלָה וְלֹא לְזֶבֶח׃

καὶ εἵπαμεν ποιῆσαι οὕτω τοῦ ἀκοδομησαί
τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων
οὐδὲ ἕνεκεν θυσιῶν.

Au. Ver.—26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice.

Let us now prepare to build us an altar.

Bp. Horsley.—Rather, “Let us now provide for ourselves by building an altar.”—“Provide for ourselves,” i. e., in this case, in these spiritual concerns. See Parkhurst, עֲשֵׂה, 11.

Geddes.—Let us provide against this, by building an altar, &c.

Rosen.—Proinde diximus: faciamus hoc pro nobis, ut exstruamus altare, non pro holocausto, aut pro victima ulla alia.

Ver. 28.

וְהָיוּ אֲנִי-תְבִנִיתָ מִזֶּבֶחַ יְהוָה
אֲשֶׁר-עָשׂוּ אֲבוֹתֵינוּ וְנִי׃

— ἵδτε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου,
δὲ ἐποίησαν οἱ πατέρες ἡμῶν, κ.τ.λ.

Au. Ver.—28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

The pattern of the altar, &c.

Rosen.—Hæc verba veteres et recentiores

fere sic reddunt: *adspicite figuram, imaginem aræ Jovæ.* Sane תְּבִנָּה haud raro denotat *imaginem, exemplar*, ad cuius normam aliquid exstruitur, v. c. Exod. xxv. 9, 40; 2 Reg. xvi. 10. Sed h. l. non est de *figura* sive *exemplari* altaris sermo, sed de altari ipso. Quare Hieronymus recte *ecce altare Domini* vertit. Est h. l. תְּבִנָּה propria sua significatione, *structura* (אָרְכָּה) capiendum, ut Pa. cxliv. 12, תְּבִנֵּית הַדָּל, *structura palatii*.

Ver. 29.

חֲלִילָהּ לָנוּ מִפָּנֵינוּ לַמֶּלֶךְ בְּיָהוָה
וְלִשְׂבֹּחַ הַיּוֹם מִמַּחֲרֵי יָהוָה וְנִי׃

μὴ γένοιτο οὖν ἡμᾶς ἀποστραφῆναι ἀπὸ
κυρίου ἐν τῇ σήμερον ἡμέρᾳ ἀποστῆναι ἀπὸ
κυρίου, κ.τ.λ.

Au. Ver.—29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, &c.

Rosen.—Verba תְּבִנָּה interpretum plures sic reddunt: *absit a nobis rebellare in Jovam*, ut Dativus וְנִי sit otiosus, ut alias sæpe. Sed תְּבִנָּה, proprie *profanum*, construi solet cum dativo personæ sequente כִּן cum infinitivo, ut Genes. xviii. 25 וְתִלְךָ לִי כֶסֶף, *absit a te, ut agas* ita; vid. et Genes. xlv. 7, 17, infra xxiv. 16. Videri igitur קֶסֶף emphaseos causa additum possit. Sed Gesenius in Lexico קֶסֶף interpretatur *ab eo*, pronomine suffixo ad Jovam relato, coll. 1 Sam. xxiv. 7 וְתִלְךָ לִי מִיָּדָה, *exsecratio mihi a Jova* sit, si hoc fecero, vid. et 1 Sam. xxvi. 11; 1 Reg. xxi. 3, ut significatione primaria neglecta תְּבִנָּה, *exsecrationem* valeat. Hinc nostrum locum sic reddit: *væ nobis ab illo, Jova, si peccaremus contra Jovam.*

Ver. 33.

Au. Ver.—33 — And the children of Israel blessed God, and did not intend to go up against them in battle, &c.

And did not intend to go up, &c.

Ged., Booth.—And thought [Boothroyd, spoke] no more of going up, &c.

Rosen.—וְלֹא יָחִיד לָעֹלָה צִלְחָה לָצֵאת, *Nec dixerunt, nequaquam cogitarunt ultra ascendere contra eos ad militiam*, bellum iis inferendum.

Ver. 34.

וַיְהִי־חֵן בְּיָמֵינוּ וּבְיָמֵיךָ יְהוָה
כִּי יָהוָה הִלָּחֵם עִי וְיָהוָה הִלָּחֵם עִי׃
καὶ ἐπαυρόμασεν Ἰησοῦς τὸν βωμὸν τῶν

‘Πουβήν καὶ τῶν Γὰδ καὶ τοῦ ἡμίσεως φυλῆς Μανασσῆ, καὶ εἶπεν ὅτι μαρτύριόν ἐστιν ἀναμείσον αὐτῶν, ὅτι κύριος ὁ θεὸς αὐτῶν ἐστί.

Au. Ver.—34 And the children of Reuben and the children of Gad called the altar *Ed* [that is, a witness]: for it shall be a witness between us that the LORD is God.

Called the altar Ed.

Ken.—Nothing can be more clear than that the name of the altar is here omitted. And the children of Reuben, and the children of Gad, called the altar, for it shall be a witness between us that the Lord is God. Our translators have inserted the necessary word *Ed*; which, however, in an *English* translation, had been better expressed by *Witness*. The word here omitted has the authority of seventeen Hebrew copies; with the Syriac and Arabic versions. See Gen. Diss., p. 24.

Rosen.—*Et appellarunt Rubenitæ et Gaditæ illud altare ἑδ testem, s. testimonium, quod subaudiendum e verbis quæ proximè sequuntur, דא דא, et indicatum est supra vs. 27, 28. In codicibus nonnullis et in pluribus editionibus seculi quindecim et sexdecim, quos diligenter enumeravit De Rossi, illud ἑδ vel legitur in textu, vel in margine suppletur, et in aliis quidem post דא דא, in aliis ante id nomen, quod minus probandum, quum nomen id, quod rei alicui imponitur, ejus nomini postponi soleat, ut Genes. i. 5, יצא לאור ירח, appellavit lucem diem; vid. et vs. 8. Nostrum scriptorem nomen ἑδ non expressisse, sed lectoribus supplendum reliquisse, inde colligitur, quod jam Græcus Alexandrinus illud non legit, qui ceterum verborum Hebræorum sensum non recte percepit. Sic enim illa reddidit: appellavit Josua aram Rubenitarum et Gaditarum, et dimidiæ tribus Manasse. Nec Hieronymum ἑδ legisse, ostendit hæc sua integri versus interpretatio: vocaruntque filii Ruben et filii Gad altare quod extruxerant: testimonium nostrum, quod Dominus ipse sit Deus. In Chaldaicæ interpretationis codicibus longe plerisque ἑδ non expressum est; quod autem in nonnullis codicibus legitur דא דא, testis ante דא דא (vid. Kennicotti Dissertat. ii., super ratione text. Hebr., p. 173), pro glossemate est habendum.*

Syrus ܐܠܘܐ, testimonium, et Arabs شاهد, testem addidit, non quod ἑδ legerunt, sed ut boni interpretes, qui sensum perspicue

redderent, nomine subaudiendo expresso. *Quia testis est hoc altare inter nos quod Jova est Deus, i. e., quod nos æque ac vos Jovam Deum colimus. Arabicus interpres, quod Allah, Jova, sit Deus verus. Syrus, ut Dominus solus sit Deus. In pluribus codicibus legitur inserto דא דא ita: דא דא דא דא, plane ut 1 Reg. xviii. 39, repetita vice.*

CHAP. XXIII. 2.

Officers. See notes on Numb. xi. 16.

Ver. 4.

יָהוָה הִפְלִיתִי לָכֶם אֶרְצֵי־חִנּוֹם הַנִּשְׁאָרִים
הָאֵלֶּה בְּנִחֲלָת לְשִׁבְתְּכֶם מִן־הַיַּרְדֵּן
וְכָל־חִנּוֹם אֲשֶׁר הִכְרַתִּי וְהָיָם הַנָּדוּל
מִכּוֹן הַשָּׁמֶשׁ :

Ἴδετε ὅτι ἐπέρριψα ὑμῖν τὰ ἔθνη τὰ καταλειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλάς ὑμῶν, ἀπὸ τοῦ Ἰορδάνου πάντα τὰ ἔθνη καὶ ἐξωλόθρευσα, καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὁρεῖ ἐπὶ δυσμὰς ἡλίου.

Au. Ver.—4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward [Heb., at the sunset].

Ged.—4 Lo! I have, by lot, shared out among you the remaining nations, from the Jordan unto the great western sea, to be inherited by your tribes, as well as all the nations which I have already extirpated.

Booth.—4 Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, with all the nations that I have cut off from the Jordan even unto the great western sea.

Houb.—Nunc igitur, quoniam tribubus vestris dedi pro hereditate eos populos qui restant, ut et omnes eos, quos delevi à Jordane, usque ad mare magnum, ad occasum solis.

A Jordane. Vidit Masius, non bonam esse verborum collocationem. Nempe hæc series, dedi vobis gentes reliquas à Jordane, et omnes gentes, quas delevi, quasi digito monstrat non suo loco esse a Jordane inter gentes reliquas et omnes gentes. Series legitima est, gentes reliquas, et omnes eas, quas delevi à Jordane, quem ordinem nos in nostrâ versione persequimur. Propterea Josue commemorat primo loco gentes eas, quæ restant debellandæ, quia mox pro-

missurus est, Deum pro Israelitis, ut eas subijciant, pugnaturum, si obedientiam Deo debitam præstarent, nec non denuntiaturus, Deum se de illis, per eas gentes, ulturum, si Diis alienis servient.

Ver. 6.

וְחִזְקֶתֶם כְּאִדָּ לְשִׁמְרֹת וְגו'

κατισχύσατε οὖν σφόδρα φυλάσσειν, κ.τ.λ.

Au. Ver.—6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, &c.

Very courageous.

Bp. Horsley.—Rather, *very resolute*, or *very firm*.

Ver. 7.

לְבָל־תִּרְבוּא בְּגוֹיִם הָאֵלֶּה הַנִּשְׁמָרִים
הָאֵלֶּה אֲתֶם וְכִשְׁם אֱלֹהֵיהֶם לֹא-
תִזְכְּרוּ וְלֹא תִשְׁבְּעוּ וְלֹא תִעֲבְדוּם
וְלֹא תִשְׁתַּחֲוּ לָהֶם :

ὅπως μὴ εἰσελθῇτε εἰς τὰ ἔθνη τὰ καταλειμμένα ταῦτα. καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ ὀνομασθήσεται ἐν ὑμῖν, οὐδὲ μὴ λατρεύσητε, οὐδὲ μὴ προσκυνήσητε αὐτοῖς.

Au. Ver.—7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them nor bow yourselves unto them.

That ye come not among.

Ged., Booth.—That ye mix not with.

Rosen.—*Ad non venire*, s. *intrate*, ut ne intretis in gentes illas, i. e., ut recte Chaldaeus interpretatus est, וְלֹא תִשְׁבְּעוּ בְּשֵׁם אֱלֹהֵיהֶם, *ut ne commisceamini populis hisce*. Arabs: *nec commisceatis vos cum hiisce turbis*. Ne consuetudinem cum iis habeatis. וְלֹא תִעֲבְדוּם, *Et nomen Deorum illarum ne commemoretis*, i. e., celebretis; id enim verbum הָעֲבָדָה cum שֵׁם constructum valet, vid. not. ad Ps. xx. 8. *Nec juretis* scil. אֱלֹהֵיהֶם שֵׁם, *per nomen Deorum illarum*.

Ver. 9.

וַיִּזְרַח יְהוָה בְּפָנֶיךָ גִּזְרִים
וַעֲצוּמִים וְאָמַר לֹא-עֲמִד אִישׁ בְּפָנֶיךָ
כִּד הַיּוֹם הַזֶּה :

καὶ ἐξολοθρεύσει αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν ἔθνη μεγάλα καὶ ἰσχυρά. καὶ οὐδεὶς ἀντίστη κατενώπιον ἡμῶν ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—9 For the Lord hath driven

[or, then the Lord will drive] out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

For the Lord hath driven.

Ged., Booth.—Hence the Lord hath driven, &c.

Bp. Horsley.—Rather, *Then will Jehovah drive*. But as for you no man hath been able to stand before you unto this day. For וְכִשְׁם, I would read, with Vulgate, and one MS. of Kennicott's, וְכִשְׁם; and at the end of the verse I would omit, with Vulgate, the words וְכִשְׁם הָאֵלֶּה, which seem to have crept in by repetition from the preceding verse. And as for you, no man shall stand before you.

Houb.—*Dominus expellet a vobis gentes magnas et potentes; quippe ipsi vidistis, ut nemo ante vos usque ad hunc diem consistere ausus fuerit.* וְכִשְׁם, *Nos, quippe ipsi vidistis, quia non dubitamus, quin sit legendum וְכִשְׁם ut legitur supra versu 3.* Omissum fuit verbum וְכִשְׁם propter similitudinem duarum litterarum כִּשְׁם cum vocabulo וְכִשְׁם proximo, librarii oculis ex uno verbo in alterum deerrantibus. Etenim verbum וְכִשְׁם quomodocunque interpreteris, non extundes ex eo ullam sententiam. Audiendus vero hic Joan. Clericus: "*Neque ad vos quod attinet, quisquam coram vobis... וְכִשְׁם... 1*, quod huic membro præfigitur vix aliter intelligi queat... Hoc cum non assequerentur LXX et Vulgatus Intt. omiserunt." Condemnat veteres, qui non assequerentur id, quod post *Noldium* suum docet, significare וְכִשְׁם, *ad vos quod attinet*. Sed quis lector, qui tyro non sit, credit pronomen וְכִשְׁם solitarie positum, nullo verbo comitante, cuius וְכִשְׁם sit vel nominativus, vel casus, esse orationis membrum illud totum, *ad vos quod attinet*. Esse posset וְכִשְׁם, *vos autem*, si transitus fieret in oratione ab illis personis ad eos, *vos*, quos Josue nunc alloquitur. Sed eosdem Josue mox alloquebatur. Ergo nihil huic loco tam alienum, quam istud, *ad vos quod attinet*, Clericanum. Clerico sapientiores fuerunt Vulgatus et Græci Intt. qui verbum, quod viderent in mendo positum, vel circumstantibus rebus destitutum, prætermittere maluerint, quam contorte interpretari, ac verba dare lectoribus.

Rosen.—וְכִשְׁם, *Et vos quod attinet*, nominativus, quem dicunt, absolutus. וְכִשְׁם אִישׁ בְּפָנֶיךָ, *Non stabit vir in conspectu vestro*, nemo vobis resistere poterit.

Ver. 12.

Au. Ver.—Go back.*Ged., Booth.*—Turn aside.

Ver. 13.

Au. Ver.—13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you, &c.*Any of.* So forty MSS.—*Ged.*

Ver. 16.

Au. Ver.—When ye have transgressed—have served, &c.*Rosen., Ged., Booth.*—When ye transgress—serve, &c.

CHAP. XXIV. 1.

וַיֵּאסֹף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל
 וַיָּבִיאוּ אֵלָיו וַיִּקְרָא לְזִמְיָאֵל וְיִשְׂרָאֵל בֶּן-נֹחַ
 וְגִלְשָׁמַי וְגִלְשָׁמַי בֶּן-נֹחַ וְיִתְיָבֶד בֶּן-נֹחַ
 הָאֱלֹהִים :

καὶ συνήγαγεν Ἰησοῦς πάσας φυλάς Ἰσραὴλ
 εἰς Σηλὼ, καὶ συνεκάλεσε τοὺς πρεσβυτέρους
 αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς
 δικαστὰς αὐτῶν, καὶ ἔστησεν αὐτοὺς ἀπέναντι
 τοῦ θεοῦ.

Au. Ver.—1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.*To Shechem.**Ged., Booth.*—At Shiloh [LXX, Arab.]. From this whole book it is manifest the tabernacle was at *Shilo* and not at *Sichem*; and it is not probable that Joshua would assemble the Israelites at any other place than that where the tabernacle was fixed. This begets a suspicion that we should read שִׁלֹה and not שִׁכְמָה. Nay the text, ver. 26, renders this surmise certain. The same error has obtained com. 25, but the LXX and Ar. both read שִׁלֹה.—*Booth.**Pool.*—To Shechem; either, 1. To Shiloh, where the ark and tabernacle was; because they are here said to *present themselves before God*; and because the stone set up here is said to be *set up in or by the sanctuary of the Lord*; of both which I shall speak in their proper places. And they say Shiloh is here called *Shechem*, because it was in the territory of Shechem; but that may be doubted, seeing Shiloh was ten miles distant from Shechem, as St. Jerom affirms. And had he meant Shiloh, why should he not express

VOL. II.

it in its own and proper name, by which it is called in all other places, rather than by another name nowhere else given to it? Or rather, 2. To the city of Shechem, a place convenient for the present purpose, not only because it was a Levitical city, and a city of refuge, and a place near to Joshua's city, but especially for the two main ends for which he summoned them thither. 1. For the solemn burial of the *bones of Joseph*, as is implied here, ver. 32, and of the rest of the patriarchs, as is noted Acts vii. 15, 16, for which this place was designed. 2. For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, Gen. xii. 6, 7, and afterwards was there renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, Josh. viii. 30, &c., which were very near Shechem, as appears from Judg. ix. 6, 7; and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them. *Before God*; either, 1. Before the ark or tabernacle, as that phrase is commonly used: which might be either in Shiloh, where they were fixed; or in Shechem, whither the ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as 1 Sam. iv. 3; 2 Sam. xv. 24. Or, 2. In that public, and venerable, and sacred assembly met together for religious exercises; for in such God is present, Exod. xx. 24; Psal. lxxxii. 1; Matt. xviii. 20. Or, 3. As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. Thus Isaac is said to *bless Jacob before the Lord*, i. e., in his name and presence, Gen. xxvii. 7; and Jephthah is said to *utter all his words before the Lord in Mizpeh*, i. e., as in God's presence, calling him in to be witness of them.

Dr. A. Clarke.—*To Shechem.*] As it is immediately added that *they presented themselves before God*, this must mean the *tabernacle*; but at this time the tabernacle was not at *Shechem* but at *Shiloh*. The Septuagint appear to have been struck with this difficulty, and therefore read Σηλὼ, *Shiloh*, both here and in ver. 25, though the *Aldine* and *Complutensian* editions have Συχεμ, *Shechem*, in both places. Many suppose that this is the original reading, and that

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Shechem has crept into the text instead of *Shiloh*. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient, and to bring the ark of the covenant to the place of assembling: and this was probably done on this occasion [so Patrick, Rosen.]. *Shechem* is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, Gen. xii. 6, 7; and here the patriarchs were buried, Acts vii. 16. And as *Shechem* lay between *Ebal* and *Gerizim*, where Joshua had before made a covenant with the people, chap. viii. 30, &c., the very circumstance of the place would be undoubtedly friendly to the solemnity of the present occasion. Shuckford supposes that the covenant was made at *Shechem*, and that the people went to *Shiloh* to confirm it before the Lord. Mr. Mede thinks the Ephraimites had a *proseucha*, or temporary oratory or house of prayer, at *Shechem*, whither the people resorted for Divine worship when they could not get to the tabernacle; and that this is what is called *before the Lord*; but this conjecture seems not at all likely, God having forbidden this kind of worship.

Bp. Horsley.—And presented themselves before God, namely at *Shiloh*. See chap. xviii. 1. I see no sufficient reason to suppose that *Shiloh* was at this time a town. It was the name of the place where the tabernacle was erected. By the mention of the daughters of *Shiloh*, Judges xxi. 21, it should seem that it was the name of a district, rather than a town. And the situation of the spot, where the tabernacle stood, is described, Judges xxi. 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. If there was no town there, *Shechem* might be of all the neighbouring towns the most convenient at this time for a general assembly of the people, and the site of the tabernacle might be much nearer to this ancient town of *Shechem*, than the town of *Shiloh* was to the *Shechem* of St. Jerome's time.

Bethel was another of the three towns mentioned Judges xxi. 19, so near to *Shiloh*, that it is sometimes mentioned as the place of the ark, when the ark was unquestionably at *Shiloh*. And persons going to consult the Divine oracle at *Shiloh* are said to

go up for that purpose to *Bethel*. See Judges xx. 18, 26, 27.

Mizpeh of Benjamin was another town, though not one of the three mentioned in Judges xxi. 19, so near to *Shiloh*, that the people are said to be assembled at *Mizpeh* before *Jehovah* (Judges xx. 1, and xxi. 5), when the tabernacle and the ark were certainly at *Shiloh*. And a religious ceremony performed before *Jehovah*, that is, at the tabernacle in *Shiloh*, is said to have passed at *Mizpeh*, where the people were at the time assembled, Judges xi. 11. *Bethel*, however, was so much nearer to *Shiloh*, than *Mizpeh*, that persons going from *Mizpeh* to consult the Divine oracle at *Shiloh*, are said to go up for that purpose to *Bethel*. See Judges xx.

It is remarkable that at the time the ark was at *Shiloh*, though we read that individuals went up thither to worship or consult the oracle, yet we never read of any public assembly of the people at that place, but either at *Shechem* or *Mizpeh*; except indeed the stated feast mentioned in Judges xxi. 19.

Rosen.—*Congregavit Josua omnes tribus Israelis Sichemum.* Græcus Alexandrinus interpres pro $\pi\alpha\rho\omega\phi$ posuit $\epsilon\nu$ $\Sigma\eta\lambda\omega$, uti exstat in antiquissimis codicibus, Romano, Alexandrino, et aliis. Græcus interpres legeritne in suo codice Hebræo $\pi\alpha\phi$, an vero librarii, aut male seduli critici ausi fuerint mutare $\Sigma\iota\chi\epsilon\mu$ in $\Sigma\eta\lambda\omega$, incertum est. Verisimilius tamen posterius, quum Josephus, qui Græcos interpretes sequi solet, $\Sigma\iota\chi\epsilon\mu$ legerit; nam nisi hoc modo legisset, non scriberet, antequam novissima Josuæ verba recitaret, eum tum *Sichemi* habitasse, *Antiqq.*, l. v., cap. i., § 28. $\text{Ἰησοῦς αὐτοὺς ἐν Σιχέμοις διῆγεν.}$ At quin mendum illud vetus sit, nulla potest esse dubitatio. Nam et Masii Syro-Hexaplaris codex notavit, quædam exemplaria $\Sigma\eta\lambda\omega$ habere. Chaldæus et Syrus interpretes habent *Sichem*, nec desunt Græci codices, in quibus ita legatur, ut in Aldino, Complutensi et aliis pluribus ab Holmesio recensitis. Attamen memoratu est dignum, Arabicum interpretem, qui ubique fideliter Hebræa expressit, hic إلى شيلوا , ad *Siluntem* habere. Cur vero *Sichemum* in *Siluntem* plures mutarunt, causa absque dubio est hæc, quod sub finem hujus versus Israelitæ dicantur *coram Deo se constituisse*, $\text{וַיִּתְּנוּ לַיהוָה וַיִּשְׁתָּחֲוּּ}$, id est, ante

tabernaculum sacrum, vid. xviii. 6; xix. 51. Hoc vero tunc erat Silunte; xviii. 1, xix. 51, ubi et post Josue mortem mansit 1 Sam. iii. 21; iv. 3. Sed nil obstat, quo minus arca sacra solemnitate a Josua peragendæ causa Silunte Sichemum translata fuerit, forsân quod Josua Thimnath-Seracho Sichemum quidem ire posset, sed Siluntem usque progredi non posset, propter senectutem. Neque enim nefas fuisse imperatori, arcam huc illuc transferre, ubi ipsi opus videbatur, inde patet, quod sub pontificatu Eli, cum ab hostibus premeretur Israelitæ, solius senatus jussu arca est Silunte asportata in castra, 1 Sam. iv. 3. Et cum David ab Absalonis conjuratione metuens urbe fugeret, Levitæ arcam sacram unâ exportabant, 2 Sam. xv. 24.

Ver. 2.

וַיֹּאמֶר יְהוֹשֻעַ אֶל־כָּל־הָעָם כֹּד־אִמְרָם
יְהוָה אֱלֹהֵי יִשְׂרָאֵל בָּעֵבֶר הִנָּחֵר וְשִׁבְנָה
מִמָּוֶתֵיכֶם מִצֹּלָם תִּרְחַח אֲנִי מִכְרָהֶם
וְאֲנִי נִחֹר וְנִעֲבֹדוּ אֱלֹהִים אֲחֵרִים •

καὶ εἶπεν Ἰησοῦς πρὸς πάντα τὸν λαόν·
τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ· πέραν τοῦ
ποταμοῦ παρώκησαν οἱ πατέρες ὑμῶν τὸ ἀπ-
αρχῆς, θάρα ὁ πατήρ Ἀβραάμ, καὶ ὁ πατήρ
Ναχώρ, καὶ ἐλάτρευσαν θεοῖς ἑτέροις.

Au. Ver.—2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor : and they served other gods.

2, 14, *The flood.*

Rosen., Ged., Booth.—The river, i. e., the Euphrates.

Your fathers, &c., even Terah.

Ged., Booth.—Your fathers, &c., unto Terah.

*Houb.—Patres vestri jam inde a tempore
Thare patris Abraham, et patris Nachor,
cum secus flumen habitarent, Diis alienis
servierunt.*

תָּרָא, *Nos, jam inde a tempore Thare*; nam hæc duo jungimus, quæ Judei non benè disjunxerunt per punctum *Zakeph-katon*. Videlicet nomen תָּרָא nihil habebit in oratione, quod regat, aut a quo regatur, nisi adjungitur ad שָׂרָא in gignendi casu. Cæterum Josue veterum parentum memoriam propterea non repetit altius, quam ab ipso Thare, quia tum primum promissio

**facta est de terrâ Chanaan dandâ posteris
Thare, ex filio Abraham nascendis.**

Ver. 3.

— וְאִתָּךְ אֶת-יַדְכָּהוּ וְאֶת-רַגְלְךָ
יֵצֵא:

וארבה קרי

— καὶ ἐπλήθυνα αὐτοῦ σπέρμα, καὶ ἔδωκα αὐτῷ τὸν Ἰσαὰκ.

Au. Ver.—3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

And multiplied his seed.

Dathe, Ged., Booth.—And promised to multiply his seed. *Promisi ei numerosam progeniem.*—*Dathe.*

Houb.—Interpretamur, statui ut magnum foret semen ejus: quippe sequimur radicem **ר**, *magnum esse, magnum facere*, non radicem **רר**, *multiplicare*, et sic **ר** accipimus; ut rei causam indicans, non ipsum effectum; quia posteritas Abraham intelligitur ea, quæ ex Isaac nascitura erat, quæque superstitie Abraham, nondum creverat. Malè, ut videtur, Clericus, *posteror ei multos ac præsertim Isaac dedi*, distinguens in suo illo *præsertim* posteror Abraham ex Sarâ, à posteris ejusdem ex Cethurâ, qui quidem non hic aguntur, quique non ita multi erant, ut *posterii multi* appellarentur.

Pool.—Multiplied his seed, i.e., gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and by Isaac, as it follows.

Rosen.—*Et multiplicavi semen ejus*, quo hic unius Saræ soboles significatur, et quod sequitur *et dedi ei Isaacum* est *עֲתֵּנִי יִצְחָקוֹן*, quum Genes. xxi. 12 scribitur *וַיֵּן יִצְחָק*, in Isaac vocabitur tibi semen, i. e., filii ac nepotes Isaaci dicentur filii et nepotes tui, non item qui ex Ismaele nascentur; cf. not. ad eum loc. Mirum videri possit, quod *multiplicatum* Abrahami *semen* dicitur, quum ei unus Isaacus natus memoretur. Sed *multitudo* ad Isaaci posteritatem et perpetuam illam natorum seriem, qui deinde ex illo sunt propagati, spectat. Pro *וַיֵּן*, quod Masorethæ legere jubent (*וַיֵּן*), in textu (*וַיֵּן*) est *וַיֵּן*, futuri forma apocopata.

Ver. 4, 5.

וַאֲתָנוּ לְעַשׂוֹ אֶת־הַיָּהָר שְׂעִיר לְרֵשֶׁת מוֹתוֹ

וַיַּעֲלֶה יְרֵדוֹ מִצְרַיִם : 5 וְאֶת־מִצְרַיִם
אֶת־מֶלֶךְ וְאֶת־אֲהֶרֶן וְאֶת־מִצְרַיִם
בְּאֶשֶׁר עָשִׂיתִי בְּתַרְגֵּוֹ וְאֶחָד הוֹצֵאתִי
אֲחֵכֶם :

4 καὶ τῷ Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
καὶ ἔδωκα τῷ Ἡσαῦ τὸ ὄρος τὸ Σηεῖρ κληρο-
νομήσαι αὐτῷ. καὶ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ
κατέβησαν εἰς Αἴγυπτον, καὶ ἐγένοντο ἐκεῖ εἰς
ἔθνος μέγα καὶ πολὺ καὶ κραταῖον. καὶ ἐκά-
κωσαν αὐτοὺς οἱ Αἰγύπτιοι. 5 καὶ ἐπάταξα
τὴν Αἴγυπτον ἐν σημείοις οἷς ἐποίησα ἐναὐτοῖς.
6 καὶ μετὰ ταῦτα ἐξήγαγεν τοὺς πατέρας ἡμῶν
ἐξ Αἰγύπτου.

Au. Ver.—4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt, &c.

4 *Went down into Egypt.*

Ged., Booth.—Went down into Egypt; and they became there a great, numerous, and powerful nation. But the Egyptians afflicted them [LXX]. And [*Ged.*, so] I sent, &c.

5 *And I plagued Egypt according to that which I did among them.*

Houb.—*Et vulnus feci Aegyptiis, per prodigia illa, quæ apud eos patravi.*

וַיַּחַד, *Et vulneravi Aegyptios, sicut feci apud eos.* Habebat hæc scribendi forma plurimam mendii suspicionem; itaque admonebat novos Interpretes, ut ad Veteres adirent. Nempe apud Græcos Intt. Syrum et Vulgatum *miracula* non absunt, quæ Hodiernis absunt ex Codicibus. Omissum fuit במִסְתִּים, *miraculis*, prope מצרים vocabulum similiter desinens, et legendum וַיַּחַד אֶת־מִצְרַיִם, *et percussi Aegyptios miraculis, quæ feci...* extrito כ' ante ה.

Rosen.—*Et percussi Aegyptum;* subaudiunt Hebræi אֶת־אֲשֵׁי, ut *veritas homines Aegypti, Aegyptios.* בְּאֶשֶׁר עָשִׂיתִי בְּתַרְגֵּוֹ, *Secundum quod feci, i. e., בְּפִגְמוֹת, plagas* (ex וַיַּחַד subaudiendum) *in medio ejus, populi Aegyptiaci.* Pronomen suffixum masculinum vocis בְּתַרְגֵּוֹ respicit את־מִצְרַיִם, quod quamvis ut nomen regionis sit feminei generis, tamen ubi pro incolis, sive populo, capitur, ut masculinum tractatur. Ita Jesaj. xix. 16, וַיִּהְיֶה מִצְרַיִם בְּגִשְׁמִי, *et*

erit Aegyptus, populus Aegyptiacus mulierum instar. Cf. Gesenii *Lehrgeb.*, p. 469. Ceterum verba בְּתַרְגֵּוֹ עָשִׂיתִי Kimchi ita exponit: הִנֵּה שֵׁנִי אֲחֵם לֹא הָיָה בְּשֵׁם אֶחָד מֵאלֹהֵי הַנִּיחָם בְּתַרְגֵּוֹ, *plaga, quæ eos percussi, non fuit undè vice, sed plagis multis percussi eos, prout plagas feci in medio ejus.* Græcus Alexandrinus verba cum iis quæ proxime præcedunt sic dedit: καὶ ἐπάταξα τὴν Αἴγυπτον ἐν σημείοις οἷς ἐποίησα ἐν αὐτοῖς. Hieronymus: *et percussi Aegyptum multis signis et portentis.* Syrus: *et percussi Aegyptios, et prodigia feci inter eos.* Arabs: *percussi Aegyptios quemadmodum feci in iis.*

Ver. 6.

Au. Ver.—6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

Ye came.

Ged., Booth.—They came [Syr., Arab., I brought them].

Rosen.—וַיָּבֹאוּ, *Et venistis, i. e., patres vestri venerunt.* וְהָיָה, *ad mare subaudi algæ, ut in fine versus est, i. e., ad sinum Arabicum, quem mare rubrum dicere solent.* Dicitur וַיָּבֹאוּ κατ' ἐξοχὴν et Exod. xiv. 2.

Red sea. See notes on Exod. xiii. 18, vol. i., page 265.

Ver. 7.

Au. Ver.—7 And when they cried unto the Lord, he put darkness between you and the Egyptians, &c.

Between you, &c.

Booth.—Between them [Syr.] and the Egyptians.

Ver. 12, 13.

וַיִּשְׁלַח יְהוָה אֶת־הַצִּבְּרֹן לְפָנֵיכֶם 12 וַתִּנְגַּשׁ אֶת־מֶלֶךְ מִצְרַיִם וְלֹא בָּחַרְתָּ וְלֹא בָּתְשָׁתָּה : 13 וַיִּשְׁלַח יְהוָה אֶת־הַצִּבְּרֹן לְפָנֵיכֶם 13 וַיִּשְׁלַח יְהוָה אֶת־הַצִּבְּרֹן לְפָנֵיכֶם 13 וַיִּשְׁלַח יְהוָה אֶת־הַצִּבְּרֹן לְפָנֵיכֶם 13

12 καὶ ἐξαπέστειλε προτέραν ὑμῶν τὴν σφήκιαν. καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ προσώπου ἡμῶν δώδεκα βασιλεῖς τῶν Ἀμορραίων, οὐκ ἐν τῇ ῥομφαίᾳ σου οὐδὲ ἐν τῷ τόξῳ σου. 13 καὶ ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς, κ.τ.λ.

Au. Ver.—12 And I sent the hornet before you, which drave them out from before

you, *even* the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

12 *The hornet.* See notes on Exod. xxiii. 28, vol. i., page 318.

Two kings.

Ged., Booth.—Twelve kings. So Sept. both in the Rom. and Alex. copies: and this I take to be the genuine reading, in spite of the concurrence of the other versions with the present text, which have all *two*, except Arab. which wants the whole comma.—*Ged.*

Houb. places this verse between verses 8 and 9.

Houb.—12 *Duos reges Amorrhæorum.* Nunquam recurrunt sacris in codicibus *duo reges Amorrhæorum*, quin commemorarentur *Og et Sihon*, qui ultra Jordanem ad orientem ditiones habebant separatas. Itaque alieno loco veniunt *duo reges Amorrhæorum*, postquam dictum fuit versu 11 *et Jordanem transistis*. Et factæ perturbationis signum habemus in verbo בִּיכֶם in quod desinit versu 11, quodque idem legitur medio in versu 8, ubi hæc commodè leguntur, quæ nunc habemus hoc versu 12. Propterea nos ordinem antiquum revocamus, quem sanus lector non dubitabit fuisse perturbatum. Sed pro מַכִּיכֶם אִתָּם (שׁוֹנֵי מַלְכֵי) legendum אִתָּם מַכִּיכֶם *a conspectu vestro (duos reges) ejecit.*

Rosen.—12 Post verba אִתָּם וְהָיָה אַחֲרָיָה שׁוֹנֵי מַלְכֵי הָאֲמֹרִי, deest iterum, ut versu præcedente, conjunctio. Plene enim scribendum erat: *quæ abegit illos extra tuum conspectum, et duos reges Emoræorum.* Cf. vs. 18. Bellum, de quo hic loquitur Josua, aliud fuit ab eo quod x. 5 memoratur contra fœderatos Cananæos, inter quos *quinque* Emoræorum reges erant. Quod additur, וְלֹא הָיָה בְּיָדְךָ חֶרֶב, *non per tuum gladium, neque per tuum arcum expulisti eos*, hoc sensu dictum est, frustra Israelitarum arma fuisse futura, nisi Deus hostes occulta quadam vi perculisset. De omnibus enim adhuc factis in Cananæa bellis hæc verba intelligenda sunt, non de solis vesparum molestiis. Cf. Ps. xlv. 2, 3.

13 *For which ye did not labour.*

Bp. Horsley.—Rather, with Queen Elizabeth's translators, *wherein ye did not labour*, i. e., which ye had not tilled.

Ged.—Which ye did not till.

Rosen.—*Dedi vobis terram in qua colenda non laborasti.* Secundâ singularis verbi personâ utitur, quum sermo ad totum populum directus sit.

Ver. 17.

כִּי יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה אֶתָּנוּ וְאֶת־אֲבוֹתֵינוּ מִצִּרְיָן וּמִמִּצְרָיִם וְנָוָה

κύριος ὁ θεὸς ἡμῶν αὐτὸς θεὸς ἐστίν. αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου, κ.τ.λ.

Au. Ver.—17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, &c.

Houb., Ged., Booth.—For Jehovah is our God; he, &c.

Ver. 19.

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֵאמֹר הֲבָרַךְ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים יְהוָה אֵל־יִצְחָק הוּא לֹא־יִעָזָב לְפָשְׁעֵכֶם וְלִפְשָׁאוֹתֵיכֶם :

καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν. οὐ μὴ δύνησθε λατρεῖν κυρίῳ, ὅτι ὁ θεὸς ἅγιός ἐστι. καὶ ζηλώσας οὗτος οὐκ ἀφήσει τὰ ἀμαρτήματα ὑμῶν καὶ τὰ ἀνομήματα ὑμῶν.

Au. Ver.—19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

Ye cannot serve.

Ken.—Can we, without great surprise, observe the affirmation, with the reason for it, contained in the words following? Joshua said to the people, "Ye cannot serve the Lord; for he is an holy God; he will not forgive your sins!" 'Tis very happy, that the omission of that letter, which the collation of the Hebrew MSS. proves to have been inserted or omitted in ten thousand words and almost at pleasure, will restore to this important sentence its necessary meaning. Was it possible, when Joshua had been labouring to persuade and fix Israel in the worship of Jehovah, and which the people had just promised to do, that he should immediately tell them, "Ye cannot serve Jehovah!" This seems impossible. Whereas, what he was likely to have said is now expressed, only *that one* letter being omitted: "Cease not to serve Jehovah (persevere, keep the vow now made), for he is an holy God, he is a jealous God; he will not forgive your defection, nor your sins. If ye shall

forsake Jehovah," &c. This passage has been well considered, in Mr. Hallet's "Notes," vol. iii., p. 2. Yet it will be necessary to add, that the verb *תכלי* is regularly *cessabit* or *cessetis*; and that the particles *ל*, *non*, and *ל*, *ne*, are very often put for one another, or signify the same thing: see 1 Kings iii. 26, 27.

Ged.—*Ye will not be sufficient to serve, &c.*] Some modern interpreters have supposed, that the true reading here should be *Cease ye not*. The conjecture is ingenious, but unsupported by any MS. or ancient version; nor is it necessary. The original word does not always imply an impossibility. It here implies only a doubt. The Syriac translator seems to have perfectly comprehended the meaning: "Consider," says Joshua, "whether ye will be able to serve so holy and jealous a God."

Dr. A. Clarke.—*Ye cannot serve the Lord; for he is a holy God.*] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for it was impossible for them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of *ל*, *lo thuchelu, ye cannot serve, &c.*, some eminent critics read *ל*, *lo thuchallu, ye shall not cease to serve, &c.* This is a very ingenious emendation, but there is not one MS. in all the collections of Kennicott and De Rossi to support it. However, it appears very possible that the first *ו* *vau* in *תכלי* did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, unless ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to nor divide his glory with any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles."

Pool.—*Ye cannot serve the Lord:* he speaks not of an absolute impossibility (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous), but of a moral impossibility, or a very great difficulty [so Patrick, Rosen.], which he allegeth not to discourage them from God's service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves, and

more circumspect and resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I fear you will not do, but I do hereby exhort you to do.

Ver. 20.

כִּי תַעֲזֹבוּ אֶת־יְהוָה וְעַבַדְתֶּם אֱלֹהֵי
גֹבֶר וְשָׁב וְהָרַע לָכֶם וְכָלָה אֶהְיֶה
אֶחָדִי מֵאֱשֵׁרֵהֶמֶיב לָכֶם :

ήνیکا ἂν ἐγκαταλίπητε κύριον καὶ λατρεύ-
σητε θεοῖς ἐτέροις. καὶ ἐπελθὼν κακώσει
ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἀνθ' ὧν εὖ ἐποίησεν
ὑμᾶς.

Au. Ver.—20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

If ye forsake—then he will turn, &c. So Rosen., Pool, Patrick, and most commentators.

Bp. Horsley.—Rather, *For ye will forsake—and he will turn.*

Ver. 25.

וַיִּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם בֵּינוֹם
הַחַוָּא וַיָּקֻם לוֹ חֹק וּמִשְׁפָּט בְּשֵׁרָם :

καὶ διέθετο Ἰησοῦς διαθήκην πρὸς τὸν λαὸν
ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔδωκεν αὐτῷ νόμον καὶ
κρίσιν ἐν Σηλῶ ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ
Ἰσραὴλ.

Au. Ver.—25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Pool.—Either, 1. *He set*, or propounded, or declared unto them the statute and ordinance, i.e., the sum of the statutes and

ordinances of God, which their covenant obliged them to. Or, 2. *He set* or established it, to wit, that covenant with *them*, i. e., the people, *for a statute or an ordinance*, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth.

Bp. Patrick.—*Set them a statute and an ordinance.*] It is commonly interpreted, that he propounded to them in brief the precepts of the law; which are the conditions of the covenant: but it may be expounded, that he enacted this covenant to have the force of a statute and ordinance, or judgment, as it is in the Hebrew.

Ged., Booth.—25 Thus Joshua made a covenant, that day, with the people, and made it a statute and an ordinance in [*Ged.*, and ratified it at] Shiloh [LXX, Arab., see notes on verse 1], before the tabernacle of the God of Israel [LXX].

Rosen.—25 *Et fecit Josua fœdus populo die illo*, i. e., instauravit et renovavit fœdus jam ante a populo cum Deo initum, Exod. xxiv. 3, seqq. Fœdus autem illud non est aliquid distinctum ab iis quæ præcedunt Josuæ interrogationibus et populi responsionibus, quibus populus professus est et protestatus, sese Jovæ cultum ac religionem pure et illibate velle servare, et Josua ex parte Dei ejus auxilium, protectionem, et paternam curam pollicitus est. וְיָשׁוּעַ לֹא זָכַר וְיָשׁוּעַ לֹא זָכַר, *Posuitque ei, populo, statutum et legem*, statuta et leges in Sichem. Videtur significari, Josuam generatim Mosaicæ legis capita, ut fœderis conditiones, populo in memoriam revocasse. כִּשְׁפָה propr. *judicium*, hinc *jus*, porro *legem statutum*, tanquam normam judicandi, denotare constat, vid. Exod. xxi. 1; xxiv. 3; Levit. xviii. 4. Pro וְיָשׁוּעַ Græcus Alexandrinus et hic, ut vs. 1, posuit ἐν Σηλὼ, addiditque: ἐνώπιον τῆς σκηνῆς τοῦ Θεοῦ Ἰσραὴλ. Et his concinit Arabicus interpres. Cf. not. ad vs. 1.

Ver. 26.

וַיִּקְרָא יְהוֹשֻׁעַ שֵׁם הַתְּחָתָה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה :
— και ἔστησεν αὐτὸν Ἰησοῦς ὑπὸ τὴν τέρ-
μινθον ἀπέναντι κυρίου.

Au. Ver.—26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

An oak. So Gesen., Rosen.

Ged., Booth.—A turpentine tree.

Prof. Lee.—וְיָשׁוּעַ, f. *The terebinth, or pine tree of the east*, i. q. הָאֵלֶּה.

Rosen.—*Sumsitque lapidem magnum posuitque eum ibi.* וְיָשׁוּעַ לֹא זָכַר וְיָשׁוּעַ לֹא זָכַר, *Sub quercu illa, quæ erat ad sanctuarium Jovæ.* Præpositio וְיָשׁוּעַ nomini וְיָשׁוּעַ præmissa pro וְיָשׁוּעַ capienda. Possit tamen et sic exponi: in loco quo *sanctuarium*, i. e., arca (vid. ad vs. 1) posita erat. De וְיָשׁוּעַ, i. q. הָאֵלֶּה, quo nomine alii *terebinthum*, alii, cum Aquila, Symmacho, Hieronymo, *quercum* significari existimant, vid. *Bibl. Naturgesch.*, P. i., p. 233, seqq.

Ver. 27.

Au. Ver.—27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

A witness unto us.

Ged., Booth.—A witness against you [LXX, Vulg.].

Which he spake unto us.

Ged.—Which he hath this day [LXX] spoken unto you [LXX, Vulg.].

Ver. 30.

וַיִּקְבְּרוּ אֹתוֹ בְּגִבְעוֹל בְּתֵחֻלֹּתָיו בְּהִמְנָתֵהוּ
וַיִּקְרָא יְהוֹשֻׁעַ שֵׁם הַתְּחָתָה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה :
· גָּשָׁש ·

και ἔθαψαν αὐτὸν πρὸς τοῖς ὀρίοις τοῦ κλή-
ρου αὐτοῦ ἐν Θαμνασάρᾳ ἐν τῷ ὄρει τῷ Ἐφ-
ραϊμ ἀπὸ βορρᾶ τοῦ ὄρους τοῦ Γαλαὰδ. ἐκεῖ
ἔθηκεν μετ' αὐτοῦ εἰς τὸ μνημα εἰς τὸ ἔθαψαν
αὐτὸν ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς
περιέτεμε τοὺς υἱοὺς Ἰσραὴλ ἐν Γαλιλάοις,
ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου καθὰ συν-
έταξεν αὐτοῖς κύριος. και ἐκεῖ εἰσιν ἕως τῆς
σήμερον ἡμέρας.

Au. Ver.—30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

Timnath-serah.

Gesen.—וְיָשׁוּעַ (portion of abundance, i. e., remaining portion, see וְיָשׁוּעַ) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. xix. 50; xxiv. 30. The same is called in Judg. ii. 9 וְיָשׁוּעַ (por-
tion of the sun) *Timnath-heres*. The former

is probably the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. xix. 49), would strictly be a *portion remaining*; see Studer in loc.—[Prob. i. q. Θαμνὰ *Timnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in חֲמִיקָה.—Tr.]

Rosen.—30 De urbe חֲמִיקָה vid. xix. 50. Posterior hujus nominis pars Jud. ii. 9 scribitur trajectis literis חֲמִיקָה, quod *solem* denotare constat. Hebræi, referente Jarchio e veteribus commentariis, nomen impositum urbi Josuæ fuisse dicunt a solis simulacro, quod Israelitæ super Josuæ monumentum collocaverint ad conservandam memorabilis illius miraculi memoriam, de quo supra x. 13. Maurero mutatio nominis חֲמִיקָה in חֲמִיקָה videtur ingenii lusus esse, quo *portio solis*, id enim denotat חֲמִיקָה, appelletur ea urbs, quam sol, i. e., imperator possidebat. Nostro loco unicus codex exhibet חֲמִיקָה.

Arabicus interpres posuit: فِي جَبَلٍ

حَارِشٍ, in monte Charesch (جارس), quod

in Polyglottis exstat, haud dubie est mendum). חֲמִיקָה, A septentrione monti Gaasch. *Convallium Gaasch*, חֲמִיקָה, mentio fit 2 Sam. xxiii. 30. Sed nullum usquam satis certum loci indicium exstat literis consignatum. Post hæc verba Græcus Alexandrinus interpres hæc addidit. *Ibi posuerunt cum eo in monumento, in quo sepelierunt cum, ibi cultros petrinus, quibus circumcidit filios Israel in Galgalis, cum eduxit eos ex Egypto, sicut constituit Dominus; et ibi sunt usque in hodiernam diem.* Idem additamentum, sed non-nihil abbreviatum, dedit Arabicus interpres:

وَدَفَنْتُ مَعَهُ فِي قَبْرِ تِلْكَ أَلْسَكَكِينَ
الَّتِي حَتَنَ بِهَا بَنُو إِسْرَائِيلَ مِنْ صَخْرَةٍ
صَوَانٍ وَهِيَ هُنَاكَ إِلَى الْيَوْمِ كَمَا أَمَرَ
اللَّهُ, et sepulti sunt cum eo in sepulchro

ejus cultri illi, quibuscum circumcisi sunt Israelitæ, ex lapide silicis, et sunt illic ad hanc usque diem, sicut præceperat Deus. Hubigantus hæc Arabicum interpretem in suo codice Hebræo legisse existimat, quod, si e Græca interpretatione ea sumsisset, addidisset etiam id quod Græci interpretes

post ultimum versum reddunt, Israelitas postea coluisse deam Astartem et Astaroth, Deumque illos tradidisse Egloni, regi Moabitarum. Addit, in codicibus describendis facilius omitti verba, quam addi, quia causæ multæ sunt, cur scribæ quædam omittant, paucissimæ, cur addant.

Ver. 32.

וְאֶת-עֲצָמוֹת יוֹסֵף וְאֶת-הָעֵלֶל בְּנֵי-
יִשְׂרָאֵל מִמִּצְרַיִם הָבְרָה בְּשָׂכֶם בְּחֶלְקָה
חֲשׂוֹדָה אֲשֶׁר הָנָה יַעֲקֹב מֵאֵת בְּנֵי-חָמֹר
אֲבִי-שָׂכֶם בְּמַחֲהָ קִשְׁיָהּ וַיְהִי לְבְנֵי-
יוֹסֵף לְחֶלְקָה:

καὶ τὰ ὀστά Ἰωσήφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ
ἐξ Αἰγύπτου, καὶ κατέφυαν ἐν Σικίμοις ἐν τῇ
μερίδι τοῦ ἀγροῦ οὗ ἐκράτησεν Ἰακώβ παρὰ τῶν
Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις ἀμ-
νάδων ἐκατόν, καὶ ἔδωκεν αὐτῇ Ἰωσήφ ἐν
μερίδι.

Au. Ver.—32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver [or, lambs]: and it became the inheritance of the children of Joseph.

Pieces of silver. See notes on Genesis xxxiii. 19, vol. i., page 63, 64.

And it became, &c.

Dalhe.—In textu est יוֹסֵף qui numerus pluralis ad ossa Josephi esset referendus. De quibus etiam multi interpretes explicant. Sed quanquam non ignoro reverentiam, quam orientales erga ossa majorum suorum habuerunt, tamen phrasis Hebræa quæ h. l. legitur יוֹסֵף לְבְנֵי יוֹסֵף non satis apta videtur illi pietati significandæ. Igitur ego hæc verba de fundo illo explico, quem Jacobus Josepho ejusque posteris tanquam præcipuam aliquam possessionem destinavit. Historia emti agri legitur Genes. xxxiii. 19. Ad quem locum cf. versionem nostram.—Sic quoque ex antiquis interpretibus verterunt Syrus, Arabs, et Vulgatus, qui verbum in numero singulari exprimunt: *et fuit in possessionem filiorum Joseph.*

Houb.—יִרְדּוֹ. Sine dubio יִרְדּוֹ, et fuit, de agro dictum eo, qui filiis Joseph cesserat.

Rosen.—וַיְהִי לְבְנֵי-יוֹסֵף לְחֶלְקָה, *Erantque Josephitis in hereditatem.* Intelligunt nonnulli Josephi ossa sepulta, quæ ab omnibus Israelitis, maxime ab ipsius nepotibus, vene-

randa essent. Sed verbum si ad מוֹצָא spec-
taret, fuisset מוֹצָא ponendum. Sed מוֹצָא
referendum ad urbem Sichem et agrum, in
quo paternum funus locatum fuerat.

Ver. 33.

וַיִּלְכֹּד בְּרֵחַהֶלֶן מֶת וַיִּהְיֶה אִתּוֹ
בְּנֵיבֶת פִּינְחָס בְּנוֹ אֶלְעָזָר נִתְּלָו בְּתֵר
אֶפְרַיִם :

καὶ ἐγένετο μετὰ ταῦτα καὶ Ἐλεάζαρ υἱὸς
Ἀαρὼν ὁ ἀρχιερεὺς ἐτελεύτησε, καὶ ἐτάφη ἐν
Γαβαὰρ Φινεὺς τοῦ υἱοῦ αὐτοῦ, ἣν ἔδωκεν
αὐτῷ ἐν τῷ ὄρει τῷ Ἐφραΐμ. ἐν ἐκείνῃ τῇ
ἡμέρᾳ λαβόντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τοῦ
θεοῦ περιεφόροσαν ἐν ἑαυτοῖς. καὶ Φινεὺς
ιεράτευσεν ἀντὶ Ἐλεάζαρ τοῦ πατρὸς αὐτοῦ ἕως
ἀπέθανε, καὶ κατωρύγη ἐν Γαβαὰρ τῇ ἑαυτοῦ.
οἱ δὲ υἱοὶ Ἰσραὴλ ἀπῆλθοσαν ἕκαστος εἰς τὸν
τόπον αὐτῶν, καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ
ἐσέβοντο οἱ υἱοὶ Ἰσραὴλ τὴν Ἀστάρτην, καὶ
Ἀστάρωθ, καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ
αὐτῶν. καὶ παρέδωκεν αὐτοὺς κύριος εἰς χεῖρας
Ἐγλὼμ τῷ βασιλεῖ Μωάβ, καὶ ἐκυρίευσεν
αὐτῶν ἑπτὰ δεκαοκτώ.

Au. Ver.—33 And Eleazar the son of
Aaron died; and they buried him in a hill
that pertained to Phinehas his son, which
was given him in mount Ephraim.

The son of Aaron.

Ged., Booth.—The son of Aaron, the
priest [LXX, Syr., Arab., and two MSS.].

In mount Ephraim.

Ged.—LXX add, "From that day, the
children of Israel took the ark, and carried
it about among them: and Phinehas served
as priest, instead of his father Eleazar, until
his death; when he was intombed in Gabaar
(Gibeab), which belonged to him. But the
children of Israel, having gone, every one to
his own place and city, worshipped As-
tarté and Astaroth, and the *other* gods of the
nations around them: and the Lord deli-
vered them into the hands of Eglon king of
Moab, who had dominion over them eighteen

years." If this addition, which is only in
the Greek, be genuine, it should seem, that
after the death of Eleazar, the ark, which
hitherto had never been removed from the
sanctuary at Shiloh, was begun to be carried
about from place to place. Accordingly we
find it in *Mizpha*, Jud. xi. 11; xx. 1, 27;
xxi. 8. Yet we find it again at Shiloh,
1 Sam. i. 3; iii. 3, whence it was brought to
the camp at *Eben-ezer*, 1 Sam. iv. 4; where
it was captured by the Philistines. After its
return, it was placed at Kirjath-jearim,
where it remained until David brought it to
mount Zion. See 2 Sam. vi.

Bp. Horsley.—Houbigant esteems this
addition, as well as what we find subjoined
to the 4th and to the 30th verse, an original
part of the sacred text, which was extant in
the copies used by these translators. But
this last addition is, in my judgment, en-
tirely discredited by the very first part of it,
about the removal of the ark from place to
place; which is false. For the ark was
never moved from Shiloh, till the time of
Eli, when it was carried to the camp at
Eben-ezer, in hopes that its presence might
secure the victory to the Israelites over the
Philistims, 1 Sam. iv. 3, 4, and 7. Again,
in the latter part, the mention of Astarte
and Astaroth as different divinities betrays
both the ignorance and the late age of the
interpolator.

Rosen.—Quæ post versum 33 in Græca
Alexandrina interpretatione porro narrantur
de cultu alienorum deorum, cui Israelitæ
sese post Josuæ excessum dederunt usque ad
Eglonis, regis Moabitarum, tyrannidem, ea
sunt, ut recte Maurer animadvertit, e libro
Judicum ii. 6, 11, 12, 13; iii. 7, 12, 13, 14,
compilata. Hoc additamentum Masius re-
fert et in suo codice Syro-Hexaplari legi, sed
notari ibi, scriptum fuisse illud post absolu-
tam interpretationem LXX interpretum.
Ex quo, uti addit Masius, conjectura satis
bona duci videtur, non pertinere ea ad
editionem τῶν ἰβδομήκοντα.

J U D G E S.

CHAP. I. 1.

Au. Ver.—Behold.

Ged.—For [six MSS., וַיֵּבֶן] behold.

Ver. 5.

וַיִּמָּצְאוּ אֶת-בֶּזֶק בְּזֶק־וְגו'

καὶ κατέλαβον τὸν Ἀδωνιβεζέκ, κ.τ.λ.

Au. Ver.—5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Found.

Patrick.—i. e., surprised, as the word found signifies.

Adoni-bezek.

Pool.—*Adoni-bezek*; the lord or king of Bezek, as his name signifies.

Rosen.—*Et invenerunt dominum, regem Bezeki in Bezek, et pugnaverunt contra eum.* *Jod* nominis יָדֹן Tanchum notat esse paragogicum, formulamque idem valere quod יָדֹן, *rex Bezeki*. Talis *Jod* est in יָדֹן Jos. x. 1, et in יָדֹן Genes. xiv. 18. Fuit autem, uti videtur, Adoni-Bezek commune nomen omnium regulorum illius civitatis.

Ver. 8.

וַיִּלָּחֲמוּ בְנֵי-יְהוּדָה בִּירוּשָׁלַם וַיִּלָּכְדוּ
אוֹתָהּ וַיִּבְרֹחוּ לְפִי-חֶרֶב וְאֶת-הָעִיר
שָׂרְפוּ בָאֵשׁ:

καὶ ἐπολέμουν υἱοὶ Ἰούδα τὴν Ἱερουσαλὴμ, καὶ κατέλαβον αὐτήν, καὶ ἐπάταξαν αὐτήν ἐν στόματι ῥομφαίας, καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρὶ.

Au. Ver.—8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

Had fought.

Pool.—To wit, in Joshua's time; which though done before, may be here repeated, to show why they brought Adoni-bezek to Jerusalem, because that city was in their hands, having been taken before, as may be gathered from Josh. xv. 63. And the taking of this city may be ascribed to the children of Judah, rather than to Joshua, because the city was not taken by Joshua and the whole body of the army in that time when so many kings were destroyed, Josh. x., xii.,

(for there is mention made of the destroying of the king of Jerusalem, Josh. x. 23; xii. 10; but not a word of the taking of Jerusalem, as there is of the taking of Makedah, and Libnah, and other cities belonging to the kings there mentioned, Josh. x. 28, &c.,) but by the children of Judah after they had received their lot, when at the desire and with the consent of the Benjamites, in whose lot Jerusalem fell, Josh. xviii. 28, they assaulted and took it, and thereby, as it seems, acquired the right of copartnership with the Benjamites in the possession of that city. Though some think Jerusalem was twice taken; once in Joshua's lifetime; and being afterwards recovered by the Canaanites, was now retaken by the children of Judah.

Dr. A. Clarke.—*Had fought against Jerusalem.*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua; for as he had conquered its armies and slew its king, Josh. x. 26, it is probable that he took the city; yet we find that the Jebusites still dwelt in it, Josh. xv. 63; and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on Mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6—9, and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire: but that they still were able to keep possession of their strong fort on mount Zion, which appears to have been the citadel of Jerusalem.

Ged., Booth.—8 The Judahites then fought against Jerusalem, and took and smote it with the edge of the sword, and set the city on fire. The king of Jerusalem is numbered among those smitten by Joshua: chap. xii. 10; but either the city was not then taken, or had been retaken by the Jebusites. Even after this sacking, it seems to have been rebuilt, and repossessed by its ancient inhabitants. See 2 Sam. v. 6.—*Geddes.*

Rosen.—8 *Et pugnarunt filii Judæ contra*

Hierosolymam, eam oppugnaverunt, et cepērunt eam. Rex quidem ejus urbis a Josua erat praelio fusus, Jos. x. 3, 10, urbs vero nondum capta. Et percusserunt eam, incolas ejus, ore gladii, ejus acie, et urbem miserunt in ignem.

Ver. 9.

וַאֲחֵר יִרְדּוּ בְּנֵי יְהוֹנָדָה לְחַלְקָהּ
בְּבִנְיָמִן יוֹשֵׁב הָהָר וְהַנָּגֶב וְהַשְּׂפֵלָה :

kai metὰ taûta katibēsan oi υἱοὶ 'Ιούδα πολέμησαι πρὸς τὸν Χαναανίον τὸν κατοικοῦντα τὴν ὄρεσιν καὶ τὸν νότον καὶ τὴν πεδινήν.

Au. Ver.—9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley [*or, low country*].

In the mountain, and in the south, &c.

Ged., Booth.—The southern mountains, and in the plains [*Ged., the adjacent plains*].

Houb.—*Qui montana incolebant et austri campestris locos.*

Bp. Patrick.—*The mountain.*] There were several mountains round about Jerusalem (*Ps. cxxv. 2*), and we often read of the mountains of Judah, which were possessed, it seems, by the old inhabitants till after the death of Joshua.

The south.] Towards the wilderness of Paran.

The valley.] Or the flat country about those mountains, some of which are mentioned in the following verses.

Rosen.—Canaanæ hic distinguuntur a triplici situ, וְהַנָּגֶב וְהַשְּׂפֵלָה, *habitantes montem, montana Judæ, Jos. ix. 1, et meridiem, tractum australem, ad fines Idumææ, Jos. xv. 21, et humilem regionem, depressiorem, campestris, mare mediterraneum versus, Jos. xi. 16; xv. 33.*

Ver. 10—15.

Au. Ver.—10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmi.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's

younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

Bp. Horsley.—I much suspect that these six verses are an interpolation, and should be expunged.

10 *Kirjath-arba.*

Ken.—The city of Arba. See notes on Josh. xiv. 15, p. 91.

Sheshai, and Ahimai, and Talmi. See notes on Numb. xiii. 22, vol. i., p. 554.

11 See notes on Josh. xv. 15, p. 96.

13, 14, 15, See notes on Josh. xv. 17, 18, 19.

Ver. 16.

וּבְנֵי הַכִּנִּזִּי חִלְזוּ מִשָּׁח עֲלָיו מֵעִיר
הַתְּמָרִים אֶת־בְּנֵי יְהוֹנָדָה מְדַבֵּר יְהוֹנָדָה
אֲשֶׁר בְּנָגֶב עָרָד וַיִּלָּךְ וַיֵּשֶׁב אֶת־הָעֵם :

kai oi υἱοὶ 'Ισθὲρ [Cod. Alex., 'Ιωᾶθ] τοῦ Κιναίου τοῦ γαμβροῦ Μωυσῆ ἀνέβησαν ἐκ πόλεως τῶν φοινίκων μετὰ τῶν υἱῶν 'Ιούδα εἰς τὴν ἔρημον τὴν οὐσαν ἐν τῷ νότῳ 'Ιούδα ἥ ἐστιν ἐπὶ καταβάσεως Ἀράδ, καὶ κατῴκησαν μετὰ τοῦ λαοῦ.

Au. Ver.—16 And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

Of the Kenite, Moses' father-in-law.

Ged., Booth.—Of Hobab [LXX] the Kenite, Moses' kinsman.

Kinsman. See notes on Numb. x. 29, vol. i., page 538.

Pool.—*Of the Kenite, i. e., of Jethro, so called from the people from whom he descended, Numb. xxiv. 21, 22. And whatsoever he did, it is evident that his posterity came into Canaan with the Israelites, and were there seated with them. See Judg. iv. 11, 17; v. 24; 1 Sam. xv. 6; 1 Chron. ii. 55.*

And they went and dwelt.

Houb.—*legunt omnes veteres וַיֵּלְכּוּ, et*

λάβετο αὐτήν, etiam hoc versu adhibuisse censendus est formulam προκατελάβετο Ἰούδας. "Si vero," Schnurrerus pergit, "verbum ἐκληρονόμησε aliunde accesserit, ut sane aliunde addita sunt verba versu extremo, τὴν Ἀζωτον, οὐδὲ τὰ περισπῶρια αὐτῆς, neque enim unquam interpres Græcus libri Judicum vocabulo περισπῶρια, nonnisi Josuæ xxi. et 2 Paral. vi. passim obvio, ubi in Hebraico contextu est vox חֲרָצִי, usus esse deprehenditur; quidni et negationem οὐκ adventicium quid et spurium dicamus? Accedit, quod non erat, cur negaret auctor, Judam κληρονομήσαι Philisthæorum urbes, ut quæ non ad Judæ, sed Simeonis Danique κληρονομίαν pertinerent: contra vero, si Judæi vere expugnaverint Philisthæa oppida, facinus silentio prætereundum non erat. Neque Hebraica lectio, affirmans a Judæis tres Philisthæorum urbes captas fuisse, repugnat vel versui proxime sequenti, vel loco iii. 3, modo discrimen teneatur, quod est inter חֲרָצִי et חֲרָצִי, quorum illud est *capere, expugnare*, hoc vero non capere tantum, sed et ejectis deletisve incolis occupare et tenere. Itaque etiamsi Juda vere ceperit tres urbes Philisthæorum, recte tamen dici possunt iii. 3 sui juris mansisse quinque Philisthæorum principes, si quæ ereptæ sibi essent, urbes Philisthæi recuperaverint." A textu Hebraico non minus atque a Græca interpretatione discedit Josephus, qui *Antiqq.*, l. v., cap. 2, § 4, asserit, Ascalonem et Azotum hoc bello fuisse captas, sed evasisse Gazam et Akkaron, διαφεύγει δ' αὐτοὺς Γάζα καὶ Ἀκκάρων, additque rationem, quod in planitie sitæ et abundantes curribus facile eos rejicerent, a quibus invadebantur. Sed paucis interjectis cap. iii., § 1, Cananæos dicit Ascalonem et Akkaronem in sorte Juda ad partes suas traxisse (καὶ τῆς Ἰουδα φυλῆς τὴν Ἀσκάλωνα καὶ Ἀκκάρωνα παρεσπάσαντο), et alias quam plurimas in planitie sitas. Quæ vix alio modo in concordiam redigi posse videntur, nisi hoc, ut dicamus, pro: τὴν Ἀσκάλωνα καὶ Ἀκκάρωνα legendum esse τὴν Ἀσκάλωνα καὶ Ἀζωτον, sive auctor ipse humani quid passus fuerit, sive ex librario- rum culpa locus vitium contraxerit.

Kennicott.—19 It has been one objection of the Deists, that Scripture gives here a deplorable account of the Divine *Omnipotence*; because, *though the Lord was with Judah, he could not drive out those who had chariots of iron.* But this, like many other objections to revelation, is founded

entirely on mistranslation. For the Hebrew has here no verb for *could*; though that word is not distinguished by italics. The true version is this:—JEHOVAH *was with Judah, so that he drove out the inhabitants of the mountain; but not to drive out the inhabitants of the valley, because they had chariots of iron:* i. e., he was with them, and gave them possession of the former; but not with them, *to give* them possession of the latter: he was with them, for one conquest, but not for the other. And the reason is, because these inhabitants of the valley were very strong; and therefore were fit to be one of the parties left, up and down in Canaan, to be the scourges of Israel, when they might become rebellious. See chap. ii. 3, 20—23; and iii. 1—4.

Dr. A. Clarke.—19 *And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.*] Strange! were the *iron chariots* too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse, and this gives the reason for the success of this tribe: *The Lord was with Judah*, and therefore *he slew the Canaanites that inhabited Zephath, &c., &c.* Here then is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore the Lord was with Judah, and these were the effects of his protection; but afterwards, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c., God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by Jonathan ben Uzziel, the Chaldee paraphrast: "And the WORD of Jehovah was in the support of the house of Judah, and they extirpated the inhabitants of the mountains; but afterwards, *WHEN THEY SINNED*, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left *to their own strength*, and their adversaries prevailed against them.

Geddes.—18 But Gaza and its territory, Ashkelon and its territory, and Ekron and

its territory, the children of Judah took not [LXX]: 19 For although, the Lord being with them, they had gotten possession of the mountains; they were not able to expel the inhabitants of the plain, because these had iron chariots.

Boothroyd.—19 And Jehovah was with Judah; and he drove out the inhabitants of the mountain; but *went* not to drive out the inhabitants of the plain, because they had chariots of iron.

Houb.—19 *Adfuit enim Dominus Judæ, ut montana occuparet; sed eos, qui vallem habitabant, Juda non potuit expellere; quippe habebant currus ferreos.* לא הורש Hæc scribendi forma, non ad expellendum, ut significetur, non expulerunt, videtur quibusdam Hebraica; qui quidem non attenderunt infra legi הורש לא et הורש לא Chaldaeus habet לא יכלו להורש, non potuerunt expellere; similiter Græci Intt. οὐκ ἤδυνασθησαν; et Vulgatus, non potuerunt. Legebant הורש לא יכלו להורש. Omissi verbi יכלו signum erat in gerundio הורש præfixo ל. Nam sic construi solet verbum יל ante alterum verbum.

Rosen.—19 הוֹדָה יְהוָה אֱלֹהֵינוּ וַיִּבֶן מִצְדָּתָא, *Fuitque Jova cum Juda expulitque montem, i. e., אֱלֹהֵינוּ בָּנָה, incolas montanorum, uti notat R. Tanchum. Verum possunt Hebræa occupavit montem, s. montana verti; vid. de הוֹדָה not. ad Jos. viii. 7 et supra ad vers. præcedentem. Græcus Alexandrinus: καὶ ἐκκληρονόμησε τὸ δῶρον. Hieronymus: et montana possedit. Addit rationem, cur montana duntaxat Judæos occupasse dixerit: כִּי לֹא הָיוּ אֲדִישָׁבִי הַמִּצְדָּה, non enim expellere potuerunt incolas vallis. Ante הוֹדָה est הָיוּ subaudiendum (cf. Gesenii *Lehrgeb.*, p. 787); nec opus est lectione הָיוּ, quam in textu refert unicus Kennicotti codex, repetitam ex loco simili Jos. xvii. 12; altera autem duorum codicum apud De-Rossi lectio, הָיוּ הַמִּצְדָּה, orta est ex emendatione. Recte Græcus Alexandrinus: οὐκ ἤδυνασθησαν ἐξολοθεύσαι; Hieronymus: nec potuit delere; Chaldaeus: לֹא יָכְלוּ לְהָרִישׁ, non potuerunt expellere. Simillimus est Arabum loquendi usus, quo dicunt: مَا كُنْتُ لِأَصِلَ إِلَيْهِ, non fui,*

i. e., non potui accedere ad eum, in Haririi *Consess.* vii., p. 71, ed. de Sacy. Cur Judæi non expellere potuerint campestrium regionum incolas, Cananæos, redditur ratio hæc: הָיוּ בָּנָה מִצְדָּה, quia currus ferrei erant eis; intelliguntur currus bellici, de quibus

vid. ad Jos. xvii. 16; Ps. xx. 8; Dan. xi. 40. R. Tanchum curris ferreis significari *perquam validos* denotari existimat, per hyperbolen, شديد قوى على حكم التفاني,

quemadmodum Deut. xxxiii. 25, כָּלֵל הַחֲזָקָה ferrum et æs sunt calceamentata tua. Sed כָּלֵל sunt pessuli, seræ. Hoc loco autem currus bellici dicuntur ferrei ideo, quod summis rotarum orbibus, vel in extremis jugis ferreæ hærebant falces, quidquid obvium concitatis equis fuisset amputaturæ, ut scribit Curtius *Hist. Alex.*, l. iv., cap. 9, § 5. Recte quoad rem Hieronymus Hebræa reddidit: quia falcatis curribus abundabant. Græcus Alexandrinus hæc posuit: οὐτὶ Πηχὰβ διεστειλάτο αὐτοῖς, quia Rechub obstitit eis, quasi ibi esset nomen proprium hominis, et pro כָּלֵל nescio quid aliud legerint. Cespitavit in his iisdem verbis Græcus interpret et Jos. xvii. 16, quæ recte vertit infra iv. 3. Quum autem Græca illa verba hoc loco exhibeant Romanus et Alexandrinus codex, non est illis substituenda altera lectio, quæ in nonnullis editionibus exstat, οὐτὶ ἀρματα σιδηρὰ αὐτοῖς, quæ emendatio est ex alio quopiam interprete Græco, qui Hebræa melius interpretatus fuerat. Quæ in codice Romano et Alexandrino habentur verba, legit et Theodoretus, qui ea de Rechabo (רַכָּב) auctore gentis Rechabitarum (2 Reg. x. 15, 23; Jerem. xxxv. 2, seqq.), et Kenæorum progenitore, quem Chobabum, affinem Mosis, multi esse volunt (cf. supra ad vs. 16), explicat, cujus consiliis et suasionibus factum sit, ut Judæi contra vallis incolas exercitum non ducerent, quod metueret, ne, si Judæi maritima loca possiderent, externorum commercio illuc navigio appellentium, perverterentur. Sed de Rechabo, pio illo viro, qui Juhu regis vixit tempore, hic cogitare, quam sit ridiculum nemo non videt.

Ver. 20.

Geddes and Booth. place this verse after ver. 10.

Ver. 27.

וַיִּשְׁאָל הַכְּנַעֲנִי לְשִׁכְתוֹ בְּאַרְצוֹ הַהִוא:

— καὶ ἤρξατο ὁ Χαναανὶὸς κατοικεῖν ἐν τῇ γῇ ταύτῃ.

Au. Ver.—27 Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the

inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

Would dwell.

Geddes, Booth.—Continued to dwell.

Bp. Patrick.—But the Canaanites would dwell in that land.] Not only in the cities, where they might have been straitened and kept under, but in the towns and villages, where they had the same liberties with the Israelites, and perhaps held some of the ground belonging to them. For so some think the word *dwell* signifies; that they enjoyed all the benefits that any others had. And this they demanded as their right; which the Hebrew word *jaal* imports; a settled resolution not to quit that land (see Josh. xvii. 12).

Rosen.—וַיֵּאָחַז הַכְּנַעֲנִי לְשֵׁנָה בְּצִיָּץ הָאֶרֶץ, *Et proposuit sibi, obstinavit se, Canaanæ habitare in hac terra, vid. not. ad Jos. xvii. 12.*

Ver. 35.

וַיֵּאָחַז הָאֱמֹרִי לְשֵׁנַת בְּהֵר־הֶרֶם
בְּאֵילָן וּבְשֵׁעֵלָיִם וַתִּכְבֹּד יְד בָּתִּי
יִשָּׁח וַיְהִי לָקֵם :

סחח ב'ס'

καὶ ἤρξατο ὁ Ἀμορραῖος κατοικεῖν ἐν τῷ ὄρει τῷ ὀστρακῶδει, ἐν ᾧ αἱ ἄγκραι καὶ ἐν ᾧ αἱ ἀλώπεκες ἐν τῷ μυρσινῶνι, καὶ ἐν θαλαβίν. καὶ ἐβαρύνθη ἡ χεὶρ οἴκου Ἰωσήφ ἐπὶ τὸν Ἀμορραῖον, καὶ ἐγενήθη αὐτοῖς εἰς φόρον.

Au. Ver.—35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed [Heb., was heavy], so that they became tributaries.

Dr. A. Clarke.—The Amorites would dwell in Mount Heres.] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain, and yet were so powerful that the Danites could not totally expel them; they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The Septuagint have sought out a *literal* meaning for the names of several of these places, and they render the verse thus: "And the Amorites began to dwell in the mount of Tiles, in which there are *bears*, and in which there are *foxes*." Thus they translate *Heres, Aijalon, and Shanlbim*.

Rosen.—35 וַיֵּאָחַז הָאֱמֹרִי לְשֵׁנָה בְּצִיָּץ הָאֶרֶץ, *Et obstinavit se (vid. ad vs. 27) Emorita habitare in monte Cheres. Significatur hisce*

verbis, Danitas ita ad montes fuisse compulso, ut tamen non omnes montes possederint, sed eorum aliquos Emoræi tenuerint. Nomen עֵרֶם quum *solem* denotet Job. ix. 7, sunt, qui עֵרֶם hic memoratum haud diversum existiment ab עֵרֶם קֵד, *urbe solis*, quæ inter urbes Danitis assignatas recensetur Jos. xix. 41, ubi ei junguntur עֵרֶם וְעֵרֶם, ut hic עֵרֶם et עֵרֶם, nulla facta mentione montis עֵרֶם. Potuit is a sole dici, quod urbs, in qua fanum soli dicatum, ei imposita esset. Græcus Alexandrinus, prouti ejus verba leguntur in codice Vaticano reddidit ἐν τῷ ὄρει τῷ ὀστρακῶδει, quod Hieronymus sequutus: *in monte Hures, quod interpretatur testaceo*; videlicet עֵרֶם (per *Sin*) significat *testam*, veluti Ps. xxii. 16; Job. ii. 8. Quo adscito significatu mons ille nomen habere potuit ab aggestis multis fragmentis, quemadmodum Jos. v. 3 *collis præputiorum* ab eo in loco congestis præputiis dictus est. Sed in codice Alexandrino עֵרֶם redditum legitur ἐν τῷ ὄρει τοῦ Μυρσινῶνος, *in monte myrteli*, quod Hebraice עֵרֶם esset. Quæ sequuntur nomina, בְּאֵילָן וּבְשֵׁעֵלָיִם, Græcus interpres ex utriusque codicis lectione habuit pro appellativis. Sic enim reddidit: οὗ αἱ ἄγκραι καὶ αἱ ἀλώπεκες, *ubi sunt ursæ et vulpes*. Et עֵרֶם non dubium est *vulpes* denotare, quæ alias

עֵרֶם, collato Arabico نَعْلَب. עֵרֶם vero ab אֵל, *cervus, caprea*, locum ubi ea animalia frequentia sunt significat. *Ursum* Hebraice עֵרֶם vocari constat. Vallis עֵרֶם fit mentio Jos. x. 12, sed hic mons, vel urbs in monte est intelligenda. Urbs עֵרֶם et 1 Reg. iv. 9 memoratur. וַתִּכְבֹּד יְד בָתִּי, *Et gravis fuit manus domus Josephi*, i. e., Ephraimitarum, בְּצִיָּץ הָאֶרֶץ, *super Emoræum* puta, quod recte expressit Græcus interpres, καὶ ἐβαρύνθη ἡ χεὶρ οἴκου Ἰωσήφ ἐπὶ τὸν Ἀμορραῖον. Ephraimitæ, qui una ex parte Danitis erant contermini, prævaluerunt Emoræi, qui Danitas affligebant (vs. 34), et a quibus etiam Ephraimitæ ipsi non parum molestiæ accipiebant. וַיְהִי לָקֵם, *Factique sunt Emoræi in tributum*, tributarii, scil. Josephitis, sive Ephraimitis, qui plus valerent quam Danitæ.

Ver. 36.

וַיִּבְנוּ הָאֱמֹרִי מִמְּעֵלָה עֵרֶרְקַיִם
מִהַסְלַע וּמִמְּעֵלָה :

καὶ τὸ ὄριον τοῦ Ἀμορραίου ἀπὸ τῆς ἀναβάσεως Ἀκραβὶν ἀπὸ τῆς πέτρας καὶ ἐπάνω.

Au. Ver.—36 And the coast of the Amorites was from the going up to Akrabbim [or, Maaleh-akrabbim], from the rock, and upward.

The going up to Akrabbim. See notes on Numb. xxxiv. 4, vol. i., p. 639.

Bp. Patrick.—The Vulgar by the rock (in Hebrew, *selah*) understands the city called Petra, which was upon the borders of Edom, and by Amaziah called Joktheel, in 2 Kings xiv. 7. Some take these words to signify the large extent of the country which the Amorites inhabited [so Rosen.]; but I take them rather to denote, that the children of Ephraim gave such a check to their insolence, that they were confined to this country, which reached from Akrabbim and Selah, to the mountains here mentioned.

Dr. A. Clarke.—Akrabbim.] Of scorpions; probably so called from the number of those animals in that place.

From the rock and upward.] The Vulgate understand by סֵלָה, *sela*, a rock, the city Petra, which was the capital of Arabia Petræa.

Ged.—36 Now, the boundary of those Amorites was between the heights of Akrabbim, and the upper Sela.

And the upper Sela.] There were two *Selas* or *Petræ*s; one in Arabia Petræa, the other in Palestine. The latter seems here designated.—*Ged.*

Booth.—36 And the boundary of those Amorites was among the heights of Akrabbim, from Selah and upwards.

Rosen.—36 *Et terminus Emoritæ, fines Emoræorum erant inde ab adscensu s. clivo scorpionum.* Quod additur, ut significetur, mirum non esse, tam difficulter, et nonnisi longo post tempore potuisse debellari Emoræos: fuerunt enim longe lateque per Cananæam sparsi, sed inprimis versus terminos illos totius Cananææ australes, qui Num. xxxiv. 4, per *adscensum scorpionum* describuntur, vid. not. ad eum loc. Quo eodem modo fines australes sortis tribui Judæ assignatæ definiuntur Jos. xv. 3. פֶּטְרָא, *A Petra*, urbe olim nobili Arabiæ Petrææ, ab ea dictæ, metropoli, mare mortuum inter et sinum Ælaniticum sita in valle altis rupibus cincta, quæ et 2 Reg. xiv. 7; Jesaj. xvi. 1, memoratur, ad quem loc. vid. not. Cf. Relandi *Palestina*, p. 926, seqq., et libr. nostr. *Bibl. Alterthumskunde*, vol. iii., p. 76, seqq. וְעַד הַיַּרְדֵּן, *Et supra*, ulterius; significatur, Emoræos non tantum ad urbem

Petram pertigisse, aut eam incoluisse, sed etiam ulterius, versus montium illorum australium culmina habitationem suam produxisse. Hi sunt *Emoræi in montibus habitantes*, quorum fit mentio Deut. i. 44, iidem qui Num. xiv. 45. *Cananæi montes incolentes* dicuntur.

CHAP. II. 1.

וַיַּעַל מִלְאֲחֵי-יְהוָה מִדִּיהֲגִלָּל אֶל-
הַכְּבָכִים * וַיֹּאמֶר אֶעֱלֶה אִתְּכֶם
מִמִּצְרַיִם וְאָבִיָּא אִתְּכֶם אֶל-הָאֶרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לֵאמֹר לְאֲבֹתֵיכֶם וְאָמַר לְדָמָרְ
בְּרִיתִי אִתְּכֶם לְעוֹלָם :

מִסְכָּן בְּמִצְרַיִם

καὶ ἀνέβη ἄγγελος κυρίου ἀπὸ Γαλαὰ ἐπὶ τὸν Κλαυθμῶμα καὶ ἐπὶ Βαιθὴλ καὶ ἐπὶ τὸν οἶκον Ἰσραὴλ, καὶ εἶπε πρὸς αὐτούς. τὰδε λέγει κύριος ἀνεβίβασα ὑμᾶς ἐξ Ἀιγύπτου, καὶ εἰσήγαγον ὑμᾶς εἰς τὴν γῆν ἣν ὤμοσα τοῖς πατράσιν ὑμῶν. καὶ εἶπα. οὐ διασκεδάσω τὴν διαθήκην μου τὴν μεθ' ὑμῶν εἰς τὸν αἰῶνα.

Au. Ver.—1 And an angel [or, messenger] of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you.

Houbigant places verses 6, 7, 8, 9, and 10 before verse 1.

Advenit angelus Domini. Tum missus est ad Israelitas angelus, postquam, Josue mortuo, et cæteris senibus Israel post ipsum mortuis, Israelitæ ad alienos Deos defece-
runt, et a Chananæis oppressi sunt, ut narratur infra vss. 6, 7, 8, 9, et 10. Itaque ordinem hic habemus perturbatam. Nam quæ supra dictis versibus narrantur, ejusmodi sunt, ut parenthesis loco esse non possint, post versus 1, 2, 3, 4, et 5. Ordo restituitur, si aliena prius posteriori post-
ponas, ut primum narretur, superstitie Josue, et senibus illis, qui Dei miracula viderant, nondum mortuis, servissæ Domino Israelitis; deinde subjungatur, postquam a Domino ad alienos Deos defecissent, et cum a Chananæis opprimerentur, missum fuisse angelum, qui scelus ipsorum eis exprobraret. Perturbationi ordinis occasionem forte dederit lacuna illa, quam Judæi in codicibus quibusdam fecerunt, et sectionis etiam mutatio. Nam sectio minor inchoatur, una versu 1, altera versu 6, et librarius posuerit post

lacunam sectionem eam quæ erat posterior, cum priorem debuisset.—*Houb.*

An angel.

Ged., Booth.—*A messenger.* The Hebrew word signifies either a *messenger* or an *angel*: the context here seems to require the former; and so it is understood by our best modern critics. He was probably some prophet, who resided at Gilgal.—*Ged.*

Pool.—*An angel of the Lord*; either, first, A created angel. Or, secondly, A prophet or man of God, for such are sometimes called *angels*, which signifies only *messengers of God*; and then the following words are spoken by him in the name of God, as may easily be understood. Or, thirdly, Christ, the angel of the covenant, who is oft called *the angel of the Lord*, as we have formerly seen, to whom the conduct of Israel out of Egypt, and through the wilderness, and into Canaan, here spoken of, is frequently ascribed, as Exod. xiv. 19; xxiii. 20; xxxiii. 14; Josh. v. 13, 14; Judg. vi. 12; xiii. 3; who alone of all the angels could speak the following words in his own name and person; whereas created angels and prophets do universally usher in their Divine messages with, *Thus saith the Lord*, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were; by which motion he signified that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success. *Bochim*; a place so called here by anticipation, for the reason expressed here, ver. 5. And it seems to be no other than Shiloh, where it seems probable that the people were met together upon some solemn festival. And this was the proper and usual place of sacrificing, ver. 5. *And I said, i. e.,* I promised, upon condition of your keeping covenant with me.

Bp. Patrick.—*An angel of the Lord.*] The Jews by an *angel* here understand a prophet, who was sent by God as his *messenger*, which the word *angel* imports: and they commonly take it to have been Phinehas, who was employed on this message. But I see no reason to depart from the

natural signification of the word, when there is no absurdity in it, and it is not usual to speak in this metaphorical style: for there can no instance be given, that I remember, of a prophet called "an angel of the Lord:" which I take to signify more than an angel, which appeared from heaven on this occasion; that is, *the angel of the covenant.*

Came up from Gilgal.] Angels are not commonly said to *come up*, but to *come down*; which is one reason, I suppose, why this angel hath been taken for a prophet. But if we consider whence he was seen to come, and why from Gilgal, this phrase will appear to be most proper, of which I shall give an account presently.

To Bochim.] This was not the name of the place before, but was given it on this occasion (ver. 5). In all probability it was Shiloh; for there was no other place where all the people of Israel were wont to assemble, as they were now when this angel appeared to them (ver. 4).

I made you to go up out of Egypt.] These words evidently show, that this was not a created angel, but an uncreated; even that very person who appeared to Joshua hard by Jericho, Josh. v. 13, 14, which I have shown there was God himself; for who but God could speak in this style, "I made you to go out of Egypt?" No prophet, nor any created angel, durst have been so bold; but would have prefaced to this speech in some such words as these, "Thus saith the Lord, I have made you to go," &c. Supposing then, this angel to be the same with him that then appeared, it was fit for him to appear now as coming from Gilgal, to put them in mind of that illustrious appearance of God near that place, and the assurance he then gave them of his presence with them in the conquest of the land, and the solemn covenant they made with him, by the renewing of circumcision in that place: which upbraided them with their base ingratitude to God, and their sloth in not endeavouring to expel the Canaanites.

Dr. A. Clarke.—*The angel of the Lord* mentioned here, is variously interpreted; some think it was Phinehas, the high-priest, which is possible; others, that it was a *prophet*, sent to the place where they were now assembled with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land;

this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews; others think that an *angel*, properly such, is intended; and several are of opinion that it was the *angel of the covenant, the captain of the Lord's host*, which had appeared unto Joshua, chap. v. 14, and no less than the *Lord Jesus Christ* himself. I think it more probable that some extraordinary *human messenger* is meant, as such messengers, and indeed prophets, apostles, &c., are frequently termed *angels*, that is, *messengers* of the Lord. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand.

Ged.—1 *During this period*, a messenger of the Lord came from *Gilgal* to *Bochim*, unto the house of Israel, and said to them: "Thus saith the Lord [LXX, and partly Syr., Arab.]: I brought you out of the land of [Syr., Arab., and one MS.] Egypt, and brought you into this land, which to your forefathers I had sworn, *I would give to you*: and I said: 'With you I will never break my covenant.'"

Booth.—1 Now a messenger of Jehovah came up from *Gilgal* to *Bochim*, and said to the Israelites, Thus saith Jehovah, I brought you out of Egypt [LXX, Syr., Arab.], and have brought you unto the land which I swore to your fathers; and I said, I will never break my covenant with you.

Houb.—1 *Advenit autem angelus Domini de Galgala in Bechim, id est, locum fletuum, qui filius Israel sic locutus est.* (*Hæc dicit Dominus; Ego sum Dominus, Deus vester.*) *Ego eduxi vos Ægypto, vosque ad terram eam deduxi, quam patribus vestris fueram pollicitus, dicens eis; Ego fœdus vobiscum meum non violabo in perpetuum.*

אֱלֹהֵינוּ, ad *Bechim*, seu locum fletuum. Spatium vacuum relinquunt quidam codices, alii nudum, alii, sic notatum.....Suppleunt Græci Intt. et in *Bethel*, et ad domum Israel, (et dixit) ad eos, hæc dicit Dominus (ascendere) vos feci; ubi ad domum Israel positum videtur pro ad filios Israel (וְיָאֵלְכֶם בְּיָמֵי) Etenim ante regum tempora non sic Israelitæ nominantur. Syrus non habet in *Bethel*, et supplet tantum, (dixit) filiis Israel, hæc dicit Dominus, et sic Arabs. Nos verò sic, filius Israel, hæc dicit Dominus, deinde, ego sum Dominus Deus vester. Est supplementum hæc dicit Dominus, omninò necessarium, ne angelus primâ in personâ dicat, eduxi vos, nullo signo indicans, se Dei

ex verbis loqui. Nec minùs necessarium ego sum Dominus Deus vester. Nam אֲנִי הוּא quod sequitur in futuro tempore, ubi præteritum expectatur, indicat olim scriptum fuisse אֲנִי הוּא, et ascendere feci, sermonemque adeo continuari in verbo אֲנִי הוּא. Et sine exemplo est, ut solutâ in oratione, periodo inchoante, futurum tempus, sine conversivo י, sit in loco præteriti. Cur hæc verba, ego Dominus Deus vester, potius quàm alia quæcunque, supplenda sint, causa esse triplex videtur; 1a. Eam loquendi formam solere esse exordium Dei ad populum sermonum. 2a. Superesse ejus reliquias in Codice Alex. ubi legitur bis κύριος κύριος. Nam alterum Dominus lacinia est eorum verborum, hæc dicit Dominus, quæ Veteres quidam legebant, alterum autem eorum, ego sum Dominus Deus vester, quæ nos supplemus; quæ ultima cùm in vocabulo אֲנִי הוּא desinerent, Scriba omittere potuit prope אֲנִי הוּא quod similiter desinebat, eratque ei proximum, cùm ita scriptum legeretur, וְיָאֵלְכֶם בְּיָמֵי הוּא אֲנִי הוּא אֲנִי הוּא, et dixit filiis Israel, hæc dicit Dominus; ego Dominus Deus vester, et ascendere vos feci (Ægypto).

Rosen.—1 וְיָאֵלְכֶם בְּיָמֵי הוּא אֲנִי הוּא, Ascenditque legatus Jovæ e Gilgale ad Habbochim. Legato Dei Hebræorum alii hic Pinehasum, pontificem, alii prophetam aliquem intelligunt. Ita Chaldæus; וְיָאֵלְכֶם בְּיָמֵי הוּא אֲנִי הוּא, ascenditque propheta cum legatione, mandato, a Jovæ. R. Tanchum Josuam illum fuisse inde liquere ait, quod mox vs. 6 Josua populum dimisisse narratur. Schnurrerus quoque in hac narratione vss. 1—5 haud quidquam deprehendi observat, quod augustiorem prophetâ personam legentis animo offerat. "Adventat legatus," inquit, "verbaque ad populum facit, nihil est, quod portenti vel levissimam speciem habeat, nihil quod sacri quidquam horrois audientium animis incutiat. Imo quod Gilgale venisse perhibetur וְיָאֵלְכֶם, in angelum ne cadere quidem videtur, sed magis virum innuit, cujus neque facies plane nova esset, neque domicilium incertum atque incognitum." Sane וְיָאֵלְכֶם dicitur propheta Hagg. i. 13; Mal. iii. 1, et sacerdos Mal. ii. 7; Cohel. v. 5. Nec alias legimus, angelum quem dicimus seu genium cœlestem toti populo apparuisse eumque alloquutum esse. Hoc tamen loco non hominem, sed cœlestem Jovæ legatum, Dei vices et personam referentem, indicari, arguunt quæ loquutus esse

narratur, se populum ex Ægypto eduxisse, et quæ sequuntur. Neque vero dici potest, eum ut prophetam Dei verba ad populum retulisse; cum enim ad eum modum loquuntur prophetæ, nunquam id agunt, quin illud præmittant: *hæc dicit Jovæ*, quo significant, se a Deo missos, seque non sua, sed Dei auctoritate loqui. Præmittit hic quidem Græcus Alexandrinus, et, quem Arabicus interpret sequi solet, Syrus, sermoni hæc verba: *sic dicit Dominus*; sed ex suo arbitrio. Quod autem legatus Jovæ ut Jovæ ipse in prima persona loquens inducitur, non mirum esse debet, quum et alias angelum Jovæ et eum ipsum permisceri deprehendamus. Sic infra xiii. 18 Manoach angelo Jovæ, מַלְאָכִי, sacrificium offert, eumque adorat, atque דְּבָרֵי vocat vs. 22. Similiter qui Gideoni apparet הָאֱלֹהִים, infra vi. 11, mox vs. 12, 14, הָאֱלֹהִים dicitur. Haud improbabilis est nonnullorum interpretum sententia, nostrum scriptorem hic cogitasse de *principe illo exercitus Jovæ*, הַמֶּלֶךְ הַצָּבָא, qui Josuæ apparuisse legitur Jos. v. 13, seqq., quem ille mox divinæ naturæ esse intellexit. Ceterum hoc loco angelus ascendisse dicitur *e Gilgale*, ubi Josua diu stativa castra habuit, Jos. iv. 19; v. 9, 10; x. 7, 15, 43; xiv. 6. Ibi morari, uti videtur, credebatur angelus ille, qui Josuæ apud Jerichuntem apparuerat, Jos. v. 13, seqq., et ad bella cum Cananæis conficienda ducem se Josuæ et comitem futurum promiserat. Finitis porro bellis sub Josua, sed nondum subjectis omnibus Cananæis, cum bella opportuno tempore instauranda essent, creditus est ille angelus ad eadem stativa rediisse, et semper in procinctu fuisse ad Israelitas juvandos. E nullo igitur alio loco commodius advenire potuit ubi tam diu moratus, et etiamnum morari credi poterat. Locus quo angelus venit vocatur הַרְמֵל, *stentes*, per prolepsin, nomen enim nactus est a fletu illo, de quo infra vs. 4, 5. Ille locus ubi situs fuerit, haud constat. Siluntem eum fuisse aut non procul abfuisse, non pauci volunt; non sine ratione, propterea quod sacra facta fuisse eo loco dicuntur vs. 5; sacrificia autem peragi non licuit nisi eo in loco, ubi tabernaculum sacrum erat; erat autem per id tempus illud Silunte, Jos. xviii. 1. Accedit quod vs. 4 dicitur angelus hæc loquutus esse ad *omnes* Israelitas; ægre vero fingi potest, cunctos Israelitas congregatos fuisse in unum locum, vel congregari potuisse, nisi dicamus illud Silunte factum,

quo in loco ter in anno festorum solennium causa necesse erat singulos convenire. Pro בְּרֵאשִׁית in Græca Alexandrina interpretatione hæc leguntur: *ἐπὶ τὴν Κλαυθμῶνα, καὶ ἐπὶ Βαιθὴλ, καὶ ἐπὶ τὸν οἶκον Ἰσραήλ*. Verba *καὶ ἐπὶ Βαιθὴλ, κ.τ.λ.* vix dubium est esse glossema alicujus, qui crediderit locum, qui hic designatur, ad Bethelēm fuisse. Locus quidam Hierosolymæ vicinus 2 Sam. v. 23 apud Græcum interpretem *ὁ Κλαυθμῶν* dicitur. Putant nonnulli eundem locum hic significari, quum præsertim Josephus *Antiqq.* l. vii., cap. 4, § 1, hunc locum *κλαυθμῶν* etiam vocet. Verum errarunt Alexandrini laudato Samuelis loco, qui בְּרֵאשִׁית, arborum quandam speciem, confuderunt cum בְּרֵאשִׁית, *stentes*, eosque imprudenter sequutus est, ut alias sæpe, Josephus. — Ceterum quo tempore quæ quinque primis hujus capitis versibus narrantur acciderint, num vivo adhuc Josua, an vero eo mortuo, dissentiant interpretes. Qui vivo Josua angelum apparuisse contendunt, hoc maxime ducuntur argumento, quod paulo post vs. 6 concionis dimissio et Josuæ mors memorantur, quasi ea sint hæc consequuta; nam id seriem et ordinem narrationis exigere. Neque satis apparere dicunt, qua ratione vel quo fine ea, quæ vs. 6 de dimissa concione et morte Josuæ referuntur intexantur, si hæc angeli apparitio post mortem Josuæ contigerit. Verum enimvero quum, uti vidimus, quæ cap. i. relata sunt post Josuæ mortem contigisse statuendum sit, et quæ hic legitimus mortuo Josua facta fuisse apparet; reprehensionem enim culpa, et ea quæ reprehensioni occasionem dederunt, præire debent. Jam vero si quæ hic reprehendit angelus Israelitæ commisissent vivo Josua, haud dubie is non prætermisisset illos ea de re increpare suis illis postremis concionibus; quod tamen non factum, quinimo priori oratione Jos. xxiii. 8 dicit Josua, Israelitas adhæsisse usque ad diem illam Jovæ, Deo suo. Rursum quis credat, posteriore illa concione Jos. xxiv. 24, quum totus populus inclamaret: *Jovæ Deo nostro serviemus, et obedientes erimus præceptis ejus*, Josuam de ipsorum inobedientia nihil dicturum, vel non increpaturum eum fuisse, imo quis credat, Josuam, qui divini honoris zelo fervebat, non tantum non increpaturum fuisse, sed vel suo tempore permissurum fuisse, vel non curaturum, ne Israelitæ in bellis instaurandis officio suo deessent, ne societatem cum Cananæis, etiam imposito tributo, in-

irent, nec stare eorum aras permitterent? Schnurrerus quoque (p. 50) vidit, narrationem quæ sequitur de monitore populo socordiam atque inconstantiam exprobande ita comparatam esse, ut non possit non in ætatem cadere, quæ Josuæ ævo esset non-nihil inferior. "Nam et Josuæ ea in re nulla prorsus persona est, et ne mentio quidem, cujus tamen, si superstes fuisset, partes debebant esse gravissimæ; nomine autem legati divini Josuam ipsum designari, non modo haud evidens est, ut Tanchumo videtur, sed etiam incertum, imo alienum." De nexu hujus narrationis cum iis quæ inde a versu 6 sequuntur dicemus ad eum versum. — Sermo legati divini, sive angeli, orditur hisce verbis: *אֲנִי הָיָה אֲנִי מִצֵּי־בְנֵי יִשְׂרָאֵל מִן־הָאֵרֶץ מִן־מִצְרָיִם, educa vos ex Ægypto.* Verbum in futuro positum hic loco præteriti poni, monet R. Tanchum, et similia exempla adducit Exod. xv. 1; Num. xxi. 17; Jos. viii. 30. Sed in tribus hisce locis futuro præmissa est particula *אָז, tunc.* Sæpe quidem in narratione, si præcedunt verba in præteriti forma posita, aut futura præmissa Vav conversivo, futurum absolutum pro præterito usurpari constat; rarius vero initio narrationis deprehenditur, ut Habac. ii. 1, *אֲנִי מִן־הָאֵרֶץ מִן־מִצְרָיִם, super specula mea constitui,* rel., narrat enim vates, quæ acceperit tunc temporis divina mandata. Græcus Alexandrinus interpres, prouti ejus verba in codice Alexandrino leguntur, Hebraica nostra in tertia persona reddidit, hoc modo: *Κύριος κύριος ἀνεβίβασεν ὑμᾶς ἐξ Αἰγύπτου.* Repetito illo *κύριος* Hubigantus utitur ad commendandam suam conjecturam, excidisse in textu Hebræo verba: *ego sum Dominus Deus vester*; eam enim loquendi formam solere esse exordium sermonum Dei ad populum. Ejus reliquias superesse ait in geminato illo *κύριος.* "Nam alterum Dominus," inquit, "lacinia est eorum verborum, hæc dicit Dominus, quæ veteres quidam legebant; alterum autem, eorum, *ego sum Dominus Deus vester*, quæ nos supplemus; quæ ultima quum in vocabulo *אֲנִי* desinerent, scriba omittere potuit prope æquum, quod similiter desinebat, eratque ei proximum, quum ita scriptum legeretur: *אֲנִי יִשְׂרָאֵל, בני ישראל, הוּא אֲנִי יִשְׂרָאֵל, et dixit filiis Israel: hæc dicit Dominus: ego Dominus Deus vester, et ascendere vos feci ex Ægypto.*" Sed nihil opus est hujusmodi conjecturis. Loquens inducitur ipse Jova, quamvis angeli ejus mentio facta sit, uti supra observavimus. Nec quidquam obstat,

quo minus verba *אֲנִי הָיָה אֲנִי מִצֵּי־בְנֵי יִשְׂרָאֵל מִן־הָאֵרֶץ מִן־מִצְרָיִם* sic interpretemur: *educam, i. e., decreveram educere vos ex Ægypto, et perduxi vos ad terram, et quæ porro sequuntur.* Post primum versus hujus hemistichium, per Athnachum ad *אֲנִי הָיָה אֲנִי מִצֵּי־בְנֵי יִשְׂרָאֵל* designatum, in codicibus Hebraicis est vacuum spatium, notaturque ad marginem: *פֶּסֶק בְּאֶמְצַת הַפֶּסֶק, cessatio, i. e., lacuna est in medio versus.* "Id," inquit Schnurrerus, "si signum sit, excidisse nonnihil e textu; suspicio subnasci possit, loci, qui abhinc Bochim dici solebat, pristinum nomen hic commemoratum fuisse, fere hoc modo: *וְהָיָה הַפֶּסֶק לְפָנֶיךָ.*" Sed ejusmodi spatium medio in versu non indicare quidquam excidisse, sed ad codicum variationem in versuum distinctione spectare, observatum ad Jos. iv. 1. *וְהָיָה לְפָנֶיךָ בְּרִיתִי לְעוֹלָם, Et dixi: non irritum faciam fœdus meum quod vobiscum feci in æternum;* vid. Genes. xvi. 7; Deut. xxix. 12.

Ver. 2.

וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיֹשְׁבֵי הָאָרֶץ הַזֹּאת מִן־בְּחֹרֹתֵיהֶם תַּחֲצֹן וְלֹא־שָׁמַעְתֶּם בְּקוֹלִי מִהַנָּתַת עֲשִׂיתֶם:

καὶ ὑμεῖς οὐ διαθήσεσθε διαθήκην τοῖς ἐγκαθήμενοις εἰς τὴν γῆν ταύτην, οὐδὲ τοῖς θεοῖς αὐτῶν προσκυνήσετε, ἀλλὰ τὰ γλυπτὰ αὐτῶν συντρίψετε, τὰ θυσιαστήρια αὐτῶν καθελεῖτε. καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου, ὅτι ταῦτα ἐποίησατε.

Au. Ver.—2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Bishop Patrick.—And ye shall make no league.] Or rather, "But [so Ged., Booth.] ye shall make no league," &c. For this was the condition of the covenant on their part, Deut. vii. 2, and long before that, Exod. xxiii. 32; xxxiv. 12, and again more lately, Josh. xxiii. 12.

Ged., Booth.—2 But ye shall make no league with the inhabitants of this land, nor worship their gods: but their statues ye shall break down and [LXX] their altars ye shall destroy. Yet ye have not obeyed my voice! Why have ye thus done?

Rosen.—וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיֹשְׁבֵי הָאָרֶץ הַזֹּאת, Ita duntaxat, ut Hieronymus reddidit, ut non feriretis fœdus cum habitatoribus terræ hujus. Prohibitum istud fœdus, et quælibet cum Cananæis societas pluribus locis, Exod. xxiii. 32, 33; xxxiv. 12, 15, 16; Deut. vii. 2,

seqq.; Jos. xxiii. 12. *Fœdere*, ut recte notat Hubigantus, intelligendæ sunt pactiones, non modo societatum et affinitatum jure gentium, aut matrimonii, contrahendæ; sed etiam bonorum dandorum, commodandorum, locandorum; ne Israelitæ pactionibus iis quum tenerentur, parcere vellent Cananæis, quos haberent vel affines, vel debitores, vel colonos. Nam quia Israelitæ, primis illis temporibus, non satis multi erant, ut Cananæam totam occuparent, periculum erat, ne mallet uti Cananæis, qui tellurem exercerent, ejusque proventus sibi, pacta mercede, afferrent; qua ex societate, ut ipsorum utilitatibus consulebatur, ita religioni multum nocebatur. Quæ apud Alexandrinum interpretem post verba *eis tñ γῆν ταύτην* porro leguntur, οὐδὲ τοῖς θεοῖς αὐτῶν οὐ μὴ προσκυνήσετε, ἀλλὰ τὰ γλυντὰ αὐτῶν συντρίψετε. Schnurrerus observat petita et huc translata esse ex locis aliis similibus, veluti Exod. xxiii. 24, et Deut. vii. 5. "Hebraico contextui eadem restituere velle, eo minus consultum, quo apertius est, sermonem non copiose et abundanter, sed strictim et summatim referri."

Ver. 3.

וְכֵן אֶמְרָתִי לְאַחֲנֹשׁ אֹתָם מִפְּנֵיכֶם
וְהָיָה לָכֶם לְצָדִים וְאֶלְהֵיהֶם יִהְיֶה לָכֶם
לְמוֹקֵשׁ :

καὶ γὰρ εἶπον. οὐ μὴ ἐξάρω αὐτοὺς ἐκ προσώπου ὑμῶν, καὶ ἔσονται ὑμῖν εἰς συνοχὰς, καὶ οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον.

Au. Ver.—3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Schindler, Ged., Booth.—But they shall be [Ged., remain] as traps for you.

Dathe.—*Adversarii.*

Gesen.—צ m. (r. צ) c. suff. צ, plur. צ. 1. *Side* of any thing, &c. 2. Plur. צ Judg. ii. 3, *adversaries, enemies*, comp. Schult. Opp. min., p. 150. Vulg., *hostes*; Targ., צצצ oppressors; Sept., συνοχαί. But all these versions seem to have expressed the sense of Heb. צ, which perhaps should be read; comp. Num. xxxiii. 55, צצצ.

Prof. Lee.—צ, (a) *The side*, &c. (d) Probably, *an adversary*. צצצ, and they shall be adversaries to you. The passage may, however, be interpreted intelligibly without adopting this signification.

Rosen.—צצצ, *Eruntque vobis ad*

latera, undique vos prementes. Græcus Alexandrinus: εἰς συνοχὰς, in angustias. Chaldæus: לְצָדִים, quod idem. Jarchi: לְמוֹקֵשׁ בְּצֵדִים בְּצֵדִים וְנִיסָהוּ לְשֵׁלֵל הַבָּנִים, ut *opugnantes sint in lateribus vestris cum turmis et copiis militaribus ad spoliandum et prædandum*. Salomo ben Melech in Commentario *Michlal Jophi* צצצ pluralem nominis צ esse notat, *humerum* denotantis, ut Jesaj. lxvi. 12, צצצ, *super humero portabimini*, coll. xlix. 22 *filie vestre צצצ, super humero portabuntur*. Addit Salomo, ellipsin esse in hisce verbis, et sensum eorum hunc esse: צצצ, *in vepres ad latera*, sive *ad humeros* erunt vobis illæ gentes. In loco parallelo Jos. xxiii. 13 illæ dicuntur fore צצצ, *in flagellum in lateribus vestris, et in vepres in oculis vestris*. R. Jonas, referente Salomone, צצצ voluit esse pro צצצ, *retia*, i. e., צצצ a radice צ. Vocali longâ in brevem et dagesch conversâ, ut צצצ, *flores*, a צצצ, sensumque esse hunc: erunt vobis in retia, quibus irretiti cadetis. Sed צצצ hoc loco alium significatum obtinere ac Josuæ loco, non est verisimile. Sensus expressit Hieronymus: *ut vos habeatis hostes*.

Ver. 9.

Au. Ver.—9 And they buried him in the border of his inheritance in Timnath-heres [Josh. xix. 50; xxiv. 30, Timnath-serah], in the mount of Ephraim, on the north side of the hill Gaash.

Timnath-heres.

Ken., Gesen., Geddes, Booth.—Timnath-serah. See note on Josh. xxiv. 30.

Kennicott.—Should we read in an English history, that the renowned Marlborough was buried at Blenheim, near Woodstock, and, a few pages after (upon a second occasion of mentioning his burial), that he was buried at *Blenmeih*, near Woodstock, we should conclude, that two letters had exchanged their places. And may we not allow the same, in this part of the sacred history, as it is universally printed? Since it tells us, Josh. xxiv. 30, that Joshua was buried at Timnath-serah, in mount Ephraim; and yet tells us, in Judg. ii. 9, that he was buried at Timnath-heras in mount Ephraim? That צ is transposed from צ, see the Syr., Arab., and Vulg. versions of Judges.

Ver. 11.

וַיִּתְּכֶנּוּ אֶת־הַבְּעָלִים :

— καὶ ἐλάτρευσαν τοῖς Βασιλῶν.

Au. Ver.—11 And the children of Israel did evil in the sight of the Lord, and served Baalim.

Baalim.

Dr. A. Clarke.—The word בָּעֲלִים signifies lords. Their false gods they considered supernatural rulers or governors, each having his peculiar district and office; but when they wished to express a particular בָּעַל, *baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebub*, *Baal-shamayim*, &c., as Calmet has well observed. The two former were adored by the Moabites; *Baal-zebub* by the Ekronites. *Baal-berith* was honoured at Shechem; and *Baal-shamayim*, the lord or ruler of the heavens, was adored among the Phœnicians, Syrians, Chaldeans, &c. And whenever the word *baal* is used without an epithet, this is the god that is intended: and probably, among all these people, it meant the sun.

Gesen.—בָּעַל, 1. Lord, master, possessor, owner. 5. With the Art. הַבָּעַל, c. pref. הַבָּעַל, בָּעַל, *Baal*, i. e., the Lord, καὶ ἑξοχήν, as the name of a chief domestic and tutelary god of the Phœnicians, and particularly of the Tyrians; worshipped also by the Hebrews especially at Samaria with great pomp along with Astarte; see in הַבָּעַל, אֲשֶׁת־בָּעַל. Judg. vi. 25, sq.; 2 Kings x. 18, sq. Hence הַבָּעַל הַזֶּה, temple of Baal, 1 Kings xvi. 32; הַבָּעַל הַזֶּה, prophets of Baal, 1 Kings xviii. 22, 25; הַבָּעַל הַזֶּה, remnant of Baal, i. e., of his worshippers, Zeph. i. 4. Plur. הַבָּעִלִּים, *Baalim*, i. e., images of Baal, Judg. ii. 11; iii. 7; viii. 33; x. 10; 1 Sam. vii. 4; xii. 10, al. Of the currency and extent of this worship among the Phœnicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phœnician men, as הַבָּעַל, q. v. *Jerombalus* (הַבָּעַל), and also of Carthaginians, as *Hannibal* (הַבָּעַל), grace of Baal), *Hasdrubal* (הַבָּעַל), help of Baal), *Muthumballes* (הַבָּעַל), man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בֵּל, *Bel*, *Belus*, for בָּעַל, see בֵּל. Among the Tyrians themselves the full name of this divinity appears to have been בָּעַל הַזֶּה (Inscr. Melit. biling.) *Malkereth lord of Tyre*; where again בָּעַל הַזֶּה is for בָּעַל הַזֶּה, king of the city. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr.

laudat. See more in the German Encyclop., vol. viii., p. 397, sq., under the articles *Baal*, *Bel*, *Belus*. Münter, Religion der Babylonier, p. 16, sq., Movers's Phœnizier i., p. 169, sq. These writers suppose that under this name the sun was worshipped; but I have elsewhere endeavoured with many arguments to show that not the sun, but the planet Jupiter, stella Jovis, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. ii., p. 335, sq., Encyclop. l. c., p. 398, sq., and so Rosenmüller in his "Bibl. Alterthumskunde" I. ii., p. 11. Yet I would not deny, that בָּעַל with certain attributes, as אֲשֶׁת־בָּעַל (see אֲשֶׁת־בָּעַל), is also referred to the sun. In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g., a) בָּעַל הַזֶּה, *Baal-berith*, i. e., lord or guardian of covenants, worshipped by the Shechemites, Judg. viii. 33; ix. 4, comp. v. 46; q. d. *Zeus ὄρχιος, Deus fidius*. According to Movers, l. c. "Baal in covenant with the idolaters of Israel." b) בָּעַל הַזֶּה, *Baal-zebub*, worshipped by the Philistines at Ekron, q. d., *fly-Baal*, fly-destroyer, like the *Zeus Ἀπόμυιος* of Elis, Pausan. v. 14, 2; and the *Myiagrus deus* of the Romans, Solin. Polyhist., c. i., 2 Kings i. 2. c) בָּעַל הַזֶּה of the Moabites, see אֲשֶׁת־בָּעַל.

Ver. 13.

וַיַּעֲזְבוּ אֶת־יְהוָה וַיַּעֲבָדוּ לְבַעַל וּלְעֶשֶׂת־חֶרֶת :

καὶ ἐγκατέλιπον αὐτὸν, καὶ ἐλάτρευσαν τῷ Βάαλ καὶ ταῖς Ἀστάρταις.

Au. Ver.—13 And they forsook the Lord, and served Baal and Ashtaroth.

Baal. See notes on ver. 11.

Dr. A. Clarke.—Served Baal and Ashtaroth.] In a general way, probably, *Baal* and *Ashtaroth* mean the sun and moon; but in many cases *Ashtaroth* seems to have been the same among the Canaanites as *Venus* was among the Greeks and Romans, and to have been worshipped with the same obscene rites.

Gesen.—אֲשֶׁת־בָּעַל, f. 1 Kings xi. 5, 53; 2 Kings xxiii. 13, *Ashtoreth*, elsewhere plur. אֲשֶׁת־בָּעַל, *Ashtaroth*, i. e., *Astarte*, ἡ Ἀστάρτη, proper name of a female divinity worshipped by the Sidonians, 1 and 2 Kings ii. cc., by the Philistines, 1 Sam. xxxi. 10; and after their example by the Hebrews in the days of the Judges and Solomon, Judg. ii. 13;

x. 6; 1 Sam. vii. 3, 4; xii. 10; 1 and 2 Kings ll. cc with great observance and in connexion with Baal, Judg. i. c.; 1 Sam. xii. 10. The plur. אֲסַרְתָּי, which is thrice coupled with אֱלֹהִים, Judg. x. 6; 1 Sam. vii. 4; xii. 10, seems to stand for *statues of Astarte*, comp. אֲסַרְתָּי, אֲסַרְתָּי, Gr. Ἐρμαί; and so too in 1 Sam. xxxi. 10, אֲסַרְתָּי הָיָה, *temple of Astartes* (since there may have been several images in the same temple), and Judg. ii. 13, אֲסַרְתָּי הָיָה. But some explain these passages as "pluralis excellentiæ." Sept. Ἀστάρτη, plur. Ἀστάρται and Ἀσταρώθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the proper names both of men and women; as הַנְּשָׂא דַבְרָא, servant of Astarte, Gr. Ἀβδαστάρτος, Lat. *Bodostor, Bostor*; הַנְּשָׂא דְהִי, served of Astarte, *Deleastartus*, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. vii. 16, "Juno sine dubitatione a Punicis Astarte vocatur;" more commonly with Venus and Luna, as Lucian de Dea Syr., Ἀστάρτην δ' ἐγὼ δοκέω Σεληναῖν ἔμμεναι; Philo Bybl. ap Euseb. i. 10, τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι; Cic. De Nat. Deor. iii. 23, "Quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur." The latter is the more correct; for as אֱלֹהִים was sometimes held to be the god of the sun (see אֱלֹהִים אֱלֹהֵי הַשֶּׁמֶשׁ in אֲשֶׁר, No. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again *Venus*, i. e., the planet Venus, the goddess of love and fortune, who in a like respect is called likewise אֲשֶׁר and אֲשֶׁר, q. v. See also Movers's Phœnizien, p. 601, sq. As to the figure of this idol, it can only be affirmed that it was *horned*; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called קַרְנֵי הַנְּשָׂא; Gen. xiv. 5; and these horns accord well both with the goddess of the moon, and also with the *mythos* respecting Astarte in Philo Bybl. ap. Euseb., l. c., and Sanchun. Fragm. ed. Orelli, p. 34: Ἀστάρτη δὲ ἡ μεγίστη καὶ Ζεὺς Δηمارοῦς καὶ Ἀδωδος (Διὶ) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γυνώμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρὰ δὲ κεφαλῇ ταύρου· περινοσοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῆ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε. See also Tacit. Hist. ii. 3. As to the ety-

mology of the name, so long sought for in vain, it would seem that אֲשֶׁר is for אֲשֶׁר, Pers. ستاره, *star*, κατ' ἐξοχὴν, *star of Venus*, like Syr. ܐܫܬܪܬܐ; see art. אֲשֶׁר, p. 78. Hence the name Ἀστροάρχη, by which Astarte is called, Herodian 5, 6, 10, well gives the etymology. See more in Thesaur., p. 1082, seqq. Plural אֲסַרְתָּי, 1. *Astartes*, images of Astarte; see above.

Rosen.—אֲסַרְתָּי, Et dereliquerunt, et servierunt Baali. Quod collective positum capi potest pro אֲסַרְתָּי vs. 11. Sed quum hic cum articulo, אֲסַרְתָּי, dicatur, videtur certum quoddam idolum indicari, et quidem *Baal* Phœnicum, Tyriorum maxime, domesticum et primarium, Babylonis contracte אֲסַרְתָּי dictum (Jesaj. xlv. 1; Jerem. i. 2, al.). Cultum fuisse eo nomine *Jovis stellam*, ut fortunæ præsidem et datorem, ostendit Gesenius in *Commentar. ad Jesaj.*, t. ii., p. 335, seqq., et in *Encyclop. Scientiar. et art.* Halii Sax. edita, t. viii., p. 397, seqq. Hic vero Israelitæ religioso cultu prosequuti esse porro dicuntur אֲסַרְתָּי, *Astarothas*, i. e., imagines aut statuas deæ אֲשֶׁר, idoli muliebris a Phœnicibus, præsertim Sidoniis, culti, 1 Reg. xi. 5; 2 Reg. xxiii. 13. Non dubium, אֲשֶׁר idem esse numen, quod Syri ܠܘܠܐܬܐ et ܠܐܬܐ, e Persico ستاره, *stella*, vocant, quo nomine *Veneris stellam* indicari, recte dixit Bahr-Bahlul, Syrorum Lexicographus, teste Castello in Lexic. Heptagl.

Ver. 15, 16.

15 בָּלָל אֶשְׁרֵי יִצְחָק וַיִּהְיֶה יְהוָה לְרֵעָה פְּאֻשָּׁר דָּבָר יְהוָה וְכַאֲשֶׁר נִשְׁפַּע יְהוָה לָהֶם וַיֵּצֵא לָהֶם מִן הַמִּדְבָּר מִן הַיַּד שִׁסְיָהֶם :

15 ἐν πᾶσιν οἷς ἐπορεύοντο. καὶ χεὶρ κυρίου ἦν ἐπ' αὐτοὺς εἰς κακὰ, καθὼς ἐλάλησε κύριος, καὶ καθὼς ὤμοσε κύριος αὐτοῖς, καὶ ἐξέθλιψεν αὐτοὺς σφόδρα. 16 καὶ ἤγαγε κύριος κριτὰς, καὶ ἔσωσεν αὐτοὺς κύριος ἐκ χειρὸς τῶν προνομεύοντων αὐτούς.

Au. Ver.—15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless the Lord raised up

judges, which delivered [Heb., saved] them out of the hand of those that spoiled them.

Whithersoever they went out.

Rosen.—15 כל אשר בא, *In omni ad quod egrediebantur*, i. e., quicquid negotiorum aggrederentur. Constat enim, ingressu et egressu Hebræos significatu quaelibet negotia, seu privata, quæ domi geruntur, seu publica, quæ foris et extra domum. Jos. i. 7, 9, כל אשר בא, *in omni quo ibis*.

15 — and they were greatly distressed.

16 Nevertheless the Lord raised up, &c.

Ged., Booth.—16 Nevertheless when they were greatly distressed, Jehovah raised up judges.

Ver. 17.

— כָּרָו מִהֵרָא מִדְּהִרְיָא אֲשֶׁר הָלְכוּ
אֲבוֹתָם לַשְׁמָע מִצִּוְיֹתָיִךָ לֹא עָשׂוּ

כָּן :

— καὶ ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ, ἧς ἐπορεύθησαν οἱ πατέρες αὐτῶν τοῦ εἰσακοῦναι τῶν λόγων κυρίου. οὐκ ἐποίησαν οὕτως.

Au. Ver.—17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

Obedying the commandments of the LORD; but they did not so.

Rosen.—*Recesserunt festinando a via quam ambularunt patres eorum*, qui Josuæ ætate vixerunt, supra vs. 7. שָׁמַע מִצִּוְיֹתָיִךָ לֹא עָשׂוּ, *Audiendo præcepta Jovæ non fecerunt ita, ut illa præscribunt.*

Ver. 19.

וְהָיָה בְּמֹות חַשׁוֹמֶשׁ אֲשֶׁר בְּהַשְׁתִּיתִי
מֵאֲבוֹתָם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים
לְעַבְדָּם וְלַהֲשִׁתָּחֶנֶת לָהֶם לֹא הָפִילוּ
מִמַּעַלְלֵיהֶם וּמִדְּבָרֵם הַקָּשָׁה :

καὶ ἐγένετο ὡς ἀπέθνησκεν ὁ κριτὴς, καὶ ἀπέστρεψαν καὶ πάλιν διέφθειραν ὑπὲρ τοῦς πατέρας αὐτῶν πορεύεσθαι ὅπισω θεῶν ἑτέρων, λατρεύειν αὐτοῖς, καὶ προσκυνεῖν αὐτοῖς. οὐκ ἀπέβριψαν τὰ ἐπιτηδεύματα αὐτῶν, καὶ τὰς ὁδοὺς αὐτῶν τὰς σκληράς.

Au. Ver.—19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves [or, were corrupt] more than their fathers, in following other gods to

serve them, and to bow down unto them; they ceased not from their [Heb., they let nothing fall of their] own doings, nor from their stubborn way.

They corrupted (themselves).

Gesen.—וְהָיָה כִּי יָמָיו, Gen. vi. 12, וְהָיָה כִּי יָמָיו, Zeph. iii. 7, *to destroy one's way*, i. e., to corrupt or pervert it, and hence to act wickedly. With the accusative suppressed, id. Deut. iv. 16; xxxi. 29; Judg. ii. 19; Is. i. 4. Comp. וְהָיָה.

Rosen.—19 *Et factum est in morte judicis, postquam mortuus esset judex, redierunt et perditæ egerunt, iterum perditæ egerunt, præ patribus eorum.* Hieronymus: *multo faciebant pejora, quam fecerant patres eorum*, qui sub prioribus iudicibus vixerant. *Eundo post deos alios, colendo eos, et prosternendo se iis.*

Ver. 22.

לִמְעַן נִסּוֹת בָּם אֶת־יִשְׂרָאֵל הַשְׁמָרִים
הֵם אֶת־דְּרֹתָיִךָ יְהוָה לָלֶכֶת בָּם כַּאֲשֶׁר
שָׁמְרוּ אֲבוֹתָם אִם־לֹא :

τοῦ πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ, εἰ φυλάσσονται τὴν ὁδὸν κυρίου πορεύεσθαι ἐν αὐτῇ ἐν τρόπον ἐφύλαξαν οἱ πατέρες αὐτῶν ἡ σὺ.

Au. Ver.—22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

I may prove.

Rosen.—*Ut tentaret per eos, populos, Israel.*

To walk therein.

Houb., Horsley, Booth.—For בָּם, read הָם, with many MSS.—*Bp. Horsley.*

Rosen.—*Num servarent ipsi, Israelitæ, viam Jovæ ambulando in iis, quemadmodum servarunt patres eorum, an non?* Pro בָּם, in iis scil. viis, in codice Erfurtensi tertio, ut refert J. H. Michaëlis in Notis Critt. Biblilor. a se editor., et in uno alterove alio codice legitur אֵם, in ea, via, quia singularis דְּרֹתָיִךָ, præcessit. Sed דְּרֹתָיִךָ non dubium est esse collective capiendum. R. Tanchum בָּם poni dicit pro אֵם, aut respicere pluralem דְּרֹתָיִךָ.

Dathe supposes that chap. iii. ought to begin with this verse.

Hi duo versus rectius initium facerent sequentis capituli, in cujus primo versu alia ratio additur huic, quæ in his versibus datur, cur nempe Deus non omnes gentes Cananiticæ Josua duce exterminaverit, ne nempe Israelitis occasio deesset virtutis suæ bellicæ

exercendæ et alendæ, quæ alias in populo pace non interrupta fruente facile extinguitur. Priorem rationem repetit scriptor hujus libri in versu 4 sequentis capituli.—*Dathe.*

CHAP. III. 1, 2.

וַיֵּלֶךְ הַגִּבּוֹרִים אֲשֶׁר־הָיִינוּ יְהוָה
לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל אֵת כָּל־אֲשֶׁר
לֹא־יָדְעוּ אֵת כָּל־מִלְחָמוֹת קִנְּצוּ
וְהָיָה לְמִצְוֹת דְּרוֹת בְּגִבּוֹרֵי־יִשְׂרָאֵל
לְלַמֶּדֶם מִלְחָמָה כִּי אֲשֶׁר־לִפְנֵיהֶם לֹא
יָדְעוּ:

1 καὶ ταῦτα τὰ ἔθνη ἃ ἀφῆκε κύριος αὐτὰ
ὥστε πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ πάντας
τοὺς μὴ ἐγνωκότας τοὺς πολέμους Χαναάν.
2 πλὴν διὰ τὰς γενεὰς οὐκ ἔγνωσαν αὐτὰς
αὐτοὺς πολεμεῖν, πλὴν οἱ ἐμπροσθεν αὐτῶν οὐκ
ἔγινον αὐτά.

Au. Ver.—1 Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof.

To prove Israel.

Rosen.—1 *Hæ sunt gentes, quas reliquit Jova tentare per eas Israellem.* Verbum נִסּוֹת alio hic sensu dici, quam quo supra ii. 22 et mox vs. 4 legitur, recte animadvertit Schnurrerus post R. Tanchum, qui معنى التعويد,

significationem assuescendi, s. exercendi hic obtinere ait, ut Deut. xxviii. 56. *Mulier delicata, quæ ἄρνηται, non tentavit,* i. e., non assueta erat, *pedem humi ponere,* et 1 Sam. xvii. 39, ἄρνηται, non tentavit, i. e., assuetus fuit David armatus incedere; et sensum esse hunc

ليكونوا صودين الحروب ولا يهلون امرها وينسوها لطول الزمن

ut fierent exercitati in bellis, nec intermitterent ea et didicerent propter longitudinem securitatis, i. e., pacis. Bene Symmachus נִסּוֹת hic reddidit ἀσκήσας. Hieronymus: ut erudiret in iis Israelitas.

2 Only that.

Booth.—Also that.

Houb.—2 *Atque eo factum est, ut generatio hæc filiorum Israel certamina discerent; quoniam hæc antea non nōrant.* וְהָיָה לְמִצְוֹת דְּרוֹת, Nos,

VOL. II.

atque eo factum est ut discerent; etenim וְהָיָה indicat causam ita, ut effectum futurum causam in divinis consiliis, in re ipsa, effectum. Neque urgendum adverbium וְ quod sæpe abundat Hebraicè, ut Græcè πλὴν. Cæterum, pro וְדָרִי legendum וְדָרִי, nocerant illud (מלחמה, bellum).

Rosen.—2 *Duntaxat propter scire, i. e., ut cognoscerent ætates Israelitarum ad edocendum, s. edocendo eos bellum.* Repetitur quod versu primo dictum est, verbis nonnihil aliis, atque nunc distinctius refertur ad וְדָרִי, ad generationes proximas, quæ nunc sint ordine sibi invicem successuræ. Verba quæ sequuntur, וְדָרִי לֹא יָדְעוּ, quidam sic reddunt: *duntaxat ii, qui antea non noverant eos,* populos Cananæos. Clerico ꝑ finale vocis וְדָרִי abundare videtur, quod nihil sit quo referatur pronomen; nam וְדָרִי, bella, quod subaudiri posset, feminei est generis. Aut pro וְ conjicit legendum esse וְ, ut sit וְדָרִי, id non norunt, scil. וְדָרִי, bellum, quod antecessit. Sed recte monet Schnurrer, pronomen vocis וְדָרִי spectare ad וְדָרִי, dictum pro וְדָרִי וְדָרִי, et absolute positum esse, omissa, ad vitandam ejusdem vocis repetitionem, alio וְדָרִי, quod hæc antecessentibus adjungat, ut sit, ac si pleniore oratione scriptum esset, וְדָרִי לֹא יָדְעוּ אֵת וְדָרִי, ad docendum eos bellum, eos, inquam, qui non noverant omnia quæ antea facta fuerant. Hieronymus totum versum absolvit his verbis conceptum: *ut postea discerent filii eorum certare cum hostibus, et habere consuetudinem præliandi;* quibus apparet sensum magis utcunque redditum, quam verbis verba accommodata esse. Non est, cur verba וְדָרִי לֹא יָדְעוּ, Hieronymum in suo codice Hebræo non lecta fuisse cum Zieglero *Theol. Abhandl.*, p. 297, statuamus. Exprimuntur enim verba illa a reliquis interpretibus veteribus omnibus. Græcus Alexandrinus: πλὴν οἱ ἐμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτά, scil. ἔθνη, gentes illas Cananæas, quas debellavit Josua.

Ver. 3.

חֲמִשָּׁה וּשְׁבַע פְּלִשְׁתִּים וְכָל־הַכְּנַעֲנִי
וְהַחִיטִּי וְהַחִיטִּי יָשָׁב תַּר הַלְבָּנוֹן מִחֵר
בְּעַל הָרְמוֹן עַד לְבֹא חֶמֶת:

τὰς πέντε σατραπείας τῶν ἀλλοφύλων, καὶ πάντα τὸν Χαναανίον, καὶ τὸν Σιδώνιον, καὶ τὸν Εὐαίον τὸν κατοικοῦντα τὸν Λίβανον ἀπὸ τοῦ ὄρους τοῦ Ἀερμὼν ἕως Λαβωεμάθ.

2

Au. Ver.—3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

Lords.

Ged., Booth.—Lordships.

Gesen.—סָרִיס only in plur. סָרִיסִים, constr. סָרִיסִים. 1. *Azles*, 1 Kings vii. 30. Syriac ܣܪܝܫ, id. Chald. סָרִיס, wheel. The etymology is obscure.

2. *Metaph., princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. xiii. 3; Judg. iii. 3; xvi. 5, seq.; 1 Sam. v. 8, seq.; vi. 4, seq.; xxix. 6, al.—

Comp. Arab. نَطَب, axis, pole; metaph., prince, q. d., the hinge of a people.

Rosen.—הַמְשַׁח סָרִיסִים סָרִיסִים, *Quinque satrapas Philisthæorum*, uti Hieronymus reddidit. De nomine סָרִיסִים vid. not. ad Jos. xiii. 3.

All the Canaanites, and the Sidonians.

Bp. Horsley.—*And all the Canaanites.* All the Canaanites were not left, for many of them were subdued; some by Joshua, some after his death perhaps. After הַכֹּנְעִי, I would insert הַשֵּׁבִי הַנֶּחֱסָק, “and all the Canaanites that inhabited the valley.” See chap. i. 19.

Ged., Booth.—*All the Sidonian Canaanites.* Literally, “all the Canaanites, even the Sidonians.”—*Booth.*

Houb.—וְכָל הַכֹּנְעִי, *Nos, et multi Chananæi.* Nam sic sæpe ל pro multis. Significatur fuisse passim multo Chananæos, qui nondum subjecti essent.

Rosen.—וְכָל הַכֹּנְעִי, *Omnemque Cananæum*, videlicet hic illic sparsum et relictum. Videntur enim hi Cananæi, ut specialem populum dicunt, numerosiores ceteris fuisse, latiusque sparsi, ut proinde ab his ceteri omnes Cananæi dicti sint, et tota regio Cananæa, sicuti postea Israelitæ omnes a præcipua tribu Judæi sunt dicti, et tota regio Judæa. Itaque ne putes, omnes tunc adhuc superfuisse Cananæos; constat enim e Num. xxi. 3; Jos. xi. 3; xii. 8, jam illius gentis plures fuisse expulsos. וְהַצִּיִּי, *Et Sidonium*, vid. supra i. 31. Fuerunt et hi Cananæi, ut liquet ex Genes. x. 15, ubi Sidon Canaanis primogenitus refertur. Attamen hi neque tunc, neque postea unquam fuerunt debellati ab Israelitis, neque vectigales factos legimus. וְהַצִּיִּי שֵׁבִי הַנֶּחֱסָק, *Et Chivæum qui incolebat montem Libani.*

Quæ verba non, ut quidam volunt, pertinent at ad Cananæos et Sidonios, neque enim hos legimus in monte Libano commoratos; sed soli Chivvæi in monte Libano, vel ad ejus radices et Hermonem habitarunt; vid. Jos. xi. 3. פְּנֵי צֶלַע הַרְמֹן עַד לְבָאן הָהָר, *Inde a monte Baal Hermon usque ad venire, i. e., usque dum venit Hamatham.*

Ver. 7.

וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרֶעַב בְּעֵינֵי יְהוָה וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְדוּ אֶת־הַבַּעַלִּים וְאֶת־הָאֲשֵׁרוֹת :
καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐναντίον κυρίου. καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν, καὶ ἐλάτρευσαν τοῖς Βααλὶμ καὶ τοῖς ἄλσεσι.

Au. Ver.—7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

Baalim. See notes on Judges ii. 11.

The groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bishop Patrick.—*Served Baalim and the groves.* Some here take *groves*, literally, for the trees themselves that composed those shady places, which were anciently consecrated to *heroes*; being, some time, the place of their sepulchre; where their *manes* were supposed to haunt. For Baalim were the same with *heroes*; and trees were accounted sacred things by the ancient heathen, who consecrated them to this or that deity, and trimmed them up with ribbons, and adorned them with lights, and made vows to them, and hung the spoils of their enemies upon them. Insomuch, that travellers were wont to stop when they were to pass by them, as if they had been the habitation of some god. But Mr. Selden thinks, that by *groves* are to be here understood the *images* of their gods in the groves; as it is certain they must signify in some places (see upon ch. vi. 25). And he probably conjectures, that there were several goddesses, under the name of Ashtaroth, worshipped in them (see the place mentioned above, in his *De Diis Syris*, Syntag. ii., cap. 2).

And it is evident, that these deities, whatsoever they were, were different from Baalim; for the prophets of Baal, and the prophets of the *groves*, were distinct persons, in 1 Kings xviii. 19.

Dr. A. Clarke.—Served Baalim and the groves.] No groves were ever worshipped, but the deities who were supposed to be resident in them; and in many cases temples and altars were built in groves, and the superstition of consecrating groves and woods to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that trees, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old Germans; *Quintus Curtius*, of the Indians; and *Cæsar*, and our old writers, mention the same of the Druids in Britain. The Romans were admirers of this way of worship, and therefore had their *luci* or groves in most parts of the city, dedicated to some deity. But it is very probable that the word אֲשֶׁרֶת, *ashereth*, which we translate groves, is a corruption of the word אֲשֶׁרֶת, *ashtaroth*, the moon or Venus (see on chap. ii. 13), which only differs in the letters ש, ה, from the former. *Ashtaroth* is read in this place by the Chaldee Targum, the Syriac, the Arabic, and the Vulgate, and by one of Dr. Kennicott's MSS.

Gesen.—אֲשֶׁרֶת, rarely אֲשֶׁרֶת, Mic. v. 13; Deut. vii. 5. Plur. אֲשֶׁרֶת and אֲשֶׁרֶת, f.

1. *Asherah*, a goddess of the Hebrew idolaters, to whom they made statues, images (אֲשֶׁרֶת), 1 Kings xv. 13; 2 Chron. xv. 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. ii. 13; x. 6; 1 Sam. vii. 4; xii. 10), 1 Kings xviii. 19, prophets of Baal... prophets of Asherah, 2 Kings xxiii. 4, of Baal, of Asherah, and of all the host of heaven. Judg. iii. 7, and served אֲשֶׁרֶת אֲשֶׁרֶת, Baals and Asherahs; comp. 2 Kings xvii. 16; xxi. 3; 2 Chron. xxxiii. 3; Judg. vi. 25. Once, where in the same chapter mention is made of אֲשֶׁרֶת, 2 Kings xxiii. 6, 14, 15, and also of אֲשֶׁרֶת, v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. A statue, image, of Asherah, made of wood, a wooden pillar, of great size, Judg. vi. 25—27; which on account of its height was fixed or planted in the ground, Deut. xvi. 21. An Asherah or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 Kings xvi. 32, 33; 2 Kings x. 26; xvii. 16; on the high place of Bethel, 2 Kings xxiii. 15; at Ophra, Judg. vi. 25; and even in the temple at Jerusalem from Manasseh until Josiah,

2 Kings xxi. 3, 7; xxiii. 6.—Plur. אֲשֶׁרֶת, *Asherahs*, pillars, columns, often coupled with the cippi or stone pillars consecrated to Baal, 1 Kings xiv. 23; 2 Kings xvii. 10; xxiii. 14; 2 Chron. xiv. 2; Mic. v. 12, 13; Ex. xxxiv. 13; Deut. vii. 5; xii. 3; with אֲשֶׁרֶת, Judg. iii. 7; with אֲשֶׁרֶת, Is. xvii. 8; xxvii. 9; 2 Chron. xxxiv. 4, 7; and with other species of idols, Deut. vii. 5; xii. 3; 2 Chron. xxxi. 1; xxxiii. 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. xxxiv. 13; Judg. vi. 25; 2 Kings xxiii. 6, 15, etc.

NOTE.—Of the ancient versions some render this word *Astarte*, others a wooden pillar, others a tree. Sept. very frequently ἄλσος, Vulg., *lucus* (Engl. a grove), by which they seem to have understood a sacred tree. In the Mishna too it is explained by אֲשֶׁרֶת, “a tree that is worshipped.” The primary signification of the word may pertain either to the goddess, her nature and qualities; or to the statue or figure of the goddess. The latter has recently been maintained by Movers, in a learned dissertation on this word (Phœnizier, I., p. 560, sq. Bonn, 1840); according to whom אֲשֶׁרֶת is pp. right, upright, then a pillar, and at last a female divinity of the Canaanites worshipped under the figure of an upright pillar, often as the partner (σύμβωμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀρθία, Ὀρθωρία. The former idea was adopted by me (Thesaur. s. h. v. et in Append.) referring אֲשֶׁרֶת to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֶׁרֶת is pp. fortune, happiness (comp. אֲשֶׁרֶת no. 3; אֲשֶׁרֶת, Gen. xxx. 13; especially אֲשֶׁרֶת), and hence became an attribute of Astarte, or Venus as *Fortunaatrix*, which was made great account of among the Hebrew idolaters; see the arts. אֲשֶׁרֶת, אֲשֶׁרֶת. To this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet., *venercus jactus*, Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form

of their statues or images : e. g. *עֲשֵׂתָם בְּצִלְמֵם*. It is however very possible, that the proper signification of *עֲשֵׂתָם*, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Greek *Ἐρμῆς* was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

Prof. Lee.—See vol. i., p. 377.

Ver. 8.

וַיַּחֲרֵאֲם יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם
בְּיָד פְּדָשֵׁן רִשְׁתַּחַיִּים מֶלֶךְ אֲרָם בְּנֵהֲרַיִם
וַיַּעֲבֹד בְּנֵי־יִשְׂרָאֵל אֶת־פְּדָשֵׁן רִשְׁתַּחַיִּים
שְׁכֵנֵה שָׂנַיִם :

καὶ ὠργίσθη θυμῷ κύριος ἐν τῇ Ἰσραὴλ, καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Χουσαρσαθαὶμ βασιλέως Συρίας ποταμῶν. καὶ ἐδόλευσαν οἱ υἱοὶ Ἰσραὴλ τῇ Χουσαρσαθαίμ ἕτη ὀκτὼ.

Au. Ver.—8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia [Heb., Aram-naharaim]: and the children of Israel served Chushan-rishathaim eight years.

Dr. Adam Clarke.—*Chushan-rishathaim.*] *Kushan*, the wicked or impious; and so the word is rendered by the Chaldee Targum, the Syriac, and the Arabic, wherever it occurs in this chapter.

King of Mesopotamia.] King of *אֲרָם*, *Aram-naharaim*, "Syria of the two rivers;" translated Mesopotamia by the Septuagint and Vulgate. It was the district situated between the Tigris and Euphrates, called by the Arabian geographers *Maverannaher*, "the country beyond the river;" it is now called *Diarbek*.

Rosen.—3 *Quare excanduit ira Jovæ in Israel, vendiditque eos in manum* (cf. ii. 14) *Cuschanriscathaim.* De hoc nomine, quod Græcus Alexandrinus *Χουσαρσαθαίμ* expressit, veterum et recentiorum variz sunt conjecturæ. Prius horum nominum, in statu regiminis hic positum, præter hunc locum legitur *Ihabac*. iii. 7, ubi vates *sub ærumna se vidisse* ait *בִּצְנַן אֹתִי, tentoria Cuschanis, et contremuisse aulæ*, i. e., tentoria *terræ Midian*. Unde colligere licet, *בִּצְנַן* nomen fuisse gentis alicujus Nomadicæ, seu tribus Arabiæ. Nostro vero loco patet esse singuli hominis nomen, et cum *עֲשֵׂתָם*

in statu constructo junctum, significat *Cuschanum duplicis*, i. e., insignis *improbitatis*. Hinc Chaldeus *כְּשָׁן רִשְׁתַּחַיִּים*, *Cuschan sceleratus*, et Syrus *حَدَمٌ حَمَلٌ*, eumque sequutus

Arabs *كُوشَانِ الْأَيْمِ*, quod idem, reddiderunt.

Hebræi in Commentario *Michlal Jophi* putant, *Rischathaim* esse nomen loci, et formam dualis indicare, Syriam, cujus rex Cuschan ille fuit, duplicem impietatem adversus Israelitas commisisse; unam exercuisse *Bileamum*, alteram *Cuschanum*. *Matth. Hillerus* in *Onomast. S.*, p. 154, et 792. *פְּדָשֵׁן רִשְׁתַּחַיִּים* interpretatur *Scenitam inquietudinum*, s. *inquietum*, *פְּדָשֵׁן* enim *Habac.* iii. 7, *Scenitam*, *פְּדָשֵׁן* autem proprie *commotionem, inquietudinem* significare (cf. not. nostr. ad *Ps.* i. 1). *Simonis* in *Onomast.*

V. T., p. 327, *פְּדָשֵׁן* ex Arabico *كاش* (pro

كُوش), *timore correptus fuit* interpretatur *timorem magnum* (nam syllaba *כַּ* auget et intendit significationem, vid. *Arcan. formar.*, p. 565), hinc objectum, quod dicunt, *timoris*, aut *reverentiz*, i. e., admodum reverendum; *פְּדָשֵׁן* vero pro nomine loci habet, ut nomine conjuncto denotetur *reverendus*, i. e., princeps urbis *Rischathaim*. Fuit autem vir ille, ut hic additur, *מֶלֶךְ אֲרָם*, *rex Aramæ duorum fluviorum*, Euphratis et Tigridis, interamnis, i. e., Mesopotamiæ.

Ver. 10.

וַתְּהִי עָלָיו רִחַת־יְהוָה וַיִּשְׁפָּט אֶת־
יִשְׂרָאֵל וַיָּצֵא לְמַלְחָה וַיָּתֶן יְהוָה
בְּיָדוֹ אֶת־פְּדָשֵׁן רִשְׁתַּחַיִּים מֶלֶךְ אֲרָם
וַתִּצֹּץ יָדוֹ עַל פְּדָשֵׁן רִשְׁתַּחַיִּים :

καὶ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου, καὶ ἔκρινε τὸν Ἰσραὴλ. καὶ ἐξῆλθεν εἰς πόλεμον πρὸς Χουσαρσαθαίμ. καὶ παρέδωκε κύριος ἐν χειρὶ αὐτοῦ τὸν Χουσαρσαθαίμ βασιλέα Συρίας ποταμῶν. καὶ ἐκραυάσθη χεὶρ αὐτοῦ ἐπὶ τὸν Χουσαρσαθαίμ.

Au. Ver.—10 And the Spirit of the LORD came [Heb., was] upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia [Heb., Aram] into his hand; and his hand prevailed against Chushan-rishathaim.

The Spirit of the Lord.

Bp. Patrick.—*The Spirit of the Lord*

came upon him.] He had an extraordinary motion from God to take upon him the government of the people; which none durst presume to do, but such as were appointed by God, who was their king. Josephus thinks that God appeared to them, or some way revealed his will to them, in these matters; so that they were sure they acted by his authority. The Chaldee Paraphrast seems to favour the latter opinion, who calls this spirit, "the Spirit of prophecy." Certain it is, that they had not only an inward incitement to undertake the deliverance of God's people, but were endowed with extraordinary courage and conduct; and it is likely with a singular gift of Divine eloquence, to persuade the people to forsake their idolatry, and vindicate their liberty.

Rosen.—*Fuitque super eum spiritus Jovæ*, quod Chaldæus רוח נביא, *spiritus prophetia* interpretatur. Male. Nam quid prophetia ad bellum gerendum? Melius idem interpres infra vi. 34, רוח נביא, explicat רוח נביא, *spiritus fortitudinis a Jovæ*. Significatur enim illa loquendi forma sæpius in hoc libro obvia corporis animique dotes eximie et excellentes divino beneficio hominibus collatæ ad res magnas et difficiles suscipiendas et feliciter exsequendas. Vid. infra xi. 29; xiv. 6; xv. 14, et cf. quæ de hac re disseruit Dathius ad *Glassii Philolog. S.*, a se edita, p. 819, seqq. Recte Kimchi notat significari spiritum fortitudinis, quo excitatus amoto omni metu bellum adversus Cuschanem susceperet.

Dathe.—Non possum omnino assentiri Glassio in eis, quæ num. 2 habet, quando nimirum omnia dona extraordinaria s. virtutes eximias, quæ nonnunquam hominibus divinitus collatæ leguntur, Spiritui S. tribuit. Etenim vocabulum רוח נביא indubie in ejusmodi locis vim et virtutem eximiam, cum corporis, tum animi, significat, divinitus collatam, in cujus usu illa sola, non Spiritus S. quatenus ut tertia in divinitate persona consideratur, operata est. Clarissime, uti arbitror, hæc trujus vocis significatio probari potest ex historia Simsonis, in qua legitur Jud. xiv. 6, cum Simsoni occurreret leo rugiens וַיִּפְּצֵהוּ כַּחֲסִידֵי הַלֵּב וַיִּפְּצֵהוּ כַּחֲסִידֵי הַלֵּב. Quæ verba Junius et Tremellius male vertunt: *Tum inceasit eum Spiritus Jovæ adeo ut discinderet illum*. Nec multo melius Castellio: *quem (leonem) Jovæ afflatu instigatus discerpit*. Nil profecto in hoc facinore patrando afflatu Spiritus S. aut peculiari ejus excitatione egit,

sed usus est robore illo eximio, quo a Deo instructus fuit. Addo alium locum etiam clariorem ejusdem capitis e versu 19 ubi eadem phrasis a citatis interpretibus eodem modo Latine versa est: וַיִּפְּצֵהוּ כַּחֲסִידֵי הַלֵּב, *abiitque Ascalonem ibique cædebat triginta homines, quos vestibus suis spoliavit*. Quis hæc Spiritus S. impulsu facta esse dicat? Quis non intelligit רוח נביא nihil aliud esse, quam divinam illam virtutem, qua Simson instructus ea patrabat, quæ humanas vires longe excedebant. Vide quoque cap. xv. 14. Et sic putem intelligenda esse omnia loca, in quibus homines leguntur quædam fecisse, quæ ab iis vix expectari poterant. Omnes corporis animique dotes eximie et excellentes divino beneficio hominibus collatæ ad usus hujus vitæ vocantur רוח נביא. Sic Jud. iii. 10, de omnibus omnino iudicibus dicitur וַיִּפְּצֵהוּ כַּחֲסִידֵי הַלֵּב divinitus eos esse excitatos ad liberandum et defendendum populum Israëliticum ab ejus hostibus. Deinde in specie de Gideone cap. vi. 34, de Jephtha cap. xi. 29, et aliis, qui omnes impulsu Spiritus Jovæ populum liberarunt, h. e., divinitus excitati sunt ad suscipiendum et audendum aliquid, quod nunquam alias ausi fuissent. Sic de Bezaleel Exod. xxxi. 3 legitur, eum repletum fuisse רוח נביא spiritu Dei, sapientia, intelligentia, prudentia. Sed sequenti versu explicatur, quem in finem Deus ei illum *spiritum* conferre vellet, nempe ut peritus fieret artifex ad vasa et alia instrumenta sacri tabernaculi ex auro, argento et ære fingenda et formanda. Quis vero dicat Bezaleel harum rerum peritia instructum fuisse ex peculiari Spiritus S. revelatione? Ex Novo Testamento scimus, Spiritus S. opus esse tantum conversionem hominis, sive quæ ad salutem ejus æternam efficiendam, conservandam et promovendam pertinent. Nullibi ei tribuuntur opera ingenii humani. Ipsius quidem Dei est hoc beneficium, conferre in homines pro liberrima sua voluntate majorem aut minorem mensuram istarum animi virtutum ad res hujus vitæ curandas et efficiendas. Cur igitur dicamus, aliam Dei œconomiam fuisse in Vetere Testamento ac in Novo, atque Spiritum S. tertiam in divinitate personam instruxisse homines scientia rerum civilium ad recte obeunda et administranda munera sua. Qua ratione permotus equidem loca a Glassio citata Num. xi. 17; Dan. v. 12; vi. 3, de Mosis et Danielis *spiritu*, quo ille utebatur ad populum Israëliticum gubernandum, hic ad præfec-

turas regni Babylonici recte administrandas, putem tantum intelligenda esse de insigni prudentia horum duumvirorum, qua alii præstabant, idque beneficio Dei, qui vires intellectus eorum eo usque auxerat, ut longe plura et majora, quam alii, præstare possent. Nimis subtiliter igitur arguantur interpretes in loco illo, ubi de Mose sermo est, *separabo de spiritu tuo, qui est super te et ponam super eos*: vel potius nimis crasse explicant verbum illud *וַיִּבְרַח*, *separare*, cum nihil amplius his verbis insit, quam promissio de simili sapientia conferenda divinitus septuaginta illis viris, qua apti redderentur ad magistratus munera eadem sapientia et prudentia administranda, qua id hactenus a Mose solo factum fuerat. Mitto alia exempla, quibus hæc illustrari possent, et addo tantum observationem, ex qua hic vocabuli *וַיִּבְרַח* significatus ex ipso loquendi usu Hebræorum probari possit. Videntur nimirum Hebræi vocabulum *וַיִּבְרַח* tropice usurpasse ad virtutem, excellentiam et præstantiam indicandam; quod ex loco Esaiæ probabile fit, ubi cap. xxxi. 3 propheta dicit: *Ægyptii homines sunt, non Deus, equi eorum caro sunt, non spiritus*. Ex oppositione vocabuli *וַיִּבְרַח* plane apparet, illud h. l. non per *spiritum* verti posse, sed per *virtutem, robur*, cum nemo neget *וַיִּבְרַח*, *carnem* tropice de *infirmi-tate* et debilitate dici. Jam vero si Hebræi virtutem aut præstantiam divinitus collatam, sive, ut scholæ termino utar, causam ejus efficientem indicare voluerunt, poterant dicere *וַיִּבְרַח* *אֱלֹהִים* ita tamen, ut vocabulum *וַיִּבְרַח* non in propria sua significatione, sed tropica acciperent. — At enim vero hæc non ita velim intelligi, ut negem in quibusdam locis per *וַיִּבְרַח* Spiritum S. indicari. Tantum his locis, in quibus sermo est, non nisi de rebus civilibus, illam notionem parum aptam esse arbitror, quod et exemplis et rationibus allatis demonstrasse mihi videor.

Chushan-rishathaim. See notes on verse 8.

Judged. So most commentators.

Rosen.—*וַיִּבְרַח*, *Et judicavit Israellem*, cæpit munere judicis fungi, hoc est, supremi magistratus, qui simul erat dux exercituum, et disceptator civilium controversiarum. Hebræi *וַיִּבְרַח* interpretantur *vincavit* et in libertatem asseruit, collato Ps. xliii. 1, *וַיִּבְרַח*, *judica me, Deus*, quod Jarchi *וַיִּבְרַח*, *vindica me* explicavit. Unde hic additur: *et exivit ad bellum*.

Ver. 11.

וַיִּשְׁלַח הָאֱלֹהִים אֶרְבָּעִים שָׁנָה וַיָּמָת צְרִיבְנִיָּל בֶּן-קִנָּז:

καὶ ἡσύχασεν ἡ γῆ ἑτη τεσσαράκοντα. καὶ ἀπέθανε Γοδωνιὴλ υἱὸς Κενὲζ.

Au. Ver.—11 And the land had rest forty years. And Othniel the son of Kenaz died.

The land had rest forty years.

Pool.—*The land had rest*: either, first, It rested about forty years, or the greatest part of forty years; it being most frequent in Scripture to use numbers in such a latitude. Thus the Israelites are said to *bear their iniquities forty years in the wilderness*, Numb. xiv. 34, when there wanted near two years of that number; and *to dwell in Egypt four hundred and thirty years*, when there wanted many years of that number. Thus *Joseph's kindred*, sent for and called by him into Egypt, are numbered seventy-five souls, Acts vii. 14, although they were but seventy, as is affirmed, Gen. xli. 27; Exod. i. 5. So here *the land* is said to *rest forty years*, although they were in servitude eight of those years, ver. 8. And in like manner *the land* is said to *have rest eighty years*, though eighteen of them they served the king of Moab, ver. 14. And so in some other instances. Nor is it strange and unusual, either in Scripture or in other authors, for things to be denominated from the greater part, as here it was; especially when they did enjoy some degrees of rest and peace, even in their times of slavery, which here they did. Or secondly, *It rested*, i. e., began to rest, or recovered its interrupted rest, in the *fortieth year*, either after Joshua's death, or after the first and famous rest procured for them by Joshua, as is noted, Heb. iv. 9, when he destroyed and subdued the Canaanites, and gave them quiet possession of the land; and *the land had rest from war*, as is said, Josh. xi. 23; xiv. 15. So there is this difference between the years of servitude and oppression, and those of rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easy also to know how long the rest lasted. To strengthen this interpretation, two things must be noted. 1. That *resting* is here put for beginning to rest, as *to beget* is put for *beginning to beget*, Gen. v. 32; xi. 26; and *to reign*, for *to begin to reign*, 2 Sam. ii. 10; and *to build*, 1 Kings vi.

15, 36, for *to begin to build*, 2 Chron. iii. 1. 2. That *forty years* is put for *the fortieth year*; the cardinal number for the ordinal, which is common both in the Holy Scripture, as Gen. i. 5; ii. 11; Exod. xii. 2; Hag. i. 1; Mark xvi. 2, and in other authors.

Bp. Patrick.—*The land had rest forty years.*] It doth not suit with my design to enter into chronological disputes; and therefore I remit the learned reader to the Canon Chronicus of Sir J. Marsham, lib. ii., where he supposes the idolatrous generation to have risen in the thirty-fourth year after the death of Joshua; who lost their liberty, and fell under the oppression of Chushan, for the space of eight years, and after their deliverance from it, lived happily forty years. Which will appear in the sequel to be more reasonable than to interpret these words as if they signified, "The land rested in the fortieth year after Joshua first settled them in peace and quiet." So our great primate of Ireland (vide A. M. 2599).

Rosen.—*11 Quievitque terra quadraginta annos*, i. e., nec bellis, nec stipendiis solvendis vexata est. Cf. Jos. xi. 23, *וְהָאָרֶץ שָׁלוֹם*, et terra quæta erat a bello. Per *quadraginta annos* quietam fuisse terram cum scriptor dicit, R. Tanchum observat id intelligendum esse ita: usque ad finem quadraginta annorum inde a morte Josuæ. Atque ad hanc summam pertinere quoque octo illos annos, quibus tyrannidem exercuit Cuschan-rischathaim, vs. 8. "Etenim," addit, "nisi sic statuerimus hic aliisque locis similibus, qui sequuntur; nimium excresceret annorum numerus, nec recte prodiret, quod declarabimus ad historiam Jephthæ (infra xi. 26), atque ubi sermo erit de tempore, quo exstructum est templum, in libro Regum." Videlicet 1 Reg. vi. 1, templi fundamenta jacta dicuntur quadringentesimo octogesimo anno post exitum ex Ægypto. Verum si collectis annis in libro Judicum notatis (vid. Proem. § iv.) * 410

* *Proœmium IV.*

CHRONOLOGIA LIBRI.

Temporum notationes, quæ in hoc libro exstant, si eo quo sese invicem excipiunt ordine computamus, illæ quadrigentorum et decem annorum spatium efficiunt, id quod hæc tabella ostendit:

	annos
1. Servitus Cuschan Reschathaim, sive Mesopotamica, cap. iii. 8	8
Ex qua ubi vindicati sunt Hebræi per Othnielem, terra dicitur quievisse, iii. 11, per annos	40

adjiciamus ad jacta templi fundamenta annos judicatus Eli, 1 Sam. iv. 18 ...	40
„ præfecturæ Samuelis et imperii Saulis, Act. xiii. 21.....	40
„ regiminis Davidis, 2 Sam. v. 4.	40
„ Salomonis ad jacta templi fundamenta, 1 Reg. vi. 1 ...	3

Prodibit summa annorum.....	533
Quibus, si integrum totius epochæ calculum requiras, adhuc addas necesse est Ab exitu ex Ægypto ad mortem Mosis (Exod. vii. 7; coll. Deut. xxxiv. 7)...	40
A morte Mosis ad servitutem primam Mesopotamicam circiter	27

Habebis annos	600
Hoc igitur tantum centum et viginti annorum	

	annos
2. Servitus Eglonis, sive Moabitica, iii. 14..	18
Liberatio per Ehudem, iii. 30, quando terra quievisse dicitur per annos	80
In quæ tempora incidit oppressio Israelitarum per Philisthæos, et vindiciæ illius afflictionis per Samgarem, non indicato annorum numero, iv. 1.	
3. Servitus Jabinis, sive Cananæa, iv. 3	20
Liberatio per Barakum et Deborah, v. 31, quando terra quievisse dicitur annos	40
4. Servitus Midianitica, vi. 1.....	7
Quievit terra per Gideonem vindicata, viii. 28	40
Abimelech, Judex ix. 22	3
Thola, x. 2	23
Jair, x. 3	22
5. Servitus Ammonitica, x. 8	18
Jephtha, vindex, xii. 7.....	6
Ibzan, xii. 9	7
Elon, xii. 11.....	10
Abdon, xii. 14.....	8
6. Oppressio Philisthæa, xiii. 1.....	40
Simson vindex et judex, xv. 20; xvi. 31..	20

Summa annorum.... 410

Sed quominus illæ temporum notationes certæ et accuratæ chronologiæ inservire possint, primum illud impedit, quod nonnisi pleni anni ponuntur, nullis indicatis mensibus. Deinde anni qui notantur a servitute Mesopotamica usque ad Simsonis mortem, ea qua sequuntur serie non sunt computandi hac de causa, quod oppressiones et liberationes Israelitarum nonnumquam in eadem inciderunt tempora. Ita Philisthæa oppressio *σύνχρονος* fuit Ammoniticæ, x. 7. Porro quum non omnes Judices toti populo, sed nonnulli peculiaribus tantum quibusdam tribubus præfuerint, commode duo Judices cœvi in diversis tribubus rerum potiri, ut et altera libertate gaudere, altera sub servitute gemere eodem tempore potuerunt. Sic requies octoginta annorum

discrimen ut componerent cum ea annorum summa, quæ 1 Reg. vi. 1 habetur, interpretum et Hebræorum et Christianorum plures statuerunt, annos servitutis et quietis uno eodemque numero comprehendi, ita nimirum, ut quando Israelitæ dicuntur regi Cuschan servisse per octo annos, et vindice Othniele per quadraginta quievisse, illos octo annos servitutis his ipsis Othnielis esse includendos. Eodem modo infra vs. 30 hujus capituli octoginta annis quietis comprehendi decem et octo annos servitutis vs. 14, et sic in ceteris; quo pacto centum et undecim anni sex illarum servitutum toti summæ detrahuntur. Quis vero non videt, absonum esse, cum hic dicitur terra quievisse quadraginta annis, in his annos gravissimæ servitutis et bellorum includere, quod nihil est,

sub Ehude non apud omnes tribus æque diu duravit. Illæ enim, quæ meridianalem terræ partem incolebant, requie perpetua per omnes illos annos fruebantur; septentrionales vero post viginti annos a rege Jabin subjugatæ per annos viginti in servitute tenebantur, usque dum a Barako et Debora liberatæ postea per quadraginta annos quietæ manerent, iii. 30; iv. 3; v. 31. A superiore illa quadrigentorum et decem annorum summa quum itaque anni haud pauci demendi sint; illud temporis spatium, quod historia libri Judicum complectitur, trecentos et quinquaginta annos haud multum superaverit. Omnino vero quot annos Judicum regimen duraverit definiri non potest, quum quantum temporis inter Simonis mortem et Elin ac Samuelem interfuerit ignoremus. Paulus quidem apostolus, Actor. xiii. 20, post divisam inter tribus terram Cananæam Judices circiter quadrigentos et quinquaginta annos Israelitis præfuisse dicit [Καὶ μετὰ ταῦτα ὡς ἔπρεσι τετρακοσίοις καὶ πενήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου]. Id tamen conciliari nequit cum eo quod 1 Reg. vi. 1, templi Salomonei fundamenta jacta esse dicuntur quadringentesimo octogesimo anno post exitum Israelitarum ex Ægypto [καὶ ἐποίησεν οὗτος τὸν ναὸν τοῦ κυρίου καὶ ἔστη ἐν τῷ μηνὶ τῷ τρίτῳ τοῦ ἐνιαυτοῦ ἐκείνου]. Nam tempora regiminis Josuæ, Judicum, Saulis et Davidis in summam collecta ex calculis librorum Josuæ, Judicum et Samuelis, longe plures ab exitu ex Ægypto usque ad Salomonem annos conficiunt. Josephus denique regimini Judicum plus quam quingentos annos tribuit [Antiqq., l. xi., cap. 4, § 8, Πρὸ δὲ τῶν βασιλέων ἄρχοντες αὐτοὺς διεῖπον, οἱ προσαγορευόμενοι κριταὶ καὶ μόναρχοι· καὶ τούτων πολιτευόμενοι τὸν χρόνον ἔπρεσι πλείουσιν ἢ πεντακοσίοις διήγαγον μετὰ Μωϋσῆν ἀποθανόντα καὶ Ἰησοῦν τὸν στρατηγόν. Ante reges vero suberant imperiorum qui dicti sunt judices et monarchæ; et sub hac reipublicæ forma annos plus quam quingentos egerunt post obitum Moysi et Jesu imperatoris].

quam molestissimum jugum et bellorum tumultus in quiete reponere? Sed præterquam quod distincta annorum servitutis et quietis enumeratio toties instituitur, numerusque annorum quietis illos servitutis annos plene elapsos clavis verbis dicitur; vehementissime quoque ille computus premitur calculo Jephthæ, infra xi. 26, quo ab occupatione terræ ad suam ætatem annos, quibus Israelitæ impune regionem Ammonitarum inhabitaverant, numerat trecentos; a quo tamen numero longissime absunt, quibus illa sententia placet. Omnino vero ille et in hoc libro (vid. Proëm., § iv.) et in aliis libris (vid. paulo supra) toties rediens in temporum notationibus quadraginta et viginti annorum numerus, nullis adjectis mensibus et diebus, satis ostendit, illos calculos haudquaquam ita accuratos esse, ut iis certa quædam *χρονολογία* superstrui possit. — Verbis postremis hujus versus, יְהוָה הָיָה מָוֹב עַל-יִשְׂרָאֵל וְעַל-יִשְׂרָאֵל, et mortuus est Othniel, Kenazi filius, Clericus præmittit hæc: *intra quos*, scil. quadraginta annos, quibus quæta fuit terra; "quia," addit, "non est credibile, Othnielem, qui, vivo Caleb, uxorem duxit, superstesque fuit uni atque alteri ætati ab eo tempore, adhuc quadraginta annos post susceptum iudicis munus vixisse."

Ver. 12.

וַיְהִי כִּי הָיָה מָוֹב עַל-יִשְׂרָאֵל וְעַל-יִשְׂרָאֵל —
עַל-יִשְׂרָאֵל וְעַל-יִשְׂרָאֵל

— καὶ ἐνίσχυσε κύριος τὸν Ἐγλῶμ βασιλείᾳ Μωάβ ἐπὶ τὸν Ἰσραὴλ, κ.τ.λ.

Au. Ver.—12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Egion the king of Moab against Israel, because they had done evil in the sight of the LORD.

Against Israel.

Rosen.—*Et firmavit, fortem reddidit Jova Egionem, regem Moabi, super Israelem, superiorem illum Israelitis reddidit, subjecit eos suæ potestati.*

Ver. 13.

וַיִּהְיֶה כִּי הָיָה מָוֹב עַל-יִשְׂרָאֵל וְעַל-יִשְׂרָאֵל —
וַיִּהְיֶה כִּי הָיָה מָוֹב עַל-יִשְׂרָאֵל וְעַל-יִשְׂרָאֵל

καὶ συνήγαγε πρὸς ἑαυτὸν πάντας τοὺς υἱοὺς Ἀμμὼν καὶ Ἀμαλῆκ, καὶ ἐπορεύθη καὶ ἐπάταξε τὸν Ἰσραὴλ, καὶ ἐκληρονόμησε τὴν πόλιν τῶν φοινίκων.

Au. Ver.—13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

And possessed.

Rosen.—פָּחַד, *Et occuparunt urbem palmarum*, i. e., Jerichuntem, vid. supra ad i. 16. Pro plurali פָּחַד Græcus Alexandrinus et Vulgatus posuerunt verbum in singulari καὶ ἐκληρονόμησε, atque possedit, quia verba in singulari posita præcedunt. Sed eodem res redit: intelliguntur, quos Eglon illum locum occupatum misit.

Pool.—*The city of palm trees*, i. e., Jericho, as may be gathered from Deut. xxxiv. 3; Judg. i. 16; 2 Chron. xxviii. 15. Not the city, which was demolished, but the territory belonging to it. Here he fixed his camp, partly for the admirable fertility of that soil; and partly because of its nearness to the passage over Jordan, which was most commodious, both for the conjunction of his own forces, which lay on both sides of Jordan; and to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan; and to secure his retreat into his own country, which therefore the Israelites prevented, ver. 28.

Bp. Patrick.—*Possessed the city of palm trees.* That is, Jericho [so Rosen.], as appears from Deut. xxxiv. 3; Judg. i. 16. Which, though it was destroyed by Joshua, yet the place where it stood remaining, it is likely they made fortifications, and placed a strong garrison there, that they might the better keep the whole country in subjection.

Dr. A. Clarke.—*The city of palm trees.* This the Targum renders *the city of Jericho*; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called *the city of palm trees*, Deut. xxiv. 3, the city in question must have been in the vicinity or plain of Jericho, and the king of Moab had seized it as a frontier town, contiguous to his own estates. Calmet supposes that *the city of palm trees* means *En-gaddi*.

Ver. 15.

וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּהְיוּ לָחֶם מוֹשִׁיעַ אֶת־אֲהוּד בְּדֹגְרָא בְּרֵה־יְמִינִי אִישׁ אִשְׁרֵי יְרֵמִיָּה וַיִּשְׁלַח בְּנֵי־יִשְׂרָאֵל בְּיָדָא מְבַחָה לַעֲגִלּוֹן מֶלֶךְ מוֹאָב :

καὶ ἐκέκραξαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον καὶ ἤγειρεν αὐτοῖς σωτῆρα τὸν Ἀῶδ υἱὸν Γηρά υἱὸν τοῦ Ἰεμενὶ ἄνδρα ἀμφοτεροδέξιον. καὶ ἐξαπέστειλαν οἱ υἱοὶ Ἰσραὴλ δῶρα ἐν χειρὶ αὐτοῦ τῷ Ἐγλῶν βασιλεὶ Μωάβ.

Au. Ver.—15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite [or, the son of Gemini], a man left-handed [Heb., shut of his right hand, ch. xx. 16]: and by him the children of Israel sent a present unto Eglon the king of Moab.

A Benjamite [or, the son of Gemini].

Rosen.—יְרֵמִיָּה est tribu Benjamin oriundus; est nomen gentilitium a יָרָא derivatum, divisim scriptum, ut יְרֵמִיָּה 1 Sam. ix. 21; Ps. vii. 1. Cf. Gesenii *Lehrgeb.*, p. 515.

A man left-handed.

Bp. Patrick.—*A man left-handed.* The Hebrew words *iltter jad jemini* are very obscure, being used nowhere else but here, and xx. 16. In both places the LXX translate them ἀμφοτεροδέξιος, whom the Vulgar follows, qui utraque manu pro dextra utebatur, “who could use both hands, as we do our right.” This the Hebrew phrase will bear, which literally signifies, as we translate it in the margin, “shut of his right hand;” i. e., who did nothing with it, but used his left, though he could use both alike; or, as Josephus will have it, τῶν χειρῶν τὴν ἀριστερὰν ἀμείνων, “who of the two could use his left hand best.”

Gesen.—אָדָר m. adj. *shut up, bound*, i. e., impeded. Judg. iii. 15; xx. 16, אָדָר יְרֵמִיָּה, *impeded as to the right hand* [so Clarke, Lee, Rosen., see also notes on xx. 16], i. e., who cannot use the right hand freely, and hence

i. q., *left-handed*. Arab. أَطَر, Conj. V., to be impeded; comp. عَقَد, to bind, to tie, transferred also to the tongue, like English, *tongue-tied*.

Dr. A. Clarke.—*A man left-handed.* Heb., *a man lame in his right hand*, and therefore obliged to use his left. The Septuagint render it ἀνδρα ἀμφοτεροδέξιον, *an ambidexter*, a man who could use both hands alike. The Vulgate, *qui utraque manu pro dextera utebatur*, a man who could use either hand as a right hand, or to whom right and left were equally ready. This is not the sense of the original, but it is the sense in

which most interpreters understand it. It is well known that to be an *ambidexter* was in high repute among the ancients: Hector boasts of it:

Αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ', ἀνδροκτασίας τε·
Οἷδ' ἐπὶ δεξιά, οἷδ' ἐπ' αἰστέρεα νῶμῃσαι βῶν
Ἀζάλην, το μοι ἐστὶ ταλαῖρινον πολέμειν.

Iliad., lib. vii., ver. 237.

"But am in arms well practised; many a Greek

I hath bled by me, and I can shift my shield
From right to left; reserving to the last
Force that suffices for severest toil."

COWPER.

Asteropæus is also represented by Homer as an *ambidexter*, from which he derives great advantages in fight:—

Ὡς φάρ' ἀπειλήσας· ὁ δ' ἀνεσχετο διὸς Ἀχιλ-
λεὺς

Πηληϊάδα μελινῇ· ὁ δ' ὁμαρτή δουρασιν ἀμφὶς
Ἥρως Ἀστεροπαῖος, ἐπεὶ περιδεξίος ἦε.

Iliad., lib. xxi., ver. 161.

"So threatened he. Then raised Achilles high

The Pelian ash:—and his two spears at once
Alike (a practised warrior), with both hands
Asteropæus hurl'd."

COWPER.

We are informed by Aristotle, that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato, he says: Καὶ τὴν ἐν τοῖς πολεμικοῖς ἀσκήσιν, ὅπως ἀμφιδεξιοὶ γίνωνται κατὰ τὴν μελέτην, ὥς θεὸν μὴ τὴν μὲν χρῆσιμον εἶναι τῶν χερῶν, τὴν δὲ ἀχρηστον.—*De Repub.*, lib. ii., cap. 12. "He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using *both hands alike*; as it is not fit that one of the hands should be useful and the other useless."

In chap. xx. 16 of this book we have an account of *seven hundred* men of Benjamin, each of whom was יָמִין ד' יָמִין, *itter yad yemino*, *lame of his right hand*, and yet sling- ing stones to a hair's breadth without miss- ing: these are generally thought to be *ambidexters*.

By him the children of Israel sent a present.

Bp. Patrick.—Some understand by this the tribute that was laid upon them; but it rather signifies a voluntary present, above their ordinary payments; whereby they hoped to mollify him, and make him favour- able to his loving subjects: for *mincha* is used for such offerings as were presented to God to obtain his favours.

Rosen.—*Et miserunt Israelitæ per manum ejus munus Egloni, regi Moabitarum.* Ex qua re illi, qui יָמִין ד' יָמִין, *ambidextrum* de- notare volunt, argumentum petunt contra eorum sententiam, qui phrasin illam *scævam* interpretantur. Non enim, iniquiunt, scævola nuncios ad Eglonem mitti potuit, quum manibus suis eum oporteret munus ei offerre, quod indecorum erat sinistrâ solâ facere. Quod tamen, vere observante Clerico, nullius est ponderis. Neque enim Ehud dextrâ mutilus dicitur, sed ita infirmus, ut eâ solâ uti non posset, ut plerique alii scævolaæ. Itaque utraque manu munus offerre potuit. Sed fac, principem legationis manu sua munera non obtulisse, sed per aliorum manus, nihil hac in re indecorum fuit; cf. vs. 18. Adde, ejusmodi homini aditum ad regem potuisse magis patere, quippe qui minus timendus esset, quod usu dextræ careret. Nomine יָמִין, *donum* sunt qui tributum in- telligant. Sed videntur potius dona spon- tanea significari, sive ad vexationem redi- mendam, sive quod jam aliquid inter Israelitas de facinore perpetrando convenisset, et rex munerum illecebra in casses esset illiciendus.

Ver. 16.

וַיַּעַשׂ לוֹ אֶחָד חֶרֶב וְלָהּ שְׁנֵי קָיִוֹת
וַיִּקַּח אֶת־הָאֵתָהּ וַיִּחְגַּר אֹתָהּ מִתַּחַת לְמָצִיו
עַל יָרֵכוֹ מִיָּמִינוֹ:

ד'ב' ב'צ

καὶ ἐποίησεν ἑαυτῷ ἄωδ' μάχαιραν δίστομον
σπιθαμῆς τὸ μήκος αὐτῆς, καὶ περιέζωσато
αὐτὴν ὑπὸ τὸν μανδύαν ἐπὶ τὸν μηρὸν αὐτοῦ
τὸν δεξιόν.

Au. Ver.—16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

Of a cubit length. So Pool, Patrick, Ged., Booth.

Bishop Horsley.—Rather, "of a short length." See Parkhurst, נָדָה.

Dr. A. Clarke.—The word נָדָה, *gomed*, which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose *shorter* than usual, and something like the Italian *stiletto*. The Septuagint translate it by σπιθαμή, a *span*, and most of the versions understand it in the same sense.

Gesen.—נָדָה, m. (r. נָדָה, q. v.) pp. a cut,

take this to have been a military garment; but the Hebrew word *mad* signifies any sort of raiment.

Gesen.—מָד m. c. suff. מָדָה, Ps. cix. 18; מָדָה, Job xi. 9; Plur. מָדָה, Judg. iii. 16, once מָדָה, Judg. v. 10, c. suff. מָדָה, Jer. xiii. 25. R. מָדָה.

1. *A vestment, garment*, so called from its fulness and width, see the root No. 1 [מָדָה to stretch, to extend]; Ps. cix. 18; Lev. vi. 3. Also a carpet on which the wealthy sit, plur. מָדָה, Judg. v. 10.

Rosen.—*Accinzeratque eum, ensem, subter vestibis suis ad femur dextrum suum.* Verba מָדָה לְמָדָה Græcus Alexandrinus ὑπὸ τὸν μανδύαν αὐτοῦ, eumque sequutus Hieronymus *subter sagum suum, reddidit.* Sagum enim militaris vestis erat, eandemque Græcum μανδύας sive μανδύη denotat. Hesychius: Μανδύας εἶδος ἱματίου Περσῶν πολεμικόν, ἢ μαντείας, species vestis Persarum militaris, aut divinationis. Cf. de hac voce Relandi Dissertatt. *de reliquiis vet. ling. Pers.*, § 85, in ejus Dissertatt. *Miscellann.*, t. ii., p. 192. Vox Græca alludit ad Hebraicum מָדָה, quæ a מָדָה, extendit, proprie vestem ampliorem significat. Videtur chlamydi simile vestimentum fuisse, quod armis superinducebatur, laxum admodum et nodo vel fibula connexum, quod supra humeros aut in alterum latus rejici poterat. Vid. Lydii *Syntagma S. de re militari*, l. iii., cap. 2, p. 44, edit. Dordrac. 1698.

Ver. 19.

וְהָיָה שָׁבָב קְרָחָם לִי אֶת־
הַגִּלְגָּל וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֱלֹהִי
הַקָּלָה וַיֹּאמֶר הֵם וַיִּצְאוּ מִעֲלֵיו בְּלִי-
הַלְמָדִים עָלָיו :

καὶ αὐτὸς ὑπέστρεψεν ἀπὸ τῶν γλυπτῶν τῶν μετὰ τῆς Γαλγὰλ. καὶ εἶπεν Ἀῶδ. λόγος μοι κρύβιος πρὸς σέ βασιλεῦ. καὶ εἶπεν Ἑλῶμ πρὸς αὐτόν. σιώπα. καὶ ἐξαπέστειλεν ἀφ' ἑαυτοῦ πάντας τοὺς ἐφεστῶτας ἐπ' αὐτόν.

Au. Ver.—19 But he himself turned again from the quarries [or, graven images] that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

From the quarries. So Rosen.

Houb.—From Pesilim.

Bp. Patrick.—Some understand by the word we translate *quarries*, a place where

they digged or hewed stones; others, the twelve stones which Joshua placed in Gilgal. But the LXX and the Vulgar take it for *graven images*; for, so indeed, the word *pesil* commonly signifies in Scripture, and so we translate it in the margin of our Bible: which when Ehud beheld, his spirit was mightily stirred within him (as Conradus Pellicanus explains this passage), and he proceeded no further in his return home, but went back, with a resolution to revenge this affront to God, as well as the oppression of his people. For it is to be supposed, the Moabites had set up these *graven images* in this place, rather than any other; which had been famous for the presence of God for a long time in it.

Keep silence.] He bade Ehud say no more till all his attendants were withdrawn, whom he would not have to hear the message.

Dr. A. Clarke.—מָדָה. Some of the Versions understand this word as meaning *idols* or *graven images*, or some spot where the Moabites had a place of idolatrous worship. As מָדָה signifies to cut, hew, or engrave, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that *idols* are meant. Some think that *trenches* are meant, and that *pesilim* here may mean the *boundaries* of the two countries; and when Ehud had got thus far, he sent away the people that were with him, under pretence of having a secret message to Eglon, and so got rid of his attendants, in presence of whom he could not have executed his scheme, nor have secured his escape afterwards. But I do not see the evidence of this mode of interpretation.

Gesen.—מָדָה, m. plur. (ר. מָדָה) carved images of idols, Deut. vii. 25; Is. xlii. 8; Jer. l. 38; Hos. xi. 2, al. מָדָה מָדָה, your carved images of silver, Is. xxx. 22. Syr.,

מָדָה, cut, hewn, as stone.—In Judges iii. 19, 26, מָדָה, *Pesilim* is pr. n. of a place not far from Gilgal, Targ. מָדָה, quarries; but it is safer to rest in the common signif. "images," perh. "hewn stones," i. q. Syr., מָדָה.

Prof. Lee.—מָדָה, pl. m. constr. מָדָה, aff. מָדָה, &c.; r. מָדָה. Carved images, idols, Deut. vii. 25; 2 Kings xvii. 41; Hos. xi. 12, &c. In Judg. iii. 19, 26, מָדָה, is generally interpreted *quarries*; but there

hunc indicant aptiorem: *et ille sedebat in cubiculo suo refrigerii solus*, ad verbum in *separatione s. solitudine sua*. Ita recte Græcus Alexandrinus: *sedebat autem in æstivo cœnaculo solus*, ut Hieronymus vertit. Quod res ipsa commendat. Ehud enim, rem arcanam regi Moabitarum aperiendam simulans, ministris ejus ideo secedere jussis, vs. 19, jam regem, ut intenderat, *solum* deprehendebat. *וְהָיָה* est pronomen periphrasticum suffixi, *ו*, *suus*, ob statum constructum. Potest tamen et ut membrum separatum parentheticum reddi: *quod erat ipsi*.

I have a message from God unto thee.

Pool.—*I have a message*, to be delivered not in words, but by actions; Heb., *a word, or thing, or business*. So that there is no need to charge Ehud with a lie, as some do. *From God*. He designedly useth the name Elohim, which was common to the true God and false ones, and not Jehovah, which was peculiar to the true God, because Ehud not knowing whether the message came not from his own false god, he would more certainly rise, and thereby give Ehud more advantage for his blow; whereas he would possibly show his contempt of the God of Israel by sitting still to hear his message.

Dr. A. Clarke.—*I have a message from God unto thee.* *דַּבַּר אֱלֹהִים לִי אֲנִי*, *a word of the gods to me, unto thee*. It is very likely that the word *elohim* is used here to signify *idols*, or the *pesilim* mentioned above, ver. 19. Ehud, having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *pesilim* had inspired him with a message for the king; and this was the reason why the king commanded *silence*, why *every man went out*, and why *he rose from his seat or throne*, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the *God of Israel*. *I have a message from God unto thee*, is a popular text; many are fond of preaching from it. Now, as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a two-edged dagger of a cubit length on their right thigh, and be ready to thrust it into the bowels of all those they address! This is certainly the literal meaning of the passage, and that it has

no other meaning is an incontrovertible truth.

Ver. 22.

וַיֵּצֵא אֶת־הַחֶבֶר אֲחֵר הַלֶּחֶב וַיִּכְרֹם
הַחֶלֶב בְּצַד הַלֶּחֶב כִּי לֹא שָׁלַח הַחֶבֶר
בְּמִטְנוֹ וַיֵּצֵא הַפֶּרֶשׁ לְנֶגֶד :

καὶ ἐπεισῆνεγκε καὶ γε τὴν λαβὴν ὀπίσω τῆς φλογός, καὶ ἀπέκλεισε τὸ στέαρ κατὰ τῆς φλογός, ὅτι οὐκ ἐξέσπασε τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ.

Au. Ver.—22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out [or, it came out at the fundament].

Dr. A. Clarke.—*And the dirt came out.*] This is variously understood: either the contents of the bowels issued through the wound, or he had an evacuation in the natural way through the *fright and anguish* [so Pool, Patrick].

The original, *פֶּרֶשׁ*, *parshedonah*, occurs only here, and is supposed to be compounded of *פֶּרֶשׁ*, *peresh*, *dung*, and *שָׁדָה*, *shadah*, to *shed*, and may be very well applied to the latter circumstance; so the Vulgate understood it: *Statinque per secreta naturæ alvi stercora proruperunt*.

Pool.—i. e., his excrements came forth, not at the wound, which closed up, but at the fundament, as is usual when persons die either a natural or violent death.

Bp. Horsley.—*And the dirt came out; rather, and it [the dagger] came out through the passage of the excrement.*

Ged., Booth.—And it [i. e., the dagger] went through behind.

Prof. Lee.—*פֶּרֶשׁ*, once, Judg. iii. 22, in the phrase *וַיֵּצֵא הַחֶבֶר אֲחֵר הַלֶּחֶב*. It is not improbable that the true reading is *פֶּרֶשׁ*, which would make the construction regular. The LXX translate it as if synonymous with *וַיֵּצֵא הַחֶבֶר*, in the next clause. Vulg., *per secreta naturæ alvi stercora proruperunt*. According to some, *exiit gladius per podicem*. Castell, *stercus effusum*. *Dung*.

Gesen.—*פֶּרֶשׁ*, *δπ. λεγόμεν.*, Judg. iii. 22, according to the Targ., Vulg., Luth., Engl., *dung, dirt* (comp. *פֶּרֶשׁ*), hence *וַיֵּצֵא הַחֶבֶר אֲחֵר הַלֶּחֶב*, and the dirt (fæces) came out from the wound. But the He paragogic implies rather the place to which a thing comes out; and I would prefer therefore to render: *and (the blade, חֶבֶר) came out between his legs*,

i. e., in vulgar English, "into his crotch;" comp. the root and פָּחַץ.—Sept., Cod. Vatic., καὶ ἐξῆλθεν (Ἄωδ) τὴν προστάδα, as if פָּחַץ were i. q. פָּחַץ in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

Rosen.—פָּחַץ, *Exiitque gladius ad podicem.* Vocem פָּחַץ, quæ nonnisi hoc loco legitur, Hebræi fere ex פָּחַץ, *finus*, et פָּחַץ sive פָּחַץ, *effudit* compositam ajunt, quasi dicas *locum effusionis excrementi*, sequenti Chaldæum, qui sic reddidit: פָּחַץ אֶת פָּחַץ, *exiitque excrementum ejus effusum.* Nam פָּחַץ, proprie *cibus*, Chaldæis et aliquando cibum concoctum et excrementum digestum significat. Ex ea vocis Hebraicæ explicatione Hieronymus sic interpretatus est: *statimque per secreta naturæ alvi stercorea proruperunt.* Gesenius in Lexico nomine פָּחַץ relato ad פָּחַץ, Arabicè فَرَشَ et فَرَشَ, *distendit, divaricavit pedes*, nostra verba sic reddit: *et exiit gladius per interstitium pedum*; nec quo minus פָּחַץ, verbum generis masculini, referatur ad פָּחַץ, nomen feminei generis obstat illi interpretationi observat, quandoquidem verbum a nomine paulo longius distat (vid. Grammat. Hebr. minor., § 144, not. 1), et פָּחַץ, Zach. xiii. 7, ut nomen generis communis tractatur. Esse tamen, qui פָּחַץ nomen loci esse, et פָּחַץ ad Ehudem redire putent, refert R. Tanchum. In eandem sententiam propensus est Schnurrerus, qui tamen פָּחַץ quid fit, obscurum esse dicit, nec facile expeditur existimat, quum quænam ratio et structura fuerit domuum, quibus prisci ævi reges Orientales uterentur, nos penitus lateat. Nam voce פָּחַץ aliquid denotari, quod ad ædem regiam pertineret, vel ab eadem prope abesset, Schnurrerus putat intelligi ex sermo orationis, quum verbum פָּחַץ pendeat a verbo פָּחַץ, atque ad Ehudem redeat, non ad gladium, de quo dicendum fuerit פָּחַץ אֶת פָּחַץ. Id tamen non obstat, modo vidimus. Sententiæ suæ favere existimat Schnurrerus Alexandrinum interpretem, qui post verba ἐξέσπασε τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ hæc addit: καὶ ἐξῆλθεν Ἄωδ εἰς τὴν προστάδα, *et exiit Ehud in vestibulum.* Sed ea pro interpretatione primorum versus sequentis verborum habenda sunt. Videtur interpres parcens auribus et honestatis studiosus sortium egestionem non exprimere voluisse. Ædium partem voce פָּחַץ designari existimavit et Sebald. Ravius, qui in Dissertat.

de ædibus Hebræorum interpretatur cubiculum tapetibus instratum a פָּחַץ, stragulum. Sed præterea quod in hac interpretatione molesta est litera פ, cujus nulla ratio reddi potest, ei et hoc obstat, quod locus in quem exiit Ehud versu demum proximo nomine פָּחַץ denotatur. J. D. Michaelis in *Supplem. ad Lexx. Hebr.*, p. 2046, vulgo receptam, quam supra attulimus, vocis פָּחַץ interpretationem suam fecit, sed mutatis vocalibus et vocum interstitiis: פָּחַץ פָּחַץ, vel etiam, quum sex Kennicotti codices cum Vav habeant, פָּחַץ, collato Arabico فَرَشَ, *intra*, hoc sensu: *et egressus est finus inferius.* Sed vocis Hebraicæ significationis Arabicæ illius nullum est vestigium. Syrus interpretatus est مَحْضًا, *festinanter*, mera, uti videtur, ex conjectura.

Ver. 23.

וַיֵּצֵא אֶהוּד הַמַּסְדְּרוֹנָה וַיִּסְגֹּר וַיִּלְחֹת הַעֲלִיָּה בַּעֲדוֹ וַנִּקָּל :

καὶ ἐξῆλθεν Ἄωδ τὴν προστάδα. καὶ ἐξῆλθε τοὺς διατεταγμένους, καὶ ἀπέκλεισε τὰς θύρας τοῦ ὑπερῶου κατ' αὐτοῦ, καὶ ἐσφίγησε.

Au. Ver.—23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

Through the porch.

Bp. Patrick.—It is very uncertain what the Hebrew word *misdrona* signifies which we translate *porch*. Some take it for the guard chamber (as the LXX seem to understand it), or a place where the king's servants sat; through which he passed boldly, that he might give no suspicion of any mischief he had done: or, as Kimchi explains it, the place where the people sat, who waited for audience.

Bp. Horsley.—*Through the porch*; rather, *into the gallery.* See Parkhurst, פָּחַץ.

Gesen.—פָּחַץ m. (r. פָּחַץ) *porch, portico*, so called from the rows of columns [so Lee] which enclose it: comp. פָּחַץ, row. Once Judg. iii. 23, where it is the open gallery or balcony, from which there was access to the private apartment (פָּחַץ).

Rosen.—*Exiitque Ehud ad porticum, sive vestibulum.* Liqueat e verbis quæ sequuntur, designari spatium aliquod ante fores cubiculi. Nomen Hebraicum פָּחַץ videtur *porticum*

designare, a columnarum ordinibus dictum; nam דור est *ordo*. Græcus Alexandrinus εἰς τὴν προσάδα reddidit, quod nomen est spatii vacui inter porticus, ante januas conclavium portectas, in ædificiis Græcorum, uti testatur Vitruvius *Architect.*, l. vi., cap. 10. Chaldæus מִתְּחִילָה interpretatus est, quod Græcum ἐξέδρα est, atrium ad confabulandum sedilibus et intercolumniis distinctum. Kimchi scribit מִתְּחִילָה esse locum, ubi manet populus ad regem accedens, dispositus דורים סורים, *per ordines* consessuum, ut quisvis exspectans sedere possit. Nec obvertat aliquis, non esse credibile, Ehudem per apertam porticum exiisse, in qua passim aulici versabantur. Nam virum abeuntem ex aula visum fuisse, colligitur e versu 24, ubi not. vid. In versionis Alexandrinæ codice Vaticano post verba supra allata addita leguntur hæc: καὶ ἐξῆλθε τοὺς διατεταγμένους, et exiit ordinatos, i. e., homines dispositos vel ad regiam custodiam, vel ad ingredientium egredientiumque observationem. Vel possit ad διατεταγμένους subaudiri σὺν τοῖς, ut significantur columnæ ordinatæ, quæ porticum efficiunt. Utrumvis sumas, erit alia interpretatio vocis מִתְּחִילָה. Syriacus

interpres pro ea חַסְתְּהוּמָה posuit, quod e Græco ευστὸς factum videtur, sed Arabicus interpres رُوش, voce Persica, quæ *fenestram* denotat, explicavit.

And locked them.

Prof. Lee.—(b) מִתְּחִילָה, *Bolled, made fast, the door*, Judges iii. 23; 2 Samuel xiii. 18.

Rosen.—מִתְּחִילָה וְהָיָה הַדָּלָה, *Occluserat autem, sive postquam clausisset fores cubiculi post eum, Eglonem, et obserasset.* Verba מִתְּחִילָה et וְהָיָה הַדָּלָה sunt in plusquamperfecto reddenda, ut iv. 1 וְהָיָה כִּי, *postquam obliisset Ehud.* מִתְּחִילָה dicitur de eo qui includitur, vid. Genes. vii. 16; 1 Reg. iv. 4. וְהָיָה, *Obseravit*, ut 2 Sam. xiii. 17, 18. Apud Homerum fores clauduntur ferâ adhibito loro, ut *Odyss.* i. 441, ancilla attrahit januam thalami Tele-machi κορὴν Ἀργυρῆν ἐπὶ δὲ κληῖδ' ἐράνυσεν ἱμάτιν, *annulo argenteo, pessulumque obtendit loco.* Vid. et *Odyss.* iv. 802. Quodsi aperienda erat janua, sera aut pessulus clave immissa sustollabatur et una cum loco removebatur. Vid. J. E. Faber *Archæologie der Hebräer*, p. 427, et Jahn *Biblische Archæologie*, p. i., p. 216.

Ver. 24.

וַיֵּצֵא אֶת מִתְּחִילָה וְהָיָה הַדָּלָה

בַּחֲדָר חַסְתְּהוּמָה :

— καὶ ἔβαν. μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ ἐν τῇ ταμίᾳ τῷ θεωρῶ;

Au. Ver.—24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet [or, doeth his easement] in his summer-chamber.

Surely he covereth his feet.

Ged., Booth.—Surely he is reposing.

Bp. Patrick.—Surely he covereth his feet in his summer chamber.] They concluded he was easing nature, as this phrase is commonly understood here [so Rosen., Gesen.], and 1 Sam. xxiv. 3, for when they were about that business, the long garments which they wore in those countries were so disposed as to cover their feet (see Gataker in his Cinnus, lib. ii., cap. 3). But it may be understood, I think, of laying himself down to sleep [so Michaëlis, Pool, Clarke], which they were wont to do in those countries in the heat of the day (2 Sam. iv. 5); and then, lying down in their clothes, it was necessary to cover their feet for decency's sake, to keep their garments from slipping up, and exposing those parts which should not be seen. And this suits better with the story than the other; for they thought fit to wait a great while before they entered the chamber, that they might not disturb his rest; whereas the other business being soon dispatched, would not have occasioned their waiting so long (see the Arabic and Syriac version, both here and upon 1 Sam. xxiv. 3).

Gesen.—וְהָיָה הַדָּלָה, 1 Sam. xxiv. 4, and Judg. iii. 24, *to cover the feet*, an euphemism for *to ease oneself*, to satisfy a call of nature; so correctly Josephus, Ant. vi. 13, 4, the Talmudists, Buxt. Lex. Talmud., 1472, and so Sept. παρασκεύασασθαι, i. q., ἀποσκεύασθαι, ἀνασκεύασθαι. At least, in accordance with Kimchi's opinion, it is *to void one's urine*, which, among Asiatic nations, the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: *to lie down for sleep*; so Syr., 1 Sam. i. c., and also Josephus (inconsistently), Ant. v. 4, 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd., p. 1160; J. D. Michaëlis, Supplem., p. 1743.

Rosen.—*Et dixerunt: profecto ille tegit pedes suos*, i. e., exonerat alvum. Est enim hæc dicendi formula, quæ præter hunc locum nonnisi 1 Sam. xxiv. 4 exstat, *ἐὺφρασμὸς* hominis satisfaciens naturæ, inde desumta, quod Orientales stolis longis et laxis induti cum excrementa egerunt, pedes vestibus tegunt, quæ sedentium in pedes necessario descendunt. Græcus Alexandrinus in codice Vaticano: *μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ, forsitan evacuat pedes suos*, quod Hieronymus recte expressit: *forsitan purgat alvum*. Constat enim apud Hebræos quicquid in ima ventri parte est, et infra alvum, *pedum* nomine venire. In codice Alexandrino, nec non in editione Complutensi et Aldina legitur: *μήποτε πρὸς διφρὸν κάθεται, forsitan et sellas sedet*; quæ et ipsa verecunda dicendi formula est ad eandem illam rem exprimentam. Chaldæus: *בְּרַגְלָיו עָלָה וְהָיָה עָלָיו צָרָה, utique facit ille necessitatem suam*. Syrus:

לְחַפְּזוֹ יֵצֵא, ad latrinam exivit.

Sed Josephus, qui *Antiqq.*, l. vi., cap. 13, § 4, tradens quæ 1 Sam. xxiv. 4 narratur, formulam illam de opere naturæ recte intelligit, a se ipse discedens *Antiqq.*, l. v., cap. 4, § 2, nostram historiam enarrans phrasin Hebraicam de cubitu ad dormiendum intelligit. Sic enim scribit: *quiescebant famuli, εἰς ὕπνον τέτραφθαί νομίζοντες τὸν βασιλέα, obdormivisse putantes regem*. Syrus quoque eumque sequutus Arabicus interpres, in Samuelis loco *رقد, رقد, dormivit*

posuit. Idem probat J. D. Michaëlis in *Supplem.*, p. 1743, "dormientium enim pedes," inquit, "nisi tegantur, facile frigent, unde et plerique, etiam inter diu dormientes, sua sponte eos tegunt, tegique medici jubent." Quam sententiam tamen jam refutaverat Chr. Guil. Lüdecke in *Expositione brevi locorum Scr. S. ad Orientem sese referentium*, Halæ Sax. 1777, p. 38, not., hæc observando: "Forte si quis cogitaret, dormienti, ut ne frigescat, pedes tegere opus esse, in memoriam revocet, Orientales dormientes inprimis capiti tegendo operam dare, nec ullam esse rationem, quam ob rem non æque bene (quod tamen non fit), caput vel corpus, tegere, dici posset. Opponi etiam nequit, temporis elabendi Ehudo non satis fuisse, alvum solummodo si exonerasset Eglon, quum minime narretur, quantum itineris Ehud progressus erat, antequam fores aperire auderent, seque a consternatione reficerent

VOL. II.

Eglonis cubicularii." Kimchii aliorumque sententiam, phrasin Hebræam *נָחַץ דֶּנֶס* denotare *vesicam exonerare*, propterea quod Persæ laxis suis vestibus demissis subsidere solent cum lotium reddunt, refutavit Bochartus *Hieroz.*, P. i., l. ii., cap. 55, t. i., p. 778 ed. Lips. Cf. et Glassii *Philol. S.*, ed. Dath., p. 891. Ceterum Kimchi recte notavit, *נָחַץ* poni pro *נָחַץ*, esse enim participium Hiphil verbi geminatæ secundæ radicalis, *נָחַץ*. In fine versus additur: *וַיִּפְתָּח, in conclavi refrigerii*, de quo vid. ad vs. 20. *וַיִּפְתָּח* est *conclave interius*, seu posterius, nostratibus *Stuben-Kammer*. Græcus Alexandrinus in codice Vaticano: *ἐν τῇ ταμίῳ τῷ θερμῷ, in cubiculo astivo*. In codice Alexandrino: *ἐν τῇ ἀποχωρήσει τοῦ κοιτώματος, in secessu cubiculi*. De gynæceo, utpote interiore ædium parte, *וַיִּפְתָּח* dicitur Cantic. i. 4; iii. 4, et de cubiculo 2 Sam. iv. 7; xiii. 10.

Ver. 25.

וַיִּתְּחִיל עַד-בֹּשֶׁת וְגו'

καὶ ὑπέμειναν ἕως ἡσχύνοντο. κ.τ.λ.

Au. Ver.—25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. *Until they were ashamed.*

Bp. Horsley.—Rather, "till their patience was tired out."

Rosen.—*Et exspectarunt usque ad pudere*, i. e., donec eos diutius exspectare puderet. Vel: donec confusi turbarentur præ consilii inopia, quod nemo pulsantibus januam responderet. Cf. 2 Reg. ii. 17, *וַיִּפְתָּחוּ דַּלְתוֹתַי וְלֹא-אָישׁ יָצָא, institerunt apud eum donec eum puderet*, i. e., diutissime. Cf. et infra v. 28.

Ver. 26.

Au. Ver.—The quarries. See notes on ver. 19.

Ver. 29.

וַיִּכּוּ אֶת-מֹאָב בְּצֶת הַחַיִּים בְּעֶשְׂרֵת אֲלָפִים אִישׁ בְּלִשְׁמֹן וְכָל-אִישׁ חַיִּל וְלֹא נִמְלַט אִישׁ:

καὶ ἐπάταξαν τὴν Μωὰβ τῇ ἡμέρᾳ ἐκείνῃ ὥστε δέκα χιλιάδας ἀνδρῶν, πᾶν λαπαρόν, καὶ πάντα ἀνδρα δυνάμεως, καὶ οὐ διεσώθη ὁ ἀνὴρ.

Au. Ver.—29 And they slew of Moab at that time about ten thousand men, all lusty [Heb., fat], and all men of valour; and there escaped not a man.

B B

All lusty. So Rosen., Gesen., Lee.

Bp. Patrick.—*All lusty.*] In the Hebrew it is, *all fat men*; that is (as some understand it), men of estates, or very wealthy persons [so Le Clerc]: men of quality, or of the better sort (as others expound it), who chose to transplant themselves hither, because of the richness and deliciousness of this country; but it may be interpreted *strong men*, as our translation imports, who were culled out from among the Moabites, to keep the Israelites in greater awe.

Houb.—29 *Eo tempore conciderunt de Moab hominum ferè decem millia, tam eos qui in præsidiiis erant, quam eos, qui apud exercitum; nemo eorum superstes fuit.*

ל שכן, Sic accipiunt explanatores omnem pinguem, tanquam omnem divitem. Verum, in describenda hostium cæde, attenditur potius ad numerum et ad fortitudinem, quam ad pinguedinem, seu divitias; quas divitias sacer scriptor si enuntiare vellet, uteretur verbo proprio שָׁכַר, non translato שָׁכַן, *pinguis*. Chaldæus interpretatur שָׁכַן, *terribilem*; Syrus שָׁכַן, *paratum*, qui, quid legerint, mihi non constat. Germana scriptura videtur esse שָׁכַן, *omnem custodem*, seu *omnes excubias*; ut intelligantur *stativa præsidia*, quæ rex Moab in urbibus collocarat, ut eas haberet sibi obsequentes, quomodo in שָׁכַן שָׁכַן intelliguntur *virii exercitus*, qui contra Israel pugnarunt.—*Houb.*

Rosen.—*Omnem pinguem et omnem virum roboris*, i. e., ut Hieronymus reddidit, *omnes robustos et fortes viros*. שָׁכַן, *pinguem* Clericus intelligit opulentum, existimatque primores Moabitarum signari, quorum ditissimi quique Jordanem transierint, ut expilarent Hebræos. Similiter Kösterus in *den Erläuterungen*, etc., p. 125. Sed videntur potius, qui succulentum et bene curatum corpus habuerunt, indicari, atque adeo robusti, ut שָׁכַן Ps. lxxviii. 31, ubi not. vid. Chaldæus reddidit שָׁכַן, *terribilem*. *Nec evasit vir*, i. e., nullus eorum qui ad occasum Jordanis erant.

Ver. 31.

וַאֲחֵרָיו הָיָה שָׁמַר כְּרֵעַת יָדָא אֶת-
פְּלִשְׁתִּים לְשִׁמְמוֹתָם אִשׁ בְּמִלְחָמָה
הַבָּקָר יוֹשֵׁעַ בְּסִדְהוֹא אֶת-יִשְׂרָאֵל :

καὶ μετ' αὐτὸν ἀνέστη Σαμεγάρ υἱὸς Δινάχ, καὶ ἐπάταξε τοὺς ἀλλοφύλους εἰς ἑξακοσίους ἀνδρας ἐν τῷ ἀροτρόποδι τῶν βοῶν καὶ ἔσωσε καὶ γε αὐτὸς τὸν Ἰσραήλ.

Au. Ver.—31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

After him. So Pool, Patrick, Rosen.

Ged.—*Next to him*, i. e., I think, in rank, not succession. The Hebrew word has often this signification: and Shamgar was probably contemporary with Ehud.

Rosen.—*Et postea fuit Shamgar filius Anath.*

Which slew of the Philistines six hundred men.

Bp. Patrick.—These words sound as if Shamgar alone [so Pool, Clarke] made opposition to them, and slew the number mentioned; being excited by the mighty power of God, which gave him unwonted courage and strength; for he was raised up, as the two foregoing great men had been, by a Divine inspiration, to be their judge, as appears by the last words of this verse.

Ged.—We are not to imagine that Shamgar alone, with one ox-goad, slew all those Philistines: but was accompanied with what Israelites he could assemble, in the quarter next to the Philistines. After all, his victory seems to have been only an occasional one. Comp. ch. v. 6.

Rosen.—Cum Shamgar sexcentos Philisthæorum bouum stimulo concidisse narratur, eum tantum opus non solum præstitisse, sed tumultuaria rusticorum comite, cujus ducem se præstiterit, vix monitu opus. Nam sæpius dux exercitus pro ipso exercitu ponitur, ut supra i. 13, ubi Othniel urbem Kirjath-Sepher cepisse narratur, quod certe unus homo præstare neutiquam potest. Idem valet de iis quæ facta legimus 2 Sam. xxiii. 8, 10, 11, de tribus illis heroibus, qui tempore Davidis floruerunt.

With an ox goad. So Pool, Patrick, Gesen., Lee.

Dr. A. Clarke.—*An ox-goad.*] מִלְחָמָה, *the instructor of the oxen*. This instrument is differently understood by the Versions: the Vulgate has *vomere*, with the coultter or plough-share, a dreadful weapon in the hand of a man endued with so much strength; the Septuagint ἀροτρόποδι τῶν βοῶν, with the plough-share of the oxen; the Chaldee, Syriac, and Arabic understand it of the goad, as does our translation.

Prof. Lee.—מִלְחָמָה, m. once, in *שָׁמַר*, Judg. iii. 31. Lit. *corrector, trainer, of the oxen*, i. e., *A goad*, or other such instru-

ment. Aquila, ἐν διδασκῆτι. Symm. ἐχέλη τῶν βοῶν.

Rosen.—Vocem דָּבָר, quæ hoc solo loco legitur, a דָּבַר, quod Hebræis *discere* notare constat, Bochartus *Hierox.*, P. i., l. ii., cap. 39, t. i., p. 408, edit. Lips., quasi instrumentum διδασκικὸν esse dicit, quod eo bos, דָּבַר, edoceatur, et erudiatur quasi; cf. Hos. x. 11, עֲדָה מְדֻבָּרָה, *vitula edocta*, cui opponitur Jerem. xxxi. 18, עֵל לֹא יָדָע, *vitulus non edoctus*. Sed quum Arabice لَدِّ, i. q.,

لَدِّ, transpositis literis, *percutere* sit, possit דָּבָר instrumentum ad percutiendum esse, *baculus*. Jarchi דָּבָר dicit idem esse quod 1 Sam. xiii. 21 דָּבָר vocatur, id est, ut ad eum locum docet, *ferreum aculeum conto inditum*.

CHAP. IV. 2.

Au. Ver.—2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles [it seems to concern only North Israel].

Jabin—Hazor. See notes on Josh. xi. 1, page 69.

Pool.—*King of Canaan*, i. e., of the land where the most of the Canaanites, strictly so called, now dwelt, which seems to be in the northern part of Canaan. *In Hazor*; either, 1. In the city of Hazor, which though taken and burnt by Joshua, chap. xi. 11, yet might be retaken and rebuilt by the Canaanites. Or, 2. In the territory or kingdom of Hazor, which might now be restored to its former largeness and power, Josh. xi. 10, the names of cities being oft put for their territories, as Zorah, a city, Josh. xv. 33, is put for the fields belonging to it, Judg. xiii. 2, in which Samson's parents lived, Judg. xiii. 25; xvi. 31; xviii. 2. *Harosheth of the Gentiles*; so called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who being beaten out of their former possessions, seated themselves in those northern parts; or by other nations coming there for traffic, or upon other occasions, as Strabo notes of those parts; whence Galilee, where this was, is called Galilee of the Gentiles.

Rosen.—שִׁסְרָא יוֹשֵׁב בְּחָרוֹשֶׁת הַגִּיּוֹת, *Et dux exercitus ejus erat Sisera, habitans in Charosheth gentium*. Duo postrema nomina

Chaldæus cepit pro appellativis, quæ sic reddidit: מִצְבֵּי מִצְבֵּי בְּחָרוֹשֶׁת, *in fortitudine, in munitione, arcium gentium*. Videlicet Hebræis fere חָרוֹשׁ idem esse volunt quod Aramaicum חֲרֹשׁ, *silva*, a חָרַץ, *implicatus, perplexus fuit*, et in illo nemore arces fuisse bene munitas, in quas refugerint Cananæi reliqui ex clade, quam iis Josua intulerat. Alii ab Hebraico חָרַץ, *artificiose fabricatus est חָרַץ, fabricationem lignorum aut metallorum interpretantur*, et urbem illam, in qua habitavit Sisera, nomen inde adeptum putant, quod in illa esset bellicum armamentarium, et ibi fierent illi currus falcati (vs. 3) a fabris lignariis et ferrariis. Paulus in *Conservator.*, P. ii., p. 188, nomen חָרַץ, *custodiam* significare existimat, a חָרַץ, *custodivit*. Ceterum illam urbem haud procul abfuisse credibile est a Chazore, quæ in septentrionali Cananæa haud procul a lacu Samochonite sita erat, vid. ad Jos. xi. 1. Addita nomini חָרַץ vox חָרַץ, *gentium* credibile facit, illam urbem sitam fuisse in eo tractu, qui *regnum gentium* dicebatur, et postea pars fuit Galilææ, quæ etiam *gentium* dicta est. Cf. not. ad Jos. xii. 23.

Ver. 4.

וַיִּבְרָרָה אֵשֶׁת לַפִּיֶּדוֹת וַיִּשְׁפֹּט אֶת-יִשְׂרָאֵל בְּצֶעַת חֶהֱמָ :

καὶ Δεββώρα, γυνὴ προφήτις, γυνὴ Λαφιδῶθ, αὕτη ἔκρινε τὸν Ἰσραὴλ ἐν τῇ καιρῷ ἐκείνῳ.

Au. Ver.—4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Bishop Patrick.—*Deborah, a prophetess.*] Such a one as Miriam, endued with Divine gifts of wisdom to instruct, direct, and govern others. For she was not only instructed with the knowledge of Divine things, but also was excited by the Holy Spirit (as Kimchi here notes) to declare the will of God to the people (which was the proper office of a prophet), as appears by the following part of this history. Her name in Hebrew signifies a *bee*: which hath been given (as learned men have observed) by other nations, to illustrious women.

Wife of Lapidoth.] Or, as others translate it, "a woman of Lapidoth;" taking this word to signify a place, not a person. But our translation seems the most natural, and is to be preferred to that of R. Solomon and others, who translate it *a woman of splendours*: that is, an illustrious woman.

Rosen.—*Uxor Lappidoth*; vix dubium, hoc esse mariti nomen, uti veteres interpretes ceperunt. Sed quum לַפִּידוֹת *lampades* significet, fuerunt, qui Deborah *mulierem lampadum* dici existimarent, quod facultatibus suis instar plurimum lampadum splenderet, vel quod divinis illuminata esset splendoribus. Alii, ut Jarchi, *mulierem lucernarum*, vel *lychnariam* interpretantur, quod ellychnia concinnaret pro lucernis Sanctuarii. Quæ retulisse sufficiat.

Ver. 5.

וְהָיָה יוֹשֶׁבֶת תַּחַת־הַתְּמָר בְּבוֹרָה וְגו'

καὶ αὐτὴ ἐκάθιστο ὑπὸ φοίνικα Δεββώρα, κ.τ.λ.

Au. Ver.—5 And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

Bp. Patrick.—*She dwelt under the palm-tree of Deborah.*] Or, as the LXX and the Vulgar understand it, "she sat [so *Rosen.*] under the palm-tree," when she administered judgment. Whence the tree was called by her name; because it was the place where all resorted to her.

Rosen.—5 *Et illa sedens erat sub palma Deborah.* Sedere quum sæpe habitare aliquo loco denotare constet, interpretum nonnulli Deborah perpetuo sub palma habitasse putarunt. Sed videtur יוֹשֶׁבֶת hic proprio suo sensu capiendum, ut dicatur, Deborah, cum jus dicebat, sub palma sedisse. Judicium enim est *sedere*. Ita Ps. ix. 5 שֹׁכֵן לִסְעֵד שֹׁכֵן, *insides solio judex*. חָסַר i. q. sæpius חָסַר, nomen arboris quæ nobis *Phœnix dactylifera* (*Dattelpalme*).

Ver. 6.

וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בְּרָאֲבִיזֵעַם
מִקָּדֵשׁ בְּנִתְלֵי וַתֹּאמֶר אֵלָיו הֲלֹא־צָנָה
יְהוָה אֶל־בְּרָאֲבִיזֵעַ לָקֹחַ וּמִשְׁכָּתָּה בְּתַר
הַגִּבּוֹר וּלְקַחְתָּ עִמָּךְ עֶשְׂרֵת אֲלָפִים אִישׁ
מִבְּנֵי בְנִתְלֵי מִבְּנֵי יִזְבִּלֹן :

καὶ ἀπέστειλε Δεββώρα καὶ ἐκάλεσε τὸν Βαράκ υἱὸν Ἀβινεὲμ ἐκ Κάδης Νεφθαλί, καὶ εἶπε πρὸς αὐτόν. οὐχὶ ἐνετείλατο κύριος ὁ θεὸς Ἰσραὴλ σοι, καὶ ἀπελεύσῃ εἰς ὄρος Θαβὼρ, καὶ λήψῃ μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἐκ τῶν υἱῶν Νεφθαλί, καὶ ἐκ τῶν υἱῶν Ζαβουλὼν.

Au. Ver.—6 And she sent and called

Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

Hath not the Lord God of Israel commanded.

Pool.—i. e., assuredly God hath commanded thee.

Rosen.—Interrogatio הֲלֹא, *nonne?* quum poscat responsionem affirmativam, illa sæpe est simpliciter affirmantis, i. q. *ecce!* Ita 1 Sam. xx. 37, הֲלֹא הִנֵּנִי כִפְּרָה הַלְלָהּ, *ecce!* sagitta est *ultra te*. Vid. et infra vs. 14; vi. 14; 2 Sam. xv. 35; Ruth ii. 8, al. Mandati alicujus, quod a Deo acceperit Baracus, antea nulla fit mentio. Jarchi cum auctore vetere Commentarii *Mechilta* dicti respici dicit jussum divinum de extirpandis Cananæis, quod Deut. xx. 17 legitur. Kimchi iis verbis, quæ hic leguntur, alia præcedisse existimat, nec totum Deborah cum Baraco colloquium referri, sed ejus finem duntaxat, qui maxime ad rem faceret, et scitu necessarius esset. Sed quum הֲלֹא hic asseverandi sit vocabulum, nil obstat, quo minus statuamus, Deborah Baraco ignaro adhuc, quæ Deus per ipsam fieri vellet, primam nunciasset Jovæ mandata ad eum perferenda.

Draw toward mount Tabor.

Pool.—*Draw*, to wit thyself, or thy feet.

Bp. Patrick.—The Vulgar takes the word *draw* to signify gathering forces together: but the LXX take it to be of the same import with the foregoing word; signifying that he should go till he drew near to Mount Tabor.

Genes.—סָךְ g) Like Engl. *intrans.*, to draw on, to draw towards, i. e., to move, to march, to advance, Germ., *ziehen*. Judg. iv. 6, go and draw towards mount Tabor; xx. 37, the ambush drew out, advanced.

Rosen.—*I et trahas in montem Tabor, et sumas tecum decem millia virorum et filios Naphtali et e filijs Sebulum.* In verbo הִנֵּנִי explicando non consentiunt interpretes. Illud quum trahere significet, Hebræi fere subaudiunt *populum*, ut sit: *trahas post te*, i. e., persuadeas hominibus, allicias eos, ut tecum in montem Tabor eant. Ludov. de Dieu in *Animadversis* in Jerem. v. 8, subaudiendum putat הִנֵּנִי s. הִנֵּנִי, *protrahas pedes*, s. *gressus*, i. e., procedas, ut Genes. xxxvii. 28, הִנֵּנִי הִנֵּנִי הִנֵּנִי, *et protraxerunt* scil. pedes, i. e., iverunt, et

retraxerunt Josephum e puteo. Nec non Exod. xii. 21, וְאַתָּה תִּשָּׂא אֶת־עַמְּךָ הַזֶּה וְיֵצֵא מִן־הָאֶרֶץ, *ite et accipite vobis oem*. Hinc et nostrum locum sic reddit: *i et progredere in montem Tabor*. Ita Græcus Alexandrinus: καὶ ἀπολεύσῃ εἰς ὄρος Θάβωρ, et Chaldæus: תַּבְּרָה, *et astraharis*, uti Lud. de Dieu interpretatur, *in montem Tabor*, i. e., avellas te e loco ubi es et eo te trahas. Alii, ut Buxtorfius, Chaldaicum verbum *extende te* interpretantur. Ita et Gesenius, qui in Lexico verba nostra sic vertit: *diffunde te in monte Tabor*. Id tamen hic minus aptum videtur; nec ideo probari potest, quod infra xx. 37 verbo תָּשָׁךְ præcedat תִּשָּׂא, *diffundendi se* significatu. Quod autem quam Lud. de Dieu proposuit verbi Hebraici interpretationem attinet, ea haud satis firma videtur; quum loci, quibus illam probare studuit, et sine ellipsi nominis *pedum*, quam statuit, commodè explicari possint. Alii, ut Clericus, תָּשָׁךְ h. l. interpretantur *tuba tractim canito*, subaudito nomine תִּשָּׂא, *cum tuba*. Sane Exod. xix. 13 legitur וְהָיָה לְךָ תִּשָּׂא, et plene Jos. vi. 5 וְהָיָה לְכָל־כֹּהֵן תִּשָּׂא, *in trahendo cum cornu jubili*. Sed תָּשָׁךְ, absolute positum, sine sequente תִּשָּׂא aut כֹּהֵן, nusquam *tubâ canere* denotat. Verbum Hebraicum quum cum nomine per præpositionem א constructum *prehendere, capere* significet, ut infra v. 14: J. D. Michaëlis in *Supplem. ad Lex. Hebr.*, p. 1566 verba nostra sic interpretatur: *prehende, occupa, montem Tabor*. Sed non est necesse, ut תָּשָׁךְ hic alio significatu capiamus, quam eo, quo versus proximi initio usurpatur, ubi *trahendi* significatio nequit in dubium vocari. Sunt enim nostra verba ita struenda: וְהָיָה לְכָל־כֹּהֵן אֵשׁ מִן־הָאֶשֶׁל וְהָיָה לְכָל־כֹּהֵן מִן־הָאֶשֶׁל וְהָיָה לְכָל־כֹּהֵן מִן־הָאֶשֶׁל וְהָיָה לְכָל־כֹּהֵן מִן־הָאֶשֶׁל, *i, et traha, duc, decem millia virorum ex Naphtalitis et Sebulonitis, et sume eos tecum in montem Tabor*. Hebræi notant, תָּשָׁךְ significare, aliquem verbis et rationibus, aut occulto quodam impetu aliquo trahere.

Ver. 8.

וַיֹּאמֶר אֵלָיו בְּרָח אִם-תִּלְכֵּי עִמִּי
וְחִלַּקְתִּי וְאִם-לֹא תִלְכֵּי עִמִּי לֹא אֶחָד:

καὶ εἶπε πρὸς αὐτὴν Βαράκ. ἐὰν πορευθῇς μετ' ἐμοῦ πορεύσομαι, καὶ ἐὰν μὴ πορευθῇς οὐ πορεύσομαι, ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ᾗ εὐδοοῖ κύριος τὸν ἄγγελον μετ' ἐμοῦ.

Au. Ver.—8 And Barak said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, *then* I will not go.

Dr. A. Clarke.—The Septuagint make a remarkable *addition* to the speech of Barak : "If thou wilt go with me I will go; but if thou wilt not go with me, I will not go *because I know not the day in which the Lord will send his angel to give me success.*" By which he appears to mean, that although he was certain of a Divine call to this work, yet, as he knew not *the time* in which it would be proper for him to make the attack, he wishes that Deborah, on whom the Divine Spirit constantly rested, would accompany him, to let him know *when* to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable, and is no impeachment whatever of Barak's faith. St. Ambrose and St. Augustine have the same reading; but it is found in no MS. nor in any other of the versions. See ver. 14.

Houb.—Non ibo. Post hæc verba Græci Intt. hæc addunt, quia nescio diem, qua Deus angelum suum prosperè mecum ingredi velit, quæ verba olim apud Hebr. codices extitisse persuadent hæc, quæ ait Debora, ver. 14, hæc dies est, in quâ Dominus traditurus est Sisaram in manum tuam. Nimirum Debora eum diem indicat, quem se non nosse apud Græcos Intt. dixerat Barac. Itaque hæc melius adderentur, quam nunc omittuntur; quæ tamen nos in nostra versione non addidimus, quia non sunt necessaria.

Rosen.—In Græca Alexandrina interpretatione additur ratio, quam Baracus attulit, cur sine Debora bellicam hanc expeditionem suscipere detrectaret, hisce verbis: *οτι ουκ οίδα την ημεραν, κ. τ. λ.*, quæ Augustinus sic reddit: *quia nescio diem, in qua prosperat Dominus angelum meum.* Quorum hic sensus est: hæc est ratio, cur sine te nolim ad hoc bellum proficisci, vel facile accidere potest, ut aliquid vel præcipitantes, vel temere agam, tempus victoriæ a Deo decretum occupando, vel opportunitatem victoriæ, tempusque promissi a Deo auxilii cunctando elabi sinam, et in omnibus consilii incertus sim: tu autem si mihi adsis, utpote divino spiritu plena, et prophetiæ dono adjuncta, indicare poteris, quid quoque tempore agendum sit? Petivit interpres illam rationem e versu 14, ubi Debora tempus, quo configendum esset, indicasse dicitur.

Ver. 9.

וְהֵאמָר חֲלֵלָה אֱמָלָה עֲשֵׂתָ מִסֵּם כִּי לֹא

תָּהִיָּה תַּפְאֲרָתָךְ עַל-הַיָּדָיִךְ אִשְׁרָאֵל
הוֹלֵךְ בִּי בִּנְד אִשָּׁה יִמְלֹךְ יְהוָה אִתִּי
קִיסְרָא וְנָקָם דְּבוֹרָה וְתִלְשֵׁן עַם-בָּרַק
: קִדְשָׁה

καὶ εἶπε. πορευομένη πορεύσομαι μετὰ σοῦ. πλὴν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημα σου ἐπὶ τὴν ὁδὸν ἣν σὺ πορεύῃ, ὅτι ἐν χειρὶ γυναικὸς ἀποδώσεται κύριος τὸν Σισάρα. καὶ ἀνέστη Δεββώρα, καὶ ἐπορεύθη μετὰ τοῦ Βαράκ ἐκ Κάδης.

Au. Ver.—9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.

Pool.—*Notwithstanding the journey, Heb. the way, i. e., the course or practice, as the way is taken, Numb. xxii. 32. A woman; either, 1. Jael; or rather, 2. Deborah, [so Kimchi, Rosen., Ged.,] who being, as it were, the judge and chief commandress of the army, the honour of the victory would be ascribed to her. But for Jael, her fact would have been the same, though Barak had gone into the field without Deborah.*

Bp. Patrick.—*The journey that thou takest.*] In the Hebrew it is “the way that thou takest.” Which may signify the course which he had resolved upon, not to go without her.

Ged.—9 She answered: “I shall certainly go with thee: but, then, the expedition which thou undertakest, will not be to thine honour: for into the hands of a woman shall the LORD deliver Sisera.”—So Deborah arose, &c.

Into the hands of a woman. It is hard to say, whether she mean herself or Jael. I am inclined to think, the former: as if she said: Well; go I will: but, if I go, the victory will generally be ascribed to my presence.—*Ged.*

Rosen.—9 *Dixitque Debora: eundo ibo tecum, ibo quidem tecum; וְיָלֵךְ אִתִּי וְיָלֵךְ אִתִּי attamen non erit decus tuum super via quam tu inis, i. e., eo modo, quem tu sequeris, s. hac ratione, non consulēs honori tuo. וְיָלֵךְ propr. defectus quod, i. e., excepto quod, nisi quod, veruntamen, ut Numb. xiii. 28; Deut. xv. 4; Amos ix. 8. Dicit Debora, fore, ut Baracus gloriam victoriæ cum muliere dividat. Græcus Alexandrinus: πλὴν γινώσκε, ὅτι*

οὐκ ἔσται τὸ προτέρημα σου, sed scito, non esse futurum primatum, s. primas partes tibi. Hieron.: *sed in hac vice victoria non reputabitur tibi.* Addit rationem: καὶ οὕτως μὲν ἡ νίκη αὐτῇ περιέσθη, κατὰ τὰ ὑπὸ Δεββώρας εἰρημένα, εἰς γυναικα, atque sic quidem victoria ipsa, prout vaticinata fuerat Debora, cessit mulieri. Sed vere monet Kimchi, sensum verborum Deborahæ poscere, ut muliere ea se ipsam significaret. Dicit enim, si ipsa Baraco se comitem jungat, illum suo honori non esse consulturum; dicturos enim homines esse, muliere Israelitas liberatos esse. Haud parva enim hujus gloriæ pars cadebat in Deborah, cujus suasu et auctoritate susceptum hoc bellum, et consilio confectum fuit.

Ver. 11.

וְחָבֵר הַקֵּנִי נָתַד מִלֵּוֹן מִבְּנֵי חָבֵר
חָתָן מִשָּׁה וַיֵּם אֶחָלוּ עַד-אֵלוֹן בְּצִעְפָּאִים
אִשְׁרָאֵל אֶת-קִדְשָׁה :

בצעננים

ד' בכץ

καὶ Χαβὲρ ὁ Κιναῖος ἐχωρίσθη ἀπὸ Καινᾶ ἀπὸ τῶν υἱῶν Ἰωθὰβ γαμβροῦ Μωσῆ. καὶ ἔπηξε τὴν σκητὴν αὐτοῦ ἕως δρυὸς πλεονεκτούντων, ἣ ἔστιν ἐχόμενα Κεδές.

Au. Ver.—11 Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kadesh.

Ged. and Booth. place this verse after verse 17.

Father-in-law.—See notes on Numb. x. 29, vol. i., page 538.

Unto the plain of Zaanaim.

Bp. Patrick.—*The plain of Zaanaim.*] A place in the tribe of Naphtali (Josh. xix. 33), where there was a plain, or (as the LXX expound the Hebrew word *alon*) a grove of oaks, under the shadow of which their tents were pitched.

Ged., Booth.—Turpentine-tree.

Gesen.—Oak.

Ver. 13, 16.

Au. Ver.—From Harosheth of the Gentiles. See notes on ver. 2.

Ver. 18.

וְתַכְסְּהוּ בַשְּׂמִיכָה :

— καὶ περιέβαλεν αὐτὸν ἐπιβολαῖφ.

Au. Ver.—18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle [*or, rug, or, blanket*].

A mantle.

Bp. Patrick.—What kind of covering this was, which the Hebrews call *semicha* (and we translate *mantle*), is not very material. They say it was a thick covering, which hath flocks of wool on both sides; such as our double rugs (see Bochart, lib. i. Canaan, cap. 42).

Gesen.—חֶפְצִי f. (ר. חֶפֶץ) a carpet, quilt, mattress, Judg. iv. 18; where some MSS.

read חֶפְצִי. Comp. סֹמֶכָה, bed, sofa.

Prof. Lee.—חֶפְצִי, f. once, Judg. iv. 18.

Sam. סַמְיָה, cervical. Syr. סֹמְכָה, acubitus. LXX, ἐπιβολαῖφ. Vulg., pallio. *A coverlet.*

Ver. 19.

Au. Ver.—19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him to drink, and covered him.

Ged.—*A bottle of milk.*] i. e., oxygal, or sour camel's milk, which is not only very cooling, but also inebriating.

Rosen.—חֶפְצִי חֶפְצִי חֶפְצִי חֶפְצִי, *Aperuitque Jaël utrem lactis potumque ei præbuit, tum operuit eum.* Josephus *Antiqq.*, l. v., cap. 6, § 5, de suo addit, lac illud fuisse διαφθορὸς ᾗδην, jam corruptum, i. e., acidum, id enim, ut observat R. Tanchum a Schnurrero laudatus, inebriat, et præcipue eum, qui lassitudine et æstu exhaustus est. Jarchi quoque annotat: שהיה לו ככר מן הגחך, *ut sopore obruatur.* Quod vero J. D. Michaëlis in Not. ad vernaculam hujus libri interpretationem, et in *Supplem. ad Lexx. Hebr.*, p. 808 lacti camelino inebriandi virtutem

inesse dicit, testem citans Niebuhrium *Reisebeschr. nach Arabien*, t. i., p. 314, in eo est falsus. Dicit potius Niebuhrius, lac camelinum Arabibus salubre et refrigerans haberi.

Ver. 20.

וַיֹּאמֶר אֵלֶיהָ עֲמִד פֶּתַח הָאֹהֶל
וְהִיא אִם־אִישׁ יָבֹא וְשָׁאַלָהּ וְאָמַר הִישָׁ
פֶּה אִישׁ וְאָמַרְתָּ אֵין :

καὶ εἶπε πρὸς αὐτὴν Σισάρα. στήθι δὲ ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἔσται ἐὰν ἀνὴρ ἔλθῃ πρὸς σέ, καὶ ἐρωτήσῃ σε, καὶ εἴπῃ εἰ ἔστιν ὧδε ἀνὴρ, καὶ ἐρεῖς, οὐκ ἔστι.

Au. Ver.—20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

Stand.

Rosen.—20 וַיֹּאמֶר אֵלֶיהָ עֲמִד פֶּתַח הָאֹהֶל, *Dixitque ad eam: sta ad ostium tentorii.* Infinitivum עֲמִד interpretum plures positum dicunt pro imperativo עֲמִד, *sta*, ut haud raro הִיךְ, *ire!* pro *i*, veluti Jerem. ii. 2; iii. 12; xvii. 19. Sed Kimchi monet, posse infinitivi valorem retinere, si verba ita capiantur: *dixit ei, jussit eam stare ad ostium tentorii*, coll. Exod. xviii. 23, הִנֵּלֶךְ עִמָּד, *et potes stare.* פֶּה אִישׁ hic est accusativus locum indicans, ut Genes. xviii. 1, *consedit אֵלֶיהָ ad ostium tentorii.* Cf. Gesenii. *Lehrgeb.*, p. 685. וְהִיא אִם־אִישׁ יָבֹא וְשָׁאַלָהּ וְאָמַר הִישָׁ פֶּה אִישׁ, *Et fuerit si vir, i. e., aliquis venerit et interrogaverit te, dixeritque: estne hoc loco vir? dicas: non est.*

Ver. 21.

וַתִּקַּח יָעֵל אֶשְׁתִּי־הָרָר אֶחָד־הָאֵהָל
וַתִּקַּח וְתָשֶׂם אֶת־הַמַּחְבֶּה בִּידָהּ וַתִּבְּאוּ
אֵלָיו בָּלֶאֱשׁ וַתִּתְקַע אֶת־הַיָּהוּד בִּרְקוֹתָיו
וַתִּצְנַח בְּאָרְצָהּ וַחֲוִיאֵי־נִרְדָּם נִשְׁפָּה וַיָּהֲלָתָּ :

καὶ ἔλαβεν Ἰαήλ γυνὴ Χαβὲρ τὸν πάσσαλον τῆς σκηνῆς καὶ ἔθηκε τὴν σφύραν ἐν τῇ χειρὶ αὐτῆς, καὶ εἰσήλθε πρὸς αὐτὸν ἐν κρυφῇ, καὶ ἔπηξε τὸν πάσσαλον ἐν τῷ κροτάφῳ αὐτοῦ, καὶ διεξήλθεν ἐν τῇ γῇ. καὶ αὐτὸς ἐξέστως ἐσκοτώθη, καὶ ἀπέθανε.

Au. Ver.—21 Then Jael Heber's wife took a nail of the tent, and took [Heb., put] an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

Pool.—Quest. What shall we judge of this fact of Jael's? It is a difficult question, and necessary to be determined, because on the one hand there seems to be gross perfidiousness, and a horrid violation of all the laws of hospitality and friendship, and of the peace which was established between Sisera and her; and on the other side, this fact of hers is applauded and commended in Deborah's song, Judg. v. 24, &c. And some who make it their business to pick quarrels with the holy Scriptures, from hence take occasion to question and reject their Divine authority for this very passage, because it commends an act so contrary to all humanity, and so great a breach of faith. And whereas all the pretence of their infidelity is taken from the following song, and not from this history, wherein the fact is barely related, without any reflection upon it, there are many answers given to that argument; as, 1. That there was no league of friendship between Jael and Sisera, but only a cessation of acts of hostility; of which see the notes on ver. 17. 2. That Deborah doth not commend Jael's words, ver. 18, *Turn in, my lord; fear not*; in which the great strength of this objection lies; but only her action, and that artifice, that *he asked water, and she gave him milk*; which, if impartially examined, will be found to differ but little from that of warlike stratagems, wherein a man lays a snare for his enemy, and deceives him with pretences of doing something which he never intends. And Sisera, though for the time he pretended to be a friend, yet was in truth a bitter and implacable enemy unto God, and all his people, and consequently to Jael herself. But these and other answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men. It cannot be denied that every word, or passage, or discourse which is recorded in Scripture is not divinely inspired, because some of them were uttered by the devil, and others by holy men of God, but mistaken, (the prophets themselves not always speaking by inspiration,) such as the discourse of Nathan to David, 2 Sam. vii. 3, which God presently contradicted, ver. 4, 5, &c., and several discourses of Job's three friends, which were so far from being divinely inspired, that they were in a great degree unsound, as God himself tells them, Job xlii. 7, *Ye have not spoken of me*

the thing that is right, as my servant Job hath. This being so, the worst that any malicious mind can infer from this place is, That this song, though indited by a good man or woman, was not divinely inspired, but only composed by a person piously-minded, and transported with joy for the deliverance of God's people, but subject to mistake; who, therefore, out of zeal to commend the happy instrument of so great a deliverance, might easily overlook the indirectness of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a prophetess, Deborah, and therefore must be divinely inspired; it may be replied, 1. That it is not certain what kind of prophetess Deborah was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were prophets of both kinds, as hath been proved above, on ver. 4. 2. That every expression of a true and extraordinary prophet was not divinely inspired, as is evident from Nathan's mistake above mentioned, and from Samuel's mistake concerning Eliab, whom he thought to be *the Lord's anointed*, 1 Sam. xvi. 6.

Bp. Patrick.—So he died.] She might as well have let him lie in his profound sleep, till Barak came, and took him; if she had not felt a Divine power moving her to this, that the prophecy of Deborah might be fulfilled. Nothing but this authority from God, of which she was certain, could warrant such a fact as this. Which seemed a breach of hospitality, and to be attended with several other crimes; but was not so, when God, the Lord of all men's lives, ordered her to execute his sentence upon him.

Dr. A. Clarke.—It will naturally be expected that something should be said to justify the conduct of Jael: it must be owned that she slew Sisera in circumstances which cause the whole transaction to appear exceedingly questionable. They are the following:

1. There was *peace* between her family and the king of Canaan.
2. That peace was no doubt made, as all transactions of the kind were, with a sacrifice and an oath.
3. Sisera, knowing this, came to her tent with the utmost confidence.
4. She met him with the most friendly greetings and assurances of safety.
5. Having asked for *water*, to show her

friendship and respect she gave him *cream*, and that in a vessel suitable to his dignity.

6. She put him in the secret part of her own tent, and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.

7. She agreed to keep watch at the door, and deny his being there to any that might inquire.

8. As she gave him permission to secrete himself with her, and gave him refreshment, she was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.

9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!

10. She exulted in her deed, met Barak, and showed him in triumph what she had done.

Now do we not find in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder? But what can be said in her justification? All that can be said, and all that has been said, is simply this: "She might have been sincere at first, but was afterwards divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact; for God has a right to dispose of the lives of his creatures as he pleases: and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of *Eglon*, that "*Sisera was a public enemy*, and

any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance by his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling, of any man. The conduct of Ehud and Jael are before the tribunal of God: I will not justify, I dare not absolutely condemn; there I leave them, and entreat my readers to do the like.

CHAP. V.

וַיָּשֶׁר דְּבוֹרָה וַבָּרַק בְּרֹאשֵׁי הָעָם
בַּיּוֹם הַהוּא לֵאמֹר :

בַּפֶּלֶע פְּרָעוֹת בְּיִשְׂרָאֵל

בְּהַתְּרֹבֵב עִם בָּרַק יְהוָה :

שָׁמַעוּ מַלְכִּים הַמִּזְנֵי רִזְגִים

אֲנֹכִי לַיהוָה אֲנֹכִי אֲשֶׁרָה

אֲזַמְרָ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל :

יְהוָה בָּצָאָהָּ מִשְׁעִיר

בְּצִצְדָּהּ מִשְׁדָּח אֱלֹהִים

אֶרֶץ רָעָשָׁה בְּשָׁמַיִם נִמְמוּ

בְּמַעֲרֹבִים נִטְפוּ מֵיִם :

הָרִים נָזְלוּ מִפְּנֵי יְהוָה

זֶה סִינִי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל :

בַּיּוֹם שָׁמַר בְּרֹעֲמָה

בַּיּוֹם יָצָל חֲדָלוּ אֲרָחֹת

וְחִלְגֵי נְתִיבוֹת יָלְכוּ אֲרָחֹת

עַמְלֵמָלוֹת :

חֲדָלוּ פְּדוּנוֹ בְּיִשְׂרָאֵל תְּהִלָּה

עַד שְׁלֹמֹתַי דְּבוֹרָה

שָׁקַמְתִּי אִם בְּיִשְׂרָאֵל :

יִבְחַר אֱלֹהִים חֲדָשִׁים

אֲנִי לָתֵם שָׁעִרִים

מִגֵּן אִם־יִרְאָה וְיָמָח

בְּאֶרְצֵים אֶלֶף בְּיִשְׂרָאֵל :

לִבִּי לְחֹמְתֵי יִשְׂרָאֵל

חֲמִיתֵי־בָדָדִים בָּעִם בָּרַק יְהוָה :

וְשֵׁי בַּחֲרֹת

c c

10 רָכְבוּ אֶת־לִזְנוֹת צְהָלוֹת
 יִשְׁבּוּ עַל־מִדְּיָן
 וְהִלָּכְוּ עַל־דָּרוֹךְ שִׁיחָו :
 11 מִקּוֹל מִחְצָצִים בֵּין מַשְׁאֲפִים
 שָׁם יִתְּפוּ צִדְקוֹת יְהוָה
 צִדְקַת פְּרוֹזְנוֹ בַּיִשְׂרָאֵל
 אִזּוֹ יִרְדּוּ לַשָּׁעֲרִים עַם־יְהוָה :
 12 עֲגִי עֲגִי דְבוּרָח
 עֲגִי עֲגִי דְבַר־אֲשִׁיר
 הִוֵּם בָּרַח וַיִּשְׁבֶּה שָׂבִיחַ דְּרֹאֲבִילָעַם :
 13 אִזּוֹ יִבְדּוּ שָׂרִיד לְאֲדִירִים אָם
 יְהוָה יִרְדְּלִי בַּפְּבוֹרִים :
 14 מִנִּי אֲפָרִים שֶׁ־שָׁם בַּעַמְלָה
 אֶחָדָה בְּנִימִין בַּעַמְמִיחַ
 מִנִּי מְכִיר יִרְדּוּ מִחֲתָזִים
 וּמִזְבִּילֵן מִשְׁכִּים בַּשָּׁבֶט סָפָר :
 15 וְשָׂרִי בַּיִשְׁשָׁכָר עַם־דְּבָרָח
 וַיִּשְׁשָׁכָר בֶּן צִרְחָה
 בַּעַמְמָה שֶׁלַח בְּרִגְלָיו
 בַּפְּלָגוֹת רֹאֲבִין
 גְּדוֹלִים חֲקַרְלֵב :
 16 לָמָּה יִשְׁכַּח בֵּין חַמְשָׁפְתָּיִם
 לַשֹּׁמֵעַ שְׁרָקוֹת צִדְקִים
 לַפְּלָגוֹת רֹאֲבִין גְּדוֹלִים חֲקַרְלֵב :
 17 גִּלְעָד בַּעֲבָר הִירְדּוֹן שָׁכֵן
 וְגִן לָשָׁח יָגִיר אֲבִלֹת
 אֲשֶׁר יֹשֵׁב לַחֹזֶף יָשִׁים
 וְעַל־מִסְפָּרָיו יִשְׁבֹּן :
 18 זָבֻלֹן עִם חֶרֶף בַּפֶּשֶׁף לְמֹת
 וְנַפְתָּלִי עַל מְרוֹמֵי שִׁנְחָה :
 19 בָּמָה מְלָכִים גִּלְחָמָה
 אִזּוֹ גִּלְחָמָה מִלְכִּי בְנִצָּן
 בַּחֲצִצְחָה עַל־מֵי מִגְדוֹ
 בָּצַע בָּסָח לֹא לְחָחוּ :
 20 מְדַשְׁמִים גִּלְחָמָה
 חֲבוּרָבִים מִמְּסֻלֹתָם גִּלְחָמָה עִם
 סִיסְרָא :
 21 בַּחַל הַיִּשּׁוּן גִּרְשָׁם
 בַּחַל קְדוּמָיִם בַּחַל הַיִּשּׁוּן

v. 12. מלח

תִּדְרָקִי בַּפֶּשֶׁף עִז :
 22 אִזּוֹ חִלְמוֹ עֲבַר־סִים
 מִבְּתָרוֹת בְּחִלּוֹת אֲבִירָיו :
 23 אֲדָרָה מְרוֹז אֲמִיר מִלְּאָח יְהוָה
 אֲדָרָה אֲדָרָה וַיִּשְׁבֶּהָ
 כִּי לֹא־בָאָה לְעִזְרַת יְהוָה
 לְעִזְרַת יְהוָה בַּפְּבוֹרִים :
 24 תִּבְרָח מִנָּשִׁים יָלָל
 אֲשֶׁת חֲבֵר תַּחְיִי
 מִנָּשִׁים בְּאֶחָל תִּבְרָח :
 25 מִים שָׁאֵל חֶלֶב נִתְּנָה
 בַּסָּפֶל אֲדִירִים חֲקַרְיָה חֲמָאָה :
 26 יָדָה לִיתֵּד תִּשְׁלַח־נָח
 וַיִּמְכֶּה לַחֲלָמָה צַמִּלִּים
 וַחֲלָמָה סִיסְרָא מִחֲקָה רֹאשׁוֹ
 וַיִּמְחָצֶה וַחֲלָפָה רִקְחוֹ :
 27 בֵּין רִגְלֶיהָ בָּרַע נָפֶל שָׁכָב
 בֵּין רִגְלֶיהָ בָּרַע נָפֶל
 בַּאֲשֶׁר בָּרַע שָׁם נָפֶל שָׂדֵד :
 28 בָּעֵד חֲחִלוֹן נִשְׁתַּחֲפָה וַתִּנְבֵּב
 אִם סִיסְרָא בָּעֵד הָאֲשֶׁנֶּב
 מִדָּוִעַ בַּשֵּׁשׁ רִכְבּוֹ לְבוֹא
 מִדָּוִעַ אַחֲרֵי פַעֲמֵי מְרַבּוֹתָיו :
 29 חֲכָמוֹת שְׁרוֹתֶיהָ תַּעֲנִנָּה
 אַחֲרֶיהָ תִּשְׁכֹּב אֲמִירָה לָהּ :
 30 חֵלָא וַיִּצָּא וַיַּחֲלֶה שָׁלָל
 רַחֵם רַחֲמָנִים לְרֹאשׁ גִּבּוֹר
 שָׁלָל צָבָעִים לְסִיסְרָא
 שָׁלָל צָבָעִים רַחֲמָה
 צָבַע רַחֲמָנִים לְצֹאֲרֵי שָׁלָל :
 31 כֵּן יִמְכְּרוּ כָל־אֲוִיבֵיהָ יְהוָה
 וַאֲחֻזָּיו בָּצָאָה חַמְשָׁמֶשׁ בַּבְּרִיתָהּ
 וַתִּשְׁקֶם חֲרָצִי אֶרְבָּעִים
 שָׁנָה :

v. 27. ב'ק' קמץ

1 και ἦσαν Δεββώρα καὶ Βαράκ υἱὸς Ἀβινεὲμ
 ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγοντες. 2 ἀπεκαλύφθη
 ἀποκάλυμμα ἐν Ἰσραὴλ ἐν τῷ ἐκουσιασθῆναι
 λαὸν, εὐλογεῖτε κύριον. 3 ἀκούσατε βασιλεῖς,
 καὶ ἐνωτίσασθε σατραπαί. ἤσομαι ἐγὼ εἰμι
 τῷ κυρίῳ ἐγὼ εἰμι, ψαλῶ τῷ κυρίῳ τῷ θεῷ
 Ἰσραὴλ. 4 κύριε, ἐν τῇ ἐξόδῳ σου ἐν Σηερί,

ἐν τῷ ἀπαίρειν σε ἐξ ἀγροῦ Ἐδὼμ, γῇ ἐσείσθῃ, καὶ οὐ οὐρανὸς ἔσταξε δρόσους, καὶ αἱ νεφέλαι κατέβαν ὕδωρ. 5 ὅρῃ ἐσαλεύθησαν ἀπὸ προσώπου κυρίου Ἐλωϊ, τοῦτο Σινὰ ἀπὸ προσώπου κυρίου θεοῦ Ἰσραὴλ. 6 ἐν ἡμέραις Σαμεγὰρ υἱοῦ Ἀνάθ, ἐν ἡμέραις Ἰαήλ, ἐξέλιπον ὁδοὺς, καὶ ἐπορεύθησαν ἀτραπούς, ἐπορεύθησαν ὁδοὺς διεστραμμένας. 7 ἐξέλιπον δυνατοὶ ἐν Ἰσραὴλ, ἐξέλιπον ἕως οὗ ἀνέστη Δεββώρα, ἕως οὗ ἀνέστη μήτηρ ἐν Ἰσραὴλ. 8 ἐξελέξαντο θεοὺς καινοὺς, τότε ἐπολέμησαν πόλεις ἀρχόντων· θυρεὺς ἔαν ὀφθῇ καὶ λόγχῃ ἐν τεσσαράκοντα χιλιᾷσιν ἐν Ἰσραὴλ, 9 ἡ καρδία μου εἰς τὰ διατεταγμένα τῷ Ἰσραὴλ, οἱ ἐκουσιαζόμενοι ἐν λαῷ εὐλογεῖτε κύριον. 10 ἐπιβεβηκότες ἐπὶ θνόν θηλείας μεσημβρίας, καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδοῦς συνέδρων ἐφ' ὁδῷ. 11 διηγείσθε ἀπὸ φωνῆς ἀνακρουομένων ἀναμέσον ὕδρευομένων. ἐκεῖ δώσουσι δικαιοσύνας. κύριε δικαιοσύνας αὖξισον ἐν Ἰσραὴλ. τότε κατέβη εἰς τὰς πόλεις λαὸς κυρίου. 12 ἐγεγείρου ἐξεγείρου Δεββώρα. ἐξεγείρου ἐξεγείρου λάλησον φῶδην, ἀνάστα Βαράκ, καὶ αἰχμαλώτισον αἰχμαλώσιαν σου υἱὸς Ἀβινεμί. 13 τότε κατέβη κατὰλειμμα τοῖς ἰσχυροῖς· λαὸς κυρίου κατέβη αὐτῷ ἐν τοῖς κραταιοῖς ἐξ ἐμοῦ. 14 Ἐφραΐμ ἐξέρριζωσεν αὐτοὺς ἐν τῷ Ἀμαλήκ, ὀπίσω σου Βενιαμὴν ἐν τοῖς λαοῖς σου. ἐν ἐμοὶ Μαχὶρ κατέβησαν ἐξερευνώντες· καὶ ἀπὸ Ζαβουλὼν ἔλκοντες ἐν ῥάβδῳ διηγέσθω γραμματείως. 15 καὶ ἀρχηγοὶ ἐν Ἰσάχαρ μετὰ Δεββώρας καὶ Βαράκ. οὕτω Βαράκ ἐν κουλᾷσιν ἀπέστειλεν ἐν ποσὶν αὐτοῦ, εἰς τὰς μερίδας Ῥουβὴν, μεγάλοι ἐξικνούμενοι καρδιάν. 16 εἰς τί ἐκάθισαν ἀναμέσον τῆς διαγομίας τοῦ ἀκούσαι συρισμοῦ ἀγγέλων εἰς διαίσεις Ῥουβὴν; μεγάλοι ἐξετασμοὶ καρδιάς 17 Γαλαὰδ ἐν τῷ πέραν τοῦ Ἰορδάνου οὐ ἐσκήνωσε. καὶ Δάν εἰς τί παροικεῖ πλοίοις; Ἀσὴρ ἐκάθισεν παραλίαν θαλασσῶν, καὶ ἐπὶ διεξόδοις αὐτοῦ σκηνώσῃ. 18 Ζαβουλὼν λαὸς ὤνειδισε ψυχὴν αὐτοῦ εἰς θάνατον, καὶ Νεφθαλὶ ἐπὶ ὕψι ἀγροῦ ἦλθον αὐτῶν. 19 βασιλεῖς παρετάξαντο, τότε ἐπολέμησαν βασιλεῖς Χαναάν ἐν Θαναὰχ ἐπὶ ὕδατι Μαγεδδῶν, δῶρον ἀργυρίου οὐκ ἔλαβον. 20 ἐξ οὐρανοῦ παρετάξαντο οἱ ἀστέρες, ἐκ τριβῶν αὐτῶν παρετάξαντο μετὰ Σισάρα. 21 χειμάρρους Κισῶν ἐξέσπυνεν αὐτοὺς, χειμάρρους ἀρχαίων χειμάρρους Κισῶν. καταπάτησεν αὐτὸν ψυχὴ μου δυνατή. 22 ὅτε ἐνεποδίσθησαν πτέρναι ἵππου, σπουδῇ ἔσπενσαν ἰσχυροὶ αὐτοῦ 23 καταρᾶσθαι Μηρῶς, ἔπεν ἀγγελοὶ κυρίου, καταρᾶσθε. ἐπικατάρσας πᾶς ὁ κατοικῶν αὐτήν, ὅτι οὐκ ἦλθσαν εἰς βοήθειαν κυρίου, εἰς βοήθειαν ἐν δυνατοῖς.

24 εὐλογηθῇ ἐν γυναιξὶν Ἰαήλ γυνὴ Χαβὲρ τοῦ Κιναίου, ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθῇ. 25 ὕδωρ ᾗτησε, γάλα ἔδωκεν ἐν λεκάνῃ. ὑπερεχόντων προσήνεγκε βούτυρον. 26 χεῖρα αὐτῆς ἀριστερὰν εἰς πᾶσσαλον ἐξέτεινε, καὶ δεξιὰν αὐτῆς εἰς σφύραν κοπιώντων, καὶ ἐσφυροκόπησε Σισάρα, διήλωσε κεφαλὴν αὐτοῦ καὶ ἐπάταξε, διήλωσε κρόταφον αὐτοῦ, 27 ἀναμέσον τῶν ποδῶν αὐτῆς κατεκυλίσθη. ἔπεσε καὶ ἐκοιμήθη ἀναμέσον τῶν ποδῶν αὐτῆς, κατακλιθεῖς ἔπεσε, καθὼς κατεκλίθη ἐκεῖ ἔπεσεν ἐξοδευθεῖς, 28 διὰ τῆς θυρίδος παρέκυψε μήτηρ Σισάρα ἐκτὸς τοῦ τοξικοῦ, διότι ἦσχύνηθ' ἄρμα αὐτοῦ. διότι ἐχρόνισαν πόδες ἄρμάτων αὐτοῦ, 29 αἱ σοφαὶ ἄρχουσαι αὐτῆς ἀπεκρίθησαν πρὸς αὐτήν, καὶ αὐτὴ ἀπέστρεψε λόγους αὐτῆς ἐαυτῇ. 30 οὐχ εὐρήσουσιν αὐτὸν διαμερίζοντα σκύλα· οἰκτιρῶν οἰκτείρησιν εἰς κεφαλὴν ἀνδρός· σκύλα βαμμάτων τῷ Σισάρῃ, σκύλα βαμμάτων ποικιλίας, βάμματα ποικιλτῶν αὐτὰ τῷ τραχήλῳ αὐτοῦ σκύλα. 31 οὕτως ἀπόλονται πάντες οἱ ἐχθροὶ σου κύριε· καὶ οἱ ἀγαπῶντες αὐτὸν, ὡς ἔξοδος ἡλίου ἐν δυνάμει αὐτοῦ. καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη.

Au. Ver.—1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted [Heb., flowed] from before the LORD, even that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers [Heb., walkers of paths] walked through by-ways [Heb., crooked ways].

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak [or, meditate] ye that ride on

white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD [Heb., righteousnesses of the LORD], *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen [Heb., draw with the pen, &c.] of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot [Heb., his feet] into the valley. For the divisions [*or*, in the divisions] of Reuben *there were* great thoughts [Heb., impressions] of heart.

16 Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For [*or*, in] the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore [*or*, port], and abode in his breaches [*or*, creeks].

18 Zebulun and Naphthali *were* a people *that* jeoparded [Heb., exposed to reproach] their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses [Heb., paths] fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pransings [*or*, tramlings, *or*, plungings], the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the

LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote [Heb., she hammered] Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At [Heb., between] her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead [Heb., destroyed].

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer [Heb., her words] to herself,

30 Have they not sped? have they *not* divided the prey; to every man [Heb., to the head of a man] a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

Ken.—This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others unintelligible, in our English translation. Besides particular difficulties, there is a general one, which pervades the whole: arising (I humbly apprehend) from its being considered as entirely the song of Deborah. 'Tis certain, though very little attended to, that it is said to have been sung by Deborah *and by Barak*. 'Tis also certain, there are in it parts, which Deborah could not sing; as well as parts, which Barak could not sing. And therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; whilst those words, which seem most

likely to have been sung by either party, should be assigned to their proper name: either to that of Deborah the prophetess, or that of Barak the captain-general. For example: Deborah could not call upon Deborah, exhorting herself to awake, &c.; as in ver. 12. Neither could Barak exhort himself to arise, &c.; in the same verse. Again: Barak could not sing, "Till I Deborah arose, a mother in Israel;" in ver. 7. Nor could Deborah sing about "a damsel or two" for every soldier; in ver. 30: though indeed, as to this last article, the words are probably misunderstood. There are other parts also, which seem to require a different rendering. In verse 2, "for the avenging of Israel:" where the address probably is to those, who took the lead in Israel, on this great occasion; for the address in the next words is to those among the people, who were volunteers: as again, in ver. 9. Verses 11, 13, 14, and 15 have many great difficulties. It seems impossible, that (in ver. 23) any persons should be cursed, for not coming to "the help of Jehovah, to the help of Jehovah, against the mighty." Nor does it seem more possible, that Jael should (in a sacred song) be styled "blessed above women," for the death of Sisera. Verse 25 mentions butter; of which nothing is said in the history, in ch. iv. 19. Nor does the history say, that Jael *smote off* Sisera's head *with a hammer*; or indeed, that she *smote it off* at all: as here, in ver. 26. Lastly, as to ver. 30: there being no authority for rendering the words *a damsel* or *two damsels*; and the words in Hebrew being very much like to two other words in this same verse which make excellent sense here: it seems highly probable, that they were originally the same. And at the end of this verse, which contains an exquisite compliment paid to the needlework of the daughters of Israel, and which is here put with great art into the mouth of Sisera's mother; the true sense (which has seldom, if ever, been expressed) seems to be—the hopes *she* had of some very rich prize, to adorn *her own neck*.

I shall now venture to give this whole song, in the best version I can make of it; assigning to Deborah and Barak separately, or together in chorus, the parts which to me appear most probable: and reserving (at present) my authorities, for the alterations here made in the common translation.

[Title] 1 *Then sang Deborah, and Barak the son of Abinoam, on that day; saying,*

2 Deb. For the leaders, who took the lead in Israel:

Bar. For the people, who offered themselves willingly:

Both—BLESS YE JEHOVAH.

3 Deb. Hear, O ye kings!

Bar. Give ear, O ye princes!

Deb. I unto JEHOVAH will sing;

Bar. I will answer in song to JEHOVAH,

Both—THE GOD OF ISRAEL.

4 D. O JEHOVAH! at thy going forth from Seir;

At thy marching from the field of Edom:

B. The earth trembled, even the heavens poured down;

The thick clouds poured down the waters.

5 D. The mountains melted at JEHOVAH's presence;

B. Sinai itself, at the presence of JEHOVAH,

Both—THE GOD OF ISRAEL.

6 D. In the days of Shamgar, the son of Anath;

In the days of Jael, the highways were deserted.

B. For they, who had gone by straight paths,

Passed by ways that were very crooked [so Rosen.]:

7 Deserted were the villages in Israel.

D. They were deserted, till I Deborah arose;

Till I arose a mother in Israel:

8 They chose new gods!

B. Then, when war was at the gates,

Was there a shield seen, or a spear, Amongst forty thousand in Israel?

9 D. My heart is towards the rulers of Israel:

B. Ye, who offered yourselves willingly among the people;

Both—BLESS YE JEHOVAH.

10 D. Ye, who ride upon white asses;

Ye, who sit upon the seat of judgment;

11 B. And ye, who travel upon the roads;

Talk of him with the voice of praise.

D. Let them, who meet armed at the watering-places,

There show the righteous acts of JEHOVAH;

B. And the righteousness of the villages
in Israel:

Then shall they go down to the
gates,

Both—THE PEOPLE OF JEHOVAH.

PART II.

12 B. Awake, awake, *Deborah*!

Awake, awake, lead on the song.

D. Arise, *Barak*, and lead thy captivity
captive;

Barak, thou son of *Abinoam*.

13 B. Then, when the remainder descended
after their chiefs,
JEHOVAH's people descended after
me, against the mighty.

14 D. Out of *Ephraim* was their beginning,
at (mount) *Amalek*;

And after thee was *Benjamin*,
against the nations.

B. From *Machir* came masters in the
art of war;

And from *Zebulun* those, who threw
the dart.

15 D. The princes in *Issachar* were num-
bered,

Together with *Deborah* and *Barak*.

B. And *Issachar* was the guard [so
Schnurrer] of *Barak*,

Into the valley sent close at his feet.

D. At the divisions of *Reuben*,
Great were the impressions of heart.

16 B. Why satest thou among the rivulets?
What, to hear the bleatings of the
flocks?

D. For the divisions of *Reuben*,
Great were the searchings of heart.

17 B. *Gad* dwelt quietly beyond *Jordan*;
And *Dan*, why abode he in ships?

D. *Asher* continued in the harbour of the
seas;
And remained among his craggy
places.

18 B. *Zebulun* were the people, and *Naph-
tali*;

D. Who exposed their lives unto death:
Both—ON THE HEIGHTS OF THE
FIELD.

19 D. The kings came, they fought;
Then fought the kings of *Canaan*:

B. At *Taanac*, above the waters of *Me-
giddo*,

The plunder of riches they did not
receive.

20 D. From heaven did they fight;

The stars, from their lofty stations,
Fought against *Sisera*.

21 B. The river *Kishon* swept them away;
The river intercepting them, the
river *Kishon*:

It was there my soul trod down
strength.

22 D. It was then the hoofs of the cavalry
were battered

By the scamperings, the scamper-
ings of its strong steeds.

23 B. Curse ye the land of *Meroz*,
Said the messenger of JEHOVAH:

D. Curse ye heavily its inhabitants;
Because they came not for help.

Both—JEHOVAH WAS FOR HELP!
JEHOVAH AGAINST THE MIGHTY!

PART III.

24 D. Praised among women will be *Jael*,
The wife of *Heber* the *Kenite*;
Among women in the tent she will
be praised.

25 B. He asked water, she gave him milk;
In a princely bowl she brought it.

26 D. Her left hand she put forth to the nail;
And her right hand to the work-
men's hammer:

B. She struck *Sisera*, she smote his head;
Then she struck through, and
pierced his temples.

27 D. At her feet, he bowed, he fell!

B. At her feet, he bowed, he fell!

Both—WHERE HE BOWED,
THERE HE FELL DEAD.

28 D. Through the window she looked out,
and called;
Even the mother of *Sisera*, through
the lattice:

B. "Why is his chariot ashamed to re-
turn!

Why so slow are the steps of his
chariot?"

29 D. Her wise ladies answered her;
Nay, she returned answer to her-
self—

30 B. "Have they not found, divided the
spoil?

*Embroidery, double embroidery, for
the captain's head!*

A prize of divers colours for *Sisera*!"

D. "A prize of divers colours of em-
broidery;

A coloured piece, of double embroi-
dery, for my [so *Horsley*] neck a
prize!"

Chorus,
by Deborah and Barak.
31 SO PERISH ALL THINE ENEMIES, O
JEHOVAH!

Grand Chorus;
by the whole procession.
AND LET THOSE, WHO LOVE HIM,
BE AS THE SUN, GOING FORTH IN HIS MIGHT!

Dr. Hales.—

1 Then sang Deborah, and Barak son of
Abinoam, on (the victory of) that day, on
the avenging of wrongs in Israel;

2 On the volunteering of the people;
Saying, BLESS YE THE LORD!

3 Hearken, O kings (of Canaan),
Give ear, O princes (of the land):
I, even I, will sing unto the Lord;
I will shout to the Lord, the God of Israel.

4 O LORD, on thy going forth from *Seir*,
On thy marching from the land of *Edom*,
The earth quak'd, the heavens dropp'd,
The clouds, I say, dropp'd water.

5 The mountains melted away
From the presence of the Lord;
Even *Sinai* himself, from the presence
OF THE LORD, THE GOD OF ISRAEL.

6 From the days of *Shamgar*, son of *Anath*,
To the days of *Jael* (through fear of the
enemy)

The highways were unfrequented,
And travellers walked through by-paths.

7 The villages were deserted;
They were deserted till I, *Deborah*, arose;
Till I arose (to be) a mother in *Israel*.

8 (The *Israelites*) had chosen *new gods*,
Therefore was war in their gates:
Was there a shield or a spear to be seen
Among forty thousand in Israel?

9 My heart is attach'd to the senators of
Israel
Who volunteered among the people.

10 BLESS YE THE LORD!
Ye that ride upon white asses,
Ye that sit in (the gates of) judgment;
Extol (him), ye travellers.

11 (Now freed) from the noise of archers
At the watering places,
Here shall they rehearse the righteousness
OF THE LORD; his righteousness
Towards the villages of *Israel*:
Now shall the people of THE LORD
Go down to the gates of judgment in safety.

12 Awake, awake, *Deborah*;
Awake, awake, utter a song (of praise).

Arise now, *Barak*; lead thy captivity cap-
tive,

Thou son of Abinoam.

13 For (God) made a remnant of the
people

Triumph over the nobles of the enemy;
The Lord *made me triumph over the mighty*.

14 From Ephraim unto Amalek was their
root:

Next to thee (*Ephraim*) was *Benjamin*,
among thy people:

From *Machir* (*Manasseh*) came down the
senators;

And from Zebulun, they that write with the
pen of the scribe.

15 The princes in *Issachar* (were) with
Deborah,

Even *Issachar*, as well as *Barak* (*Naphtali*).
He was sent *on foot* into the valley;

For the divisions of *Reuben*
(I feel) great griefs of heart.

16 Why abidest thou among the sheep-
folds?

To hear the bleatings of the flocks?

For the divisions of *Reuben*
(I feel) great griefs of heart.

17 (Why) abode *Gilead* (*Gad*) beyond
Jordan;

And *Dan* remained in his ships?

(Why did) *Asher* sit in his sea-ports,
And continue in his creeks?

18 (While) the people of *Zebulun* hazarded
their lives unto death.

And of *Naphtali*, in the heights of the field;

19 The kings came, they fought;
The kings of *Canaan* fought in *Taanah*,
Near the waters of *Megiddo*;

But they gained no lucre (thereby).

20 The stars of heaven fought in their
courses;

They fought against *Sisera*.

21 The torrents of *Kison* swept them
away;

The torrent of *Kedummim*,
The torrent of *Kison*. O my soul,
Thou hast trodden down strength!

22 Then were the horse-hoofs broken by
the galloppings,

The galloppings of their great men.

23 Curse ye *Meroz*, saith the angel of THE
LORD;

Bitterly curse her inhabitants,
Because they came not to the aid of THE
LORD;

To the aid of THE LORD among the mighty.

24 Blessed above women be *Jaël*,
The wife of *Heber* the Kenite ;
Blessed be she above women in the tent.
25 *He* asked water, 'and she gave him
milk ;
She brought forth butter in a lordly bowl.
26 She put her hand to the nail,
And her right hand to the workman's ham-
mer ;
And she smote *Sisera* :
She pierced his head, she penetrated,
And she perforated his temples.
27 Between her feet he bowed, he fell, he
lay
Between her feet ; he bowed, he fell ;
Where he bowed, there he fell down slain.
28 The mother of *Sisera* looked through
the window,
And exclaimed through the lattice,
" Why is his chariot so long in coming ?
Why linger the steps of his steeds ?"
29 Her wise ladies answered their mistress
Yea, she returned answer to herself.
30 " Have they not found,
Have they not divided the spoil ?
To each a damsel or two apiece ;
To *Sisera* himself a spoil of divers colours,
A spoil of divers colours embroidered ;
Of divers colours embroidered on both sides.
A spoil for (adorning) his neck."
31 *So perish all thine enemies, O Lord !*
But let thy friends (rejoice),
As the sun going forth in his strength.

Rosen.—

1 Cecinit *Debora* et *Barak*, *Abinoami*
filius, illo die hunc in modum :
2 Quod duces se præbuerunt principes in
Israele,
Quod promptum se præstitit populus,
Laudate *Jovam*,
3 Audite reges, auscultate principes !
Ego *Jovæ*, ego canam,
Psallam *Jovæ*, Deo *Israelis*.
4 *Jova*, cum prodires e *Seir*,
Cum incederes ex agro *Idumæo*,
Terra tremuit, etiam celi stillarunt,
Etiam nubes stillarunt aquas.
5 Montes contremuerunt coram *Jova*,
Hic *Sinai*, coram *Jova*, *Israelis* Deo.
6 Diebus *Schamgar*, filii *Anath*,
Diebus *Jaëlis*, cessabant viæ,
Et qui viis regiis incedere soliti erant, in-
cedebant viis tortuosis.
7 Cessabant duces in *Israele*, cessabant,
Donec surrexi ego, *Debora*,

Surrexi mater in *Israele*.
8 Elegit (*Israel*) deos novos ;
Tunc facta portarum oppugnatio ;
Clypeus non videbatur, nec hasta
In quadraginta millibus *Israelis*.
9 Animus meus fertur in duces *Israelis*,
In eos de populo, qui promptos se præ-
stiterunt,
Laudate *Jovam* !
10 Qui vehimini asinabus candidis,
Qui stragulis insidetis,
Qui inceditis in via,
Meditamini carmen !
11 Ob jubila dispertientium inter haustra,
Ibi celebrent *Jovæ* justa facta,
Justa facta in duces ejus *Israeliticos*.
Tunc ad portas descendat populus *Jovæ*.
12 Age, age, *Debora*,
Age, age, cane carmen !
Surge, *Barak*,
Abduc captivos tuos, filii *Abinoam* !
13 Tunc ego : descendite reliquæ !
Descende, ad potentes aggrediendos, po-
pule !
Jova, descende mihi contra fortes !
14 Ex *Ephraimitis*, quorum sedes inter *Ama-
lekitas*,
Post eos tu, *Benjamin*, cum copiis tuis,
E *Machiritis* descenderunt duces,
E *Sebulonitis* trahunt cum sceptro præ-
fecti.
15 Principes mei in *Issaschare* cum *Debora*,
Et *Issaschar* æque ac *Baracus*,
In vallem se effudit vestigia ejus sequutus.
In separatis *Rubenitarum* sedibus magna
agitata sunt animi consilia.
16 Quare sedistis inter terminos
Ad audiendas fistulas pastorum ?
In separatis *Rubenitarum* sedibus magnæ
fuerunt consultationes.
17 *Gilead* trans *Jordanem* tranquille sedebat,
Et *Dan* cur navibus vacabat ?
Ascher sedebat in littore maris,
Ad portus suos conquiescebat.
18 *Sebulun* vero est gens quæ vitam vili-
pendens morti se obtulit,
Itemque *Naphtali*, habitans in campis
editis,
19 Venerunt reges, pugnarunt,
Pugnarunt reges *Canaan*,
In *Taanach*, ad aquas *Megiddonis* ;
Sed frustum argenti non reportarunt,
20 E cœlis pugnatum est,
Stellæ ex orbitis suis pugnarunt cum
Sisera.
21 *Torrens Kischon* abripuit eos,

- Torrens proeliorum, torrens Kischon !
 Conculca, anima mea, robustos !
- 22 Tunc contuderunt calces equorum,
 A pulsibus, pulsibus validorum suorum
contusi sunt.
- 23 Exsecramini Meros, dixit angelus Jovæ,
 Exsecramini incolas ejus,
 Quia non venerunt Jovæ auxilio,
 Auxilio Jovæ inter strenuos.
- 24 Laudetur præ mulieribus Jaël,
 Uxor Cheberi Kenitæ,
 Præ mulieribus in tentoriis laudetur !
- 25 Aquam petiit, lac dedit ;
 In phiala pretiosa obtulit lac spissum.
- 26 Manum ad clavum extendit,
 Dextram ad malleum operarum
 Et contudit Siseram, conquassavit ejus
 caput,
 Concussit transfoditque tempora ejus.
- 27 Ad pedes ejus collapsus est, cecidit, jacuit,
 Ad pedes ejus collapsus est, cecidit,
 Ubi collapsus est, ibi cecidit peremptus.
- 28 Pone fenestram prospexit et clamavit
 Mater Siseræ, pone clathros :
 "Quare tardat cursus ejus venire,
 Quare morantur gressus curruum ejus ?"
- 29 Sapientiores primariorum ejus feminarum
 respondebant ei,
 Imo vero ipsa sibi respondit :
- 30 "En ! inveniunt, dividunt prædam,
 Puellam, imo duas puellas unicuique
 viro,
 Exuvias vestium tinctarum Siseræ,
 Exuvias vestium tinctarum, variegatarum,
 Vestem tinctam, duas variegatas collo
 prædæ."
- 31 Ita peribunt omnes hostes tui, Jova !
 Sed qui amant illum, erunt veluti sol
 cum prodit in robore suo.

Ver. 2.

For the avenging. See notes on Deut. xxxii. 42.

Pool.—*For the avenging of Israel*; or, *for taking vengeance*, to wit, upon his and their enemies, *by Israel*, or *for Israel*, for Israel's benefit, or for the injuries and violences offered by them to Israel.

Green.—2 When they set Israel free, and the people willingly offered themselves, saying, Bless ye Jehovah.

Datke.—2 Quod principes Israelis muneri suo non defuerint, quod populus sponte se ad bellum obtulerit, laudate Jovam.

Ged.—

2 For the voluntary exertions of the people,

VOL. II.

In the naked, defenceless state of Israel—
 Praise ye the Lord.

Booth.—

2 In the naked defenceless state of Israel—
 For the voluntary exertions of the people
 Praise ye Jehovah.

Ken., Hales, Rosen.—See above.

Gesen.—*רָחַק* 1. *To let go loose, to dismiss*, pp. to let break away. Chald. *רָחַק*, Syr.

רָחַק, id. Comp. the roots beginning with *ר* under art. *רָחַק*. 2. *To make naked, to uncover*. 3. *To begin, ἀρχομαι*, from the idea of breaking loose, opening, comp. *רָחַק*.

Hence *to lead on, to go before*; Arab. *رَفَعَ*, to be highest, to surpass others. Judg. v. 2, *רָחַק רִמּוֹן וְרָחַק*, for which correctly Sept. in Cod. Alex. and Theod. *ἐν τῷ ἀρχαῖσθαι ἀρχηγούς, κ.τ.λ.*, in the leading on of the leaders in Israel [so Kennicott, Schnurrer, Rosen.], i. e., that the princes of Israel took the lead as leaders, put themselves at the head. Opp. *רָחַק בְּרָחֵם*, the people willingly followed, volunteered.

Prof. Lee.—*רָחַק*, (a) *Uncovered* the head. (b) *Placed in a state of disorder*. (c) *Was in disorder; disregarded*. (d) *Left* a road. (e) *Exempted*. (f) Apparently, *Avenged*.

Comp. Syr. *רָחַק*, *retribuit*. Judg. v. 2.

רָחַק, pl. f. constr. *רָחַקוּ*. *Revenge*, Deut. xxxii. 42; Judg. v. 2. Gesenius takes the word to mean chiefs.

Rosen.—2 In explicando carminis initio, *רָחַק רִמּוֹן וְרָחַק*, interpretes valde dissentiunt. Verbum *רָחַק* quum in pluribus V. T. locis *solvendi, dimittendi* significatum obtineat (cf. not. ad Prov. i. 25), erant, qui verba sic interpretarentur: *in solvendo dissolutiones in Israele*, i. e., cum omnia dissoluta essent in Israele, in summa rerum omnium in Israele disturbance. Ita Mendelii fil.: *Zerrüttung war in Israel*. Sed dum Israelitæ imperio Jabinis, Cananæorum regis, imperio continebantur, res eorum dissolutæ vocari recte non poterant. Alii, ex eodem illo *solvendi* significatu, sensum sic faciunt: *in solvendo dissolutiones in Israele*, i. e., cum dissolverentur, rumperentur vincula in Israele. Eo sensu Lutherus: *dass Israel wieder frey ist worden*. Ita *dissolutiones* essent pro *vinculis* dissolutis dictæ, quod vix quisquam sibi persuadeat. Quum igitur *solvendi* significatio aptum sensum hic vix præbeat; magna interpretum pars Hebræum *רָחַק* h. l. signifi-

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catu harmonici Chaldaei פָּרָּ positum statuerunt, quod in forma Peal quidem *solvere, persolvere, rependere*, in Ithpeel vero *ulcisci, vindictam sumere* denotat, quo sensu in Chaldaicis V. T. paraphrasibus sæpe respondet Hebraico נָקַם. Eodem adhibito h. l. significatu Chaldaeus hanc prioris hujus versus hemistichii periphrasin dedit: פָּרָּ קָרָּ בֵּית יִשְׂרָאֵל בְּאוֹרְתָּא וְאַתָּא עֲלִידוֹן עֲסִכְסִיָּא וּסְרִידוֹן סְרִידוֹן וְכִי תֵבִי לְסִפְדָּא אִרְתָּא אִרְבִּידָּ אֲנִן עַל בְּעַל לְבַדְדוֹן וְתִרְטִטִן מִכָּל תְּחִים אִרְשָׁא יִשְׂרָאֵל בְּכֵן עַל שְׂרַעְתָּא תִּבְרִי סִכְרָא וְכִי סְפִירְתָּא וְעַל נִסָּא וּפְרִעָתָא רִאשֻׁנִּיד לְחֵן יִשְׂרָאֵל, *Quando rebellarunt domus Israel in legem, venerunt contra eas gentes, et expulerunt eos ex urbibus suis; quando vero redierunt ad faciendam legem, fortes redditi sunt super inimicos suos, qui eos expulerant ex omnibus terminis terræ Israelis; ita per ultionem fractus est Siserā, et omnis ejus exercitus, et per signum et liberationem, quæ facta est Israelitis.* Ex eodem illo ulciscendi

significatu Syrus: حَقَّوْكَتَهُمْ فِي اِلْجَاصِ

יִשְׂרָאֵל, *in vindicta, qua vindicatus est*

Israel. Quod Arabs sequutus est. Inter recentiores interpretes Koehler adoptato *ulciscendi* significatu Hebræa vertit: *dass Israel Rache geübt hat*, וְ ante יִשְׂרָאֵל omitendum ratus, quod in unico codice Hebraico (Sorbonico) a prima manu omissum, sed serius additum est. Verum sensus, quem verbis Hebraicis inesse voluit Koehlerus, potius ita exprimendus fuisset: וְיִשְׂרָאֵל נָקַם וְשִׂרָאֵל. *Ulciscendi* autem significatione verbum נָקַם Hebræis in usu fuisse, valde dubitamus, quum in nullo V. T. loco illius vestigium reperiatur. Genuinam loci interpretationem dedisse interpretum antiquissimum, Alexandrinum, vidit Schnurrerus. Sic ille, consentiente Theodotione, reddidit Hebraica: ἐν τῷ ἀρξασθαι ἀρχηγούς ἐν Ἰσραὴλ, *cum principatum susciperent principes in Israel*, sive, quod imperio fuerint duces in Israele, fuerint in Israele imperatores, qui suis præesse voluerint. "Quæ interpretatio," inquit Schnurrerus, "ita est comparata, ut non modo singularum vocum ordini grammatico optime respondeat, sed sensum quoque fundat egregium et talem, qualem ipsa rei, de qua sermo est, natura poscere videtur. Etenim quum populi, id vero est plebejorum hominum in bello movendo alacritas prædicetur in altero versus hemistichio, quid, quæso, aptius esse possit, quam ut eorum

quoque, quorum erat rebus præesse et copias imperio regere, mentio injiciatur honorifica. Neque desunt argumenta justa, quibus illa vocabuli נָקַם significatio probari possit. Nam primo in altero loco, quo illud legitur, Deut. xxxii. 42 aliam quam hanc ipsam notionem vix admittere videtur contextus (נָקַם אֱלֹהִים, *principes hostes*, LXX: ἀρχοὺς

ἐχθρῶν). Deinde Arabicum فَرَعَ cum generatim notat *id quod summum est in re aliqua*, tum speciatim *caput et principem familie*." Accedit, quod infra vs. 9, וְיִשְׂרָאֵל וְהַמִּצְרִיִּים בָּצָם eodem quo hic sensu sibi opponuntur. Nam hoc versu subjicitur: וְהָיָה כִּי יִרְאֶה הָעָם כִּי הָיָה דָּוָה, *propterea quod spontaneum se præbuit populus, laudate Jovam.* Ita Ps. cx. 3, *populus sponte se offerens ad dimicandum dicitur* וְהָיָה דָּוָה, ubi vid. not. Præpositionem וְ ante פָּרָּ et הָיָה valere בָּצָם, *propterea quod*, recte monent Hebræi. Hoc igitur dicit vates, gratias agendas esse Jovæ pro eo quod ipse effecerit, ut in afflictarum Israeliticarum conditione principibus populi, neque populo ipsi decasset animus, dejecto servili jugo vim hostium multo superiorem repellendi, pristinamque patriæ libertatem afferendi.

Ver. 5.

The mountains melted. So Pool, Patrick, Ken., Horsley, Ged., Booth., and most commentators.

Prof. Lee.—נָזַל, v. 3 pl. נָזְלוּ, pres. נֹזֵל.

Arab. نَزَلَ, *descendit loco*; نَزَلَ, *catarrho laboravit*; نَزَلَ, *pluvia.* (a) *Sunk down.* (b) *Dropped down*, as water or dew. (c) *Dropped water.* (d) *Metaph. Rained righteousness.* (a) Judg. v. 5.

Gesen.—נָזַל, corresponding to Germ. *schütteln, schütteln, schütten*, i. e., *to shake*, cogn. with נָזַל and the roots there compared.

1. *To shake, to make tremble*, Niph. נָזַל, *to be shaken, to tremble, to quake*, Is. lxiv. 2, וְהָיָה יְהוָה נֹזֵל בְּפָנֶיךָ, *at thy presence the mountains quaked.* So also Judg. v. 5, וְהָיָה יְהוָה, *the mountains quaked* [so Rosen.], the form נָזַל being for נָזַל, *Lehrh.* § 103, n. 15. Sept. well ἐσαλεύθησαν (the root נָזַל corresponding in etymology also with σάλος, σαλεύω), and the same is expressed by Chald. and Arabs

Polygl. Arab. زَلَزَل, *to shake the earth*,

زَلَزَل, *earthquake.*

Rosen.—5 Verba יָמֵי יָהִי כִפְּזִי קָדִי plerique interpretes, Vulgatum sequuti, reddunt *montes diffuserunt coram Jova*, intelliguntque de montibus vel imbrium copia quasi diffluentibus, vel igne ita involutis, ut soluti colliquescere viderentur, vel denique de timore, quo liquefacti fuerint, ut cor timore liquefieri (ספּ) dicitur Deut. xx. 8; Jos. ii. 11. Verum etsi קָדִי, *fluere, manare* significare non est dubium, tamen, quod mireris, veterum interpretum nullus, præter Vulgatum, verbum illud h. l. *diffuendi* significatu cepit, sed omnes *concutiendi* significatum, quem קָדִי obtinet, expresserunt. Græcus enim Alexandrinus ἐσαλεύθησαν, Chaldaeus כָּפַז, *commoti sunt*, Syrus كَح: reddidit, quod Arabicus in Polyglottis interpret recte

تزعزعت, *agitatae concussæ sunt* vertit. Horum interpretatio commendatur eo, quod Jesaj. lxiii. 19; lxiv. 2, loco quodammodo parallelo, קָדִי יָהִי כִפְּזִי, *ante faciem tuam montes concutiuntur*, sive *contremiscunt*, legitur. Quod quam aptum et huic loco sit, unusquisque sentiet ipse. Nec necesse est, h. l. mutatis vocalibus קָדִי legere, quum, ut Hollmann observat, et קָדִי, servata analogia grammatica, possit pro קָדִי dici, sicut Genes. xi. 7 קָדִי pro קָדִי, et ibid. vs. 6 קָדִי pro קָדִי dicitur. Cf. Gesenii *Lehrgeb.*, p. 372, not. p. Hebraicum קָדִי convenit cum Arab.

زَلَزَل, quod de terræ motu usurpatur in Corano Sur. xcix. 1. إِذَا زُلْزِلَتِ الْأَرْضُ إِذَا زُلْزَلَتْ, *cum commota fuerit terra commotione sua*.

This Sinai.

Horsley, Ken., Ged., Booth.—Sinai itself. *Pool.*—The sense is, No wonder that the mountains of the Amorites and Canaanites melted and trembled when thou didst lead thy people towards them; for even Sinai itself could not bear thy presence, but melted in like manner before thee. Or, as *that Sinai* did upon a like manifestation of thyself; so there is only a defect of the particle *as*, which I have showed to be frequent.

Rosen.—*Hic Sinai* scil. קָדִי *concussus est coram Jova, Deo Israelis.* Pronomen demonstrativum הָ nomini קָדִי præmissum verbis vim quandam et elegantiam addit, ac si diceret, ipse altissimus ille et firmissime

fundatus mons Sinai Jova adventante tremore concussus est.

Ver. 6.

In the days of Shamgar the son of Anath, in the days of Jael.

Bp. Horsley.—i. e., from Shamgar's time to the present; for Jael was contemporary with Deborah.

Bp. Patrick.—The sense of this verse will be very plain, if we translate these words, as I think the Hebrew will bear, "from the days of Shamgar," &c. After his death they fell into sin and great misery. And Jael is here mentioned, not as a judge (as Rasi and Ralbag fancy), but as a great woman of a masculine and valiant spirit, who yet could do nothing to hinder those spoils that were committed.

The travellers walked through by-ways. So Pool, Patrick, Hales, Ged., Booth.

Bp. Horsley.—

And they who had travelled the highways, Travelled roads of perversity.

—*the highways*—i. e., the highways of God's commandments. The sequel justifies this exposition.—*Horsley.*

Kennicott.—

For they who had gone by straight paths, Passed by ways that were very crooked.

Rosen.—*Et incedentes antea semitas ingrediebantur vias tortuosas*, i. e., uti Hieronymus reddidit, *per calles devios*. Ii quum hic opponantur τοῖς ὁδοῖς, hac voce viæ tritæ et rectæ ducentes denotari videntur. Dicit igitur Debora, jam inde a tempore quo Ehud mortuus est (supra iii. 31), cœpisse populi calamitates, et nihil in tota Israelitarum regione tutum fuisse ob innumeras cædes et latrocinia, ita ut nullus per vias semitasque tritas ambulare auderet, sed si quem itineris necessitas urgeret, incederet per vias tortuosas callesque devios. Hæc fuit terræ Israeliticæ conditio tempore Samgaris, qui etsi vir fortis fuerit, quippe qui sexcentos Philisthæos stimulo boum percussisset (supra iii. 31); non tamen valuit sui temporis latrocinia et grassationes compescere. Samgare mortuo multo minus finis impositus est calamitatibus, cum Jaël, femina quamvis fortis et virilis animi, viveret, utpote quæ impar esset tantis malis avertendis. Jaëlem Hollmann alium quempiam Israelitarum, vel heroa, Samgari æqualem fuisse existimat, cujus nullam mentionem injiciant breviores rerum He-

braicarum commentarii. Sed nomen **רֹדֵף**, quod *ibicem* denotat, cui ob formam venustam et Arabes et Hebræi (Prov. v. 19, cf. Bocharti Hieroz. t. ii., p. 263, edit. Lips.), feminam formosam comparant, mulieri magis quam viro convenit. Coniunxit vero Debora Samgarem et Jaëlem, non respectu habitato ad principatum, sed ut totum tempus quod fuit ab Ehudo Iudice ad victoriam hanc divino beneficio obtentam comprehenderet, quod facit duorum fortissimorum, qui illo temporis spatio exstiterunt, commemoratione, viri unius, alterius feminæ, masculum animum gerentis, a quibus tamen nulla potuit obtineri malorum allevatio; non a viro, sive quia illud malum erat gravius, quam ut ipse medicinam afferre posset, sive quod non diu supervixit; non a femina, quia ipsa vi aperta nil potuit, sed neque dolo et insidiis quidquam efficere potuit, quamdiu facinoris patrandi opportunitas sese non obtulit. Clericus commemorationem dierum Jaëlis eo spectare observat, ut Debora sese Jaëli præferat, quæ tum demum Israeli opem tulit, cum tuto licuit.

Ver. 7.

The inhabitants of the villages ceased. So Patrick.

Pool.—*The villages ceased*; the people forsook all their unfortified towns, as not being able to protect them from military insolence.

Ken., Ged., Booth.—Deserted were the villages in Israel.

Bp. Horsley.—*The rural judge ceased in Israel*, i. e., there was no regular administration of justice. I find that, in the Arabic dialect, the verb **רָדַף** signifies "to decree, to form an opinion, to judge, to prescribe a rule to, to settle a dispute." See Castellus. Hence the noun **רֹדֵף** may signify "a forensic judge;" such, as by the law, Deut. xvi. 13, were to be appointed in all the cities. I call them "rural judges," to distinguish them from the supreme judges, from whom this book takes its title; who had a general authority, not confined to particular cities, but extending over the whole country; and a superintendence in every department of government, civil, military, and religious: whereas the office of the rural judge was confined to the business of trying and deciding causes, criminal perhaps, as well as matters of property, within a particular district.

Gesen.—**רָדַף** obsol. root, Arab. **فَرَزَ**, to separate out, to set apart; Conj. iii. iv. id. But Conj. ii., to prescribe, to determine, to decide. It is therefore of like origin with **רָדַף**, **רָדַף**, **רָדַף**; the idea of cutting and taking away being transferred to the sense of judging. Hence **רָדַף** m. (r. **רָדַף**) c. suff. **רָדַף**, rule, dominion; Judg. v. 11, *there shall they rehearse the righteousness of Jehovah*, **רָדַף** **יְהוָה**, **רָדַף**, the righteous acts of his rule in Israel. Concr. for rulers, leaders, chiefs; seq. plur. Judg. v. 7, **רָדַף** **יְהוָה** **רָדַף**, the rulers ceased in Israel, sc. to act, remained inactive.

Prof. Lee.—**רָדַף**, m. aff. **רָדַף**. A judicial decision; justice, Judg. v. 7, 11. LXX, **δυνατοί**. Vulg., *fortes*.

Ver. 8.

Dr. A. Clarke.—8 *They chose new gods.*] This was the cause of all their calamities; they forsook Jehovah, and served other gods; and then was war in her gates—they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless, they had no means of resisting their adversaries; for, even among forty thousand men, there was neither spear nor shield to be seen.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "The Lord chose a new species of war, and Himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to Mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them; they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the road obliges him to desert it, and fly away on foot; in the end, the whole army is destroyed, and the leader ingloriously slain. This was a new species of war, and was most evidently the Lord's doings. Whatever may be said of the ver-

sion of the Vulgate (and the Syriac and Arabic are something like it), the above are all facts, and show the wondrous working of the Lord.

Ged.—*New gods they had chosen—*

Hence their apprehensions, &c.

i. e., they were conscious that, by abandoning the Lord, they had lost his usual protection; and their conquerors had, by disarming them, rendered a defence by ordinary means impracticable. The word which I translate *apprehensions* signifies that sort of fear which makes one's hair stand on end.

Bp. Horsley.—

8 He [i. e., Israel; so Rosen.] chooseth new gods.—

Strait the besieger [so Kimchi, Rosen.] at the gates.—

Is shield seen, or javelin,

Among forty thousand in Israel?

The besieger; literally, "the fighter."

See Ps. xxxv. 1, and lvi. 2, 3, where the word indisputably signifies "a fighter;" one that is fighting with another. I doubt whether any instance occurs in which this word is equivalent to מלחם.

Among forty thousand in Israel; i. e., in the whole tribe of Naphtali. In the enumeration of the Israelites in the plains of Moab (Numb. xxvi.), Naphtali mustered 45,400 effective men. This tribe was probably the immediate and principal subject of Jabin's oppression.

Prof. Lee.—מלח, m. once, Judg. v. 8, in the phrase מלחם בן, *War of the gates*, i. e., at the gates, for the purpose of taking the city. See LXX. Αλλ. ὡς ἄπρον κριθνον, i. e., מלחם בן, with other vowels.

Gesen.—מלח verbal of Piel, *war, siege*. Judg. v. 8, מלחם בן, then was siege of their gates, i. e., their gates, cities, were besieged. Segol for Tseri, which most MSS. exhibit, is perh. on account of the constr. state; though other like examples are wanting. Or, better, we may read with some MSS. מלח, with tone retracted; comp. מלחמתי, Prov. xvii. 10.

Rosen.—8 Prima versus verba, מלחם בן, מלחם בן, plures sic interpretantur: *elegit Deus nova*, i. e., antea inaudita, novas vias aut rationes in populo suo liberando iniit, usus femina imbelli, non viro forti et valido, qui suum populum ad excutiendum jugum excitaret. Ita e veteribus Syrus:

יְהוָה בָּחַר לָנוּ אֱלֹהִים, *eligit Deus novum*

quid. Et Hieronymus: *nova bella elegit Dominus*, proprie *nova*, sive *novas res*; sed ne obscurum esset, quænam res essent illæ novæ, adjecit *bella*, ut significaret victoriam Dei ope novisque e cælo prodigiis partam. Sane מלחם, *res novas* et *inauditas* denotare constat, veluti Jessaj. xlii. 9, 10; xlviii. 7; Jerem. xxxi. 22. Sed alii interpretes subiectum, uti loquuntur, verbi מלחם faciunt מלח, quod proxime præcedit, ut verba ita sint reddenda: *elegit Israel novos deos*. Ita jam Græcus Alexandrinus: ἐξελέξατο, sive, ut in codice Alexandrino est, ἡρέτισαν θεοὺς καινοὺς, *elegerunt deos novos*. Chaldæus: מלחם בן, מלחם בן, מלחם בן, *quando voluerunt filii Israel ad serviendum erroribus, idolis, novis, qui de proximo facti sunt, quibus non studuerunt in iis patres eorum*. Eodem sensu Deut. xxxii. 17 dicitur, Israelitas sacrificia offerre dæmonibus, diis, quos non noverant majores, מלחם בן, *novis, qui e propinquo venerunt*, i. e., nuper ortis; vid. not. ad eum loc. Atque hunc a Græco Alexandrino et Chaldæo expressum sensum haud dubitamus cum Lettino, Schnurrero, Hollmanno, aliis, priori illi præferendum esse, tum quia eo adscito quæ in hoc versu sequuntur aptius procedunt et coherent, tum quia in hoc libro calamitas bellica tanquam poena idololatriæ divinitus inflictæ sistitur, vid. ii. 11, seqq. 16, seqq. iii. 7, 8, 12; xiii. 1. Subaudiendum est initio versus מלח, sive בן, *quando*, quod Chaldæus expressit. Quæ proxime sequuntur, מלחם בן, *tunc debellatio, expugnatio portarum*, Hieronymus sic interpretatus est: *et portas hostium ipse subvertit*, scil. Deus, ad quem verba quæ antecedunt, uti vidimus, refert, ut Debora dicat, partâ ope divina victoriâ et rebus prospere succedentibus, factum esse, ut hostes ad suas usque urbes Israelitæ persequuti sint, ut iv. 16 habetur. Sed reliqua versus ostendunt, de Israelitarum portis et statu rerum infelici verba intelligenda esse, id est, ut, postquam Deos novos sibi colendos Israelitæ elegissent, bellum contra eos motum sit a Cananæis. Ita Chaldæus: מלחם בן, מלחם בן, *venerunt contra eos gentes, et expulerunt eos ex urbibus eorum*. Bene R. Tanchum, cujus verba Schnurrerus attulit: *sensus est, populum, postquam misso cultu Dei veri declinaverit ad cultum idolorum, et sectatus fuerit religiones et doctrinas novas, incidisse in omnes calamitates, et bello vexatum fuisse intra suas urbes et oppida*. מלח

Kimchio idem est quod כִּמְחִי, *debellator*, Ps. lvi. 2, pro כִּמְחִי, cum *Zere* sub כ, quomodo in nonnullis codicibus scriptum reperitur. Sed R. Jonæ in Lexico Hebræo-Arabico, כִּמְחִי, Schnurrero referente, est verbum transitivum Kal ad formam כִּמְחִי. Nec ob stare dicit quod scriptum est per Segol, id enim nonnumquam pro *Zere* poni. "Infinitivus Piel," addit, "esse nequit, ob Kamez sub Lamed. Piel si esset, quanquam verbum כִּמְחִי in Piel non legitur, deberet Lamed habere Patach, ut in כִּמְחִי." Attamen Gesenio in *Lex. Lat.* כִּמְחִי est nomen verbale Pielicum, *pugnam, oppugnationem* denotans, Segol posito pro *Zere*, propter statum constructum; ipse tamen exempla gemina desiderari fatetur. Mihi reliquis præstare videtur Kimchii antea commemorata sententia, ut verba proprie dicant: *tunc*, cum Israel deos novos sibi elegit, *oppugnator* existit *portarum*, i. e., hostes expugnaverunt urbes. Græcus Alexandrinus interpretatus est: (elegerunt deos novos) ὡς ἄρ' οὖν κριθίων, *ut panem hordaceum*, quasi כִּמְחִי כִּמְחִי legisset. Sensum Theodoretus hunc esse dicit, Israelitas relicto meliore elegisse deterius et noxium, quemadmodum quis spreto pane triticeo, qui ei commodum alimentum præbere possit, hordaceum eligat, qui vel minus commodum alimentum suppeditet, vel etiam noceat. *Panem hordaceum* reddidit quoque Syrus, et qui eum sequitur, Arabicus interpres. Sed quod nostri Hebræi codices exhibent longe præferendum esse jejuna, quam Græcus et Syrus expriment sententiæ, non est quod moneamus. כִּמְחִי אֶתְּכָם בְּיָדָם אֶתְּכָם בְּיָדָם, *Clypeus non conspiciebatur nec lancea in quadraginta millibus in Israele.* Con-junctio אֶתְּכָם haud raro simpliciter negat, ab usu ejus in formulis jurisjurandi, qualis legitur 1 Sam. iii. 17; 2 Sam. iii. 35. Ita verba כִּמְחִי אֶתְּכָם בְּיָדָם proprie sic capienda erunt: *clypeus si apparuerit et lancea, dispeream.*

Eodem modo Arabibus و, si habet nonnumquam vim negandi; vid. A. Schultens ad *Excerpta ex Hamasa*, p. 389. Cf. Gesenii *Lehrgeb.*, p. 844. Aut possit interrogationi inservire, hoc modo: *clypeus num apparuit et lancea?* quod item simpliciter negat. Cf. Prov. xxvii. 24, ubi negandi particulæ in primo membro respondet אֶת in posteriori hemistichio. אֶתְּכָם בְּיָדָם, *Quadraginta millia* vix dubium est numerum esse definitum pro indefinito, ut numerus simplex *quadragenarius*, veluti

Genes. vii. 17; Jon. iii. 4, cf. not. ad Ezech. iv. 6. Dicit Debora, cum Israelitæ haberent hostem ad portas, tam imparatos fuisse, ut nulla arma inter eos reperirentur, quod nempe, qui imperabant, eos solerent ex-armare, uti fecerunt et postea Philisthæi, vid. 1 Sam. xiii. 19, seqq. Id tamen veritati non convenire videri possit, quum supra iv. 6, 10. Baracum decem millia pugna-torum in proelium duxisse dicatur, quos non est credibile inermes fuisse. Accedit, quod vs. 15. Siseræ exercitum legitimus contritum esse *acie gladii*, et paulo post, omnem multitudinem hostium usque ad internecionem cecidisse; debuerunt ergo ii, qui cum Baraco erant, gladios vel alia arma habere, quibus eam stragem ederent. Sed nemo non videt, Deborah hyperbolè usam hoc voluisse, arma tam rara inter Israelitas fuisse, ut inter plura eorum millia vix clypeus aut lancea reperiretur. Celasse tamen, ut fit, nonnullos sua arma, vel aliunde clam sibi comparasse credibile est.

Ver. 9.

Rosen.—9 Redit ad laudem eorum, quorum ope victoria est reportata, vs. 2. *Cor meum præfectis Israelis*, scil. deditum est. Bene Hieronymus: *cor meum diligit principes Israel.* אֶתְּכָם a verbo אָמַר, *statuit, decrevit*, generatim denotat eos, qui statuunt, quid agendum sit, quid non, hinc vel magistratus civiles vel præfectos militares. Quæ sequuntur אֶתְּכָם בְּיָדָם, Schnurrer recte observat concise dicta esse pro אֶתְּכָם בְּיָדָם אֶתְּכָם, *cor meum addictum est sponte se offerentibus in populo.* Similiter לִּי repetendum est Deut. xxxiii. 4, ante אֶתְּכָם בְּיָדָם, e præcedente אֶתְּכָם. De duobus itaque et hic, ut vs. 2, hominum ordinibus sermo est, de ducibus primo præfectisque populi, deinde de reliquis, qui prompti erant paratique ad proelium patriæ causa sustinendum. Additur אֶתְּכָם בְּיָדָם, ut vs. 2.

Ver. 10, 11.

Bishop Patrick.—10 *Speak.*] i. e., Give thanks to God.

Ye that ride on white asses.] She calls upon such men, as the governors before mentioned, to proclaim aloud the praises of God. There were no horses in Judea, but what were brought out of other countries, so that the greatest persons rode on asses, as appears by the Scripture story; but in this

country they were commonly of a red colour (whence an ass hath the name of *chamor*, as Bochart observes, lib. ii. Hieroz. cap. 12), and therefore white asses (or, as he translates this word, *whitish*, or that were of a colour inclining to white) were highly esteemed for their rarity, and used only by honourable persons; who could not appear in any splendour during their servitude under Jabin, but now were restored to their dignity; for which she would have them praise the Lord.

Ye that sit in judgment.] With whom she exhorts the judges to join, who now sat in the gates, as they were wont to do, which were not possessed by their enemies (ver. 8). Or perhaps this belongs to the foregoing clause, it being probable that these judges rode about the country on white asses to do justice (see upon x. 4).

Walk by the way.] All the merchants who now travelled safely about their business, which they durst not do before this deliverance (ver. 6); for which, therefore, they were bound to praise the Lord.

11 *They that are delivered from the noise of archers in the places of drawing water.*] Together with the princes, judges, and merchants, she would have the shepherds praise the Lord every time they came to water their flocks; remembering how they were disturbed formerly by the archers, that lurked in woods or thickets, and shot whole quivers of arrows at them and at their cattle, which now they brought safely to the springs of water.

There shall they rehearse the righteous acts of the Lord.] Who had taken a just vengeance on their oppressors, and most graciously delivered them from their tyranny; for *righteousness* frequently signifies the great goodness of God.

Toward the inhabitants of his villages.] She would have the meanest peasants (as we speak) bear them company in the praises of God; for now they lived as quietly in their open villages, as if they had been in the strongest cities.

Then shall the people of the Lord go down to the gates.] She sums up all in these words; that the whole country was bound to praise the Lord, who had given the law its free course; every man having liberty to go down safely to the gate of his own city, where judgment was administered. So Pool.

Dr. A. Clarke.—10 *Ye that ride on white asses.*] Perhaps אֲתֹנוֹתֵי צִיּוֹרֹת *athonoth tse-choroth* should be rendered *sleek or well-fed asses*; rendered *asinos nitentes, shining asses*, by the Vulgate.

Ye that sit in judgment.] שֵׁבִי עַל מִדְּיָן *yoshebey al middin*; some have rendered this, *ye who dwell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

Pool.—11 *From the noise of archers*; either, 1. From the noise or sound, and consequently the force of those arrows which are shot at them; but she names the *noise*, because this epithet is frequently given to bows and arrows in poetical writings. Or, 2. From the triumphant noise and shout of archers rejoicing when they meet with their prey.

Geddes.—

10 Riders on streaked asses,
Travellers sitting in cunes,
And walkers along the way;
Were terrified by the noise of bowmen
Between the *different* watering places.

11 Then acknowledged they the judgments of the Lord:
His judgments on the villages of Israel:
Hence were seized with apprehensions
The people of the Lord!

10 *Riders on streaked asses, &c.* This is an illustration of ver. 6, to which the poet naturally returns. There were three modes of travelling in Judea; and still are common in the East. Men of rank and riches rode on beautiful streaked asses: women were generally carried in *cunes* or large panniers, hung on each side of a camel; and they who could afford neither of these conveyances, were obliged, like the *many* of every country, to travel a-foot. Now, in the days of Shamgar, none of those travellers were safe on the highway, but were under the necessity of pursuing their journey by devious routes and by-paths, to avoid meeting the bowmen, after mentioned; who occupied all the public roads, and more particularly infested the watering-places, where travellers used to rest, and bait.

Booth.—

10 Riders on streaked asses, who sit in judgment,
And those who walked along the way,
sighed
11 At the noise of archers between the watering-places.

Then they rehearsed the just acts of Jehovah,

His just acts towards the villages of Israel:

Then went down to the gates Jehovah's people.

11 *Then they rehearsed.*] Their distresses led them to confess the justice of God in his conduct towards them. Then they went down to the gates; they assembled to deliberate on what might be done, to obtain deliverance, and to supplicate Divine aid.

Bp. Horsley.—

10 You that ride the asses with sleek shining skin,

You that sit in judgment,

And you that walk by the way, concert your measures:

11 For the watering places resound with the noise of battalions forming.

There they shall celebrate the justice of Jehovah,

Justice signally displayed in the cause of Israel.

Justice signally displayed. For *וַיִּשְׁבְּחוּ*, *Bp. Horsley* reads *וַיִּשְׁבְּחוּ*, without sufficient authority, and supposes that the literal rendering of this and the preceding line is,

There they shall celebrate the justices of Jehovah,

[They shall celebrate] justices [which] shall burst out upon Israel.

Gesen.—*וַיִּשְׁבְּחוּ*, adj. *white*, e. g., she-asses, Judges v. 10; probably those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. *Vulg.*, *nitens*; *Syr.*,

whitish. *Arab.* *صَوْر*, pp. white, but also spoken of an ass of a light reddish shade. *R.* *וַיִּשְׁבְּחוּ*.

וַיִּשְׁבְּחוּ, Piel part. *וַיִּשְׁבְּחוּ*, Judg. v. 11, either, *those dividing*, sc. the booty, spoil; comp. *Isa.* ix. 2; xxxiii. 23; *Ps.* lxxviii. 13; or, with the *Targg.* and *Rabbins*, *sagittarii*, *archers*, as denom. from *וַיִּשְׁבְּחוּ*, an arrow; comp. *Targg.*, Judg. v. 8.

וַיִּשְׁבְּחוּ, m. (r. *וַיִּשְׁבְּחוּ*) only plur. *וַיִּשְׁבְּחוּ*, a trough, watering-trough, into which water is drawn for cattle, Judg. v. 11.

וַיִּשְׁבְּחוּ. See notes on verse 7, page 204.

Prof. Lee.—*וַיִּשְׁבְּחוּ*, pl. fem. *וַיִּשְׁבְּחוּ*. *Arab.* *وَصْبَر*, *colorem albo et rubro mixtum habens*, de asinâ. *White*, Judg. v. 10, only.

וַיִּשְׁבְּחוּ, c. pl. *וַיִּשְׁבְּחוּ*, and *וַיִּשְׁבְּחוּ*, according to Gesenius; r. *וַיִּשְׁבְּחוּ*. I. *Upper garment*, or *tunic*, *Ps.* cix. 18; *Lev.* vi. 3. II. *Rich coating*, or *covering*, of the seats of the nobles (*Hiller.*, *Gesen.*, &c.), *Jud.* v. 10. III. *Measure, extent*, *Job* xi. 9. *Jer.* xiii. 25.

וַיִּשְׁבְּחוּ, Pih. part. pl. m. *וַיִּשְׁבְּחוּ*. Persons taking part or portion, once, *Judg.* v. 11. r. *וַיִּשְׁבְּחוּ* for *וַיִּשְׁבְּחוּ*. The passage calls upon the people to praise Jehovah for the victory lately given, and particularly wherever they are found together in numbers; see vv. 9, 10. So again, vr. 11, where they are said to go down to the gates, a place of public resort, because questions of law were tried there. Here we have, *וַיִּשְׁבְּחוּ* *וַיִּשְׁבְּחוּ* *וַיִּשְׁבְּחוּ*, with (the) voice of those who take (their) portion among the watering-places, i. e., at the wells and cisterns at which people often meet in numbers, for the purpose of drawing water. The last of the interpretations of *Rab. Tanchum*, as given by Gesenius, *Thes.*, p. 511, as well as that of *Schnurrer*, is not far from this. *LXX.*, ἀπὸ φωνῆς ἀνακρουμένων ἀναμέσον ὑδρευομένων.

Rosen.—10 *Jam et alios hominum ordines excitat ad laudes Jovæ canendos ob liberatum ejus ope populum a tyrannorum jugo.* *וַיִּשְׁבְּחוּ* *וַיִּשְׁבְּחוּ*, *Qui vehimini asinabus candidis*, i. e., magnates, nobiles, principes. *וַיִּשְׁבְּחוּ* propr. prorsus *albas* denotat, sed *Hebræi* et *Arabes* illa voce designarunt eas asinas, quarum rubedini albi quid inest. Haud male *Arabicus* interpres, qui pro *Syri asinæ albæ* posuit *asinæ ex albo fusca*. Ejusmodi quum sint rariores reliquis et pretiosiores, iis probabile est usos fuisse homines conditionis lautæ et splendide, qui igitur hic indicantur. *Græcus Alexandrinus* in codice *Vaticanô* verba *Hebræa* sic dedit: ἐπιβεβηκότες ἐπὶ θνόν θηλείας μεσημβρίας, qui ascendistis super asinam femellam meridiei, i. e., qui vehimini asinabus ex meridiana regione comparatis, quales erant Arabia et Æthiopia. Confudit interpres *וַיִּשְׁבְּחוּ* cum *וַיִּשְׁבְּחוּ*. In codice *Alexandrino* legitur ἐπὶ λαμπρών, pro quo ἐπιλαμπρών legendum videtur, i. e., nitentium, uti habet *Hieronymus*. In explicandis vocibus quæ sequuntur, *וַיִּשְׁבְּחוּ* *וַיִּשְׁבְּחוּ*, magna est sententiarum discrepantia. Vetustissimi interpretes quidem in eo conveniunt, quod *judices* denotari existimant. *Græcus Alexandrinus*: καθήμενοι ἐπὶ κριτηρίου, sedentes super tribunal. *Vulgatus*: qui sedetis in judicio. *Chaldæus*: מְשִׁבְּחוּ מְשִׁבְּחוּ, associati ad sedendum ad judicium. *Sed*

locus judicii, sive *tribunal* foret דִּבְרָן. Nec cum iis qui asinabus candidis vehuntur satis apte junguntur qui tribunalibus insident. Quod ipsum valet de Cocceji interpretatione: custodes *mensuræ et æquitatis*, דִּבְרָן ad דִּבְרָן relato. Alii posita radice דָּבַר vocabulum דִּבְרָן pluralem esse statuunt (ut דִּבְרָן *verba* pro דְּבָרִים) a singulari דָּבַר vel דִּבְרָה, atque ex trita hujus vocis significatione vertunt: *vos qui sedetis super mensuris*. Quod ipsum diversissime exponitur, intelligentibus aliis tales homines qui præsideant tributis (cf. דִּבְרָן, *tributum*, Esr. iv. 20; vi. 8) recipiendis, aliis eos, qui sedeant in hereditatibus suis funiculo mensorio designatis, aliis homines mediæ fortunæ, qui habeant portiones sibi admensos. Sunt ex Hebræis, qui *juxta Middin* intelligant vicinos loco illi, qui Jos. xv. 61 memoratur, cujus incolæ frequentia hostium infestarentur. Hillerus in Dissertat. in hoc carmen דִּבְרָן, *vestes*, a דָּבַר Levit. vi. 3; Ps. cix. 18, intelligebat, asinis impositas, ut Christi discipuli fecerunt Matth. xxi. 7. Id tamen parum verisimile: rarius factum discipulorum Christi, defectu stragulorum solitorum in novam verso honoris significationem. J. D. Michaëlis in *Supplem. ad Lexx. Hebr.*, p. 1500, pro דִּבְרָן enunciandum vult דִּבְרָן, quod *lecticus* interpretatur, a דָּבַר, *מיד*, *mota, agitata fuit res*, ob perpetuam agitationem et motum, in quo sunt, illo nomine dictas. Lecticas intelligit illas, quæ a camelis gestantur. Commendat suam interpretationem interpretis Alex. in codice Alex. auctoritate: *καθήμενοι ἐπὶ λαμπηρῶν, sedentes in lecticis*. Sed vide quæ de hisce verbis supra diximus. Sententiis de voce דִּבְרָן, quas attulimus, præstare videtur, quod Tellerus, Schnurrerus, alii, statuunt, דִּבְרָן de notare h. l. *tegmina, stragulus*, ex notione *extendendi*, quam habet مَدَّ in lingua Arabica. Atque Tellerus quidem *stragulas* hic intelligendas existimat *pretiosiores*, ut homines iis insidentes designent opulentiores, quibus oppositi sint דִּבְרָן *ambulantes super s. in via*, i. e., viliores et pauperes. Sed vere observat Schnurrerus, neque hoc, *ambulare in via*, adhiberi ullo in loco ad describendos vilioris conditionis homines, neque illud, in tam vulgari ac tantum non communi stragulorumque per orientem usu, ut nonnisi pauperrimus illis carere velit, opulentia notam haberi posse, nisi simul accedat commendatio magnificentia eorum, quæ vero plane abest ab hoc loco. Contra vero

VOL. II.

sedere vel cubare, si positum fuerit juxta ambulationem, idem esse solet, ac, vacare a labore, otioque frui, *ambulare* autem idem ac, versari in negotiis; utrumque autem simul sumtum complectitur totam hominis vitam, utpote alterno otio alternoque labore compositam, ut patet ex Jesaj. xxxvii. 28; Ps. cxxxix. 3; et Deut. vi. 7, qui locus, בְּבֵיתוֹ יִשְׁבֶּה וּבְדַרְכּוֹ יֵלֶכֶת, sive *in domo sedes, sive in via ambulas*, sufficere potest ad demonstrandum formulam nostram יֵשֵׁב עַל-דִּבְרָן, *sedere super stragulis* eandem plane esse cum altera illa יֵשֵׁב בְּבֵיתוֹ, *sedere in domo sua*. Eodem sensu verba יֵשֵׁב עַל-דִּבְרָן cepisse videtur Syrus, qui مَلَأَ حَقْلًا, *sedentes in donibus* reddidit. Excitat igitur Debora hoc versu ad laudandum Deum primo eos, qui opibus et auctoritate pollent, deinde omnes omnino ac singulos omnium ordinum homines; sive otio fruuntur, sive in curandis suis negotiis versentur.

11 In explicando primo hujus versus membro, כִּלְכִּילִים בֵּין כִּסְיָם, interpretes et veteres et recentiores in varias partes discedunt, maxime ob vocem כִּסְיָם, quæ dubiæ est significationis. Græca Alexandrina interpretatio in codice Romano legitur hæc: *ἀπὸ φωνῆς ἀνακρονομένων ἀναμίσσον ὑδρευομένων*, quæ verba nonnulli sic reddunt: *a voce impellentium, vel executientium in medio haurientium aquam*; impellentibus vel executientibus significari rati eos qui sagittas excutiant, ut interpretes כִּסְיָם ad קִי, *sagitta* retulisset. Sed observandum est, *ἀνακρούσθαι* Alexandrinis interpretibus constanter de *pulsandis instrumentis musicis* usurpari, vid. 2 Sam. vi. 14, 16; 1 Paral. xxv. 3, 5; Ezech. xxiii. 42. Hinc Hesychius: *ἀνεκρούσαντο, ἐκθάριζον*. Nec alio significato verbum Græcum hic capiendum erit. Videtur Græcus interpres Hebraicum כִּסְיָם, *divisit* de modulandis tonis musicis cepisse. In codice Alexandrino consentiente Theodoro hic versus conjunctus cum præcedente *φθέγγασθε* sic exhibetur: *φωνὴν ἀνακρονομένων ἀναμίσσον εὐφραυνομένων, vocem pulsantium in medio gaudentium*, ut hic locus referatur ad eos, qui epinicium caneabant, vel de parta victoria exsultabant. Sane si certum esset, כִּסְיָם, *modulate canentes* denotare, elegans prodiret hic sensus: *laudate Deum ob vocem canentium*, aut *citharam pulsantium inter loca, ubi aqua hauritur*, i. e., propterea quod jam, ab hostibus liberatâ terrâ, arva lætis personant

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agricolarum et pastorum cantibus. Sed Hebræi מִרְצָצִים referunt ad יָרֵךְ, *sagitta*, et *sagittarios* hostium ea voce significari volunt. Ita Chaldæus. Hieronymus: *ubi collisi sunt currus, et hostium suffocatus est exercitus*. Et is מִרְצָצִים, *sagittarios* intellexisse videtur, et *voce sagittariorum* vocem eorum, qui e curribus pugnabant, quippe confractis curribus, et inter falces, quibus ii currus armabantur, collabentes misere ejulabant, per *haustores aquarum* vero non eos, qui antillis vel vasis haurirent, sed qui acti in aquas præcipientes ore eas haurirent, tandemque obruerentur. Quæ sententia nimio artificio e verbis Hebraicis elicitur. Recentiores Hebræi, qui, ut diximus, in eo consentiunt, quod מִרְצָצִים per מִרְצָצִים, *jaculatores sagittarum* explicant, sensum faciunt hunc: laudate Deum, propterea quod strepitus sagittariorum hostilium in locis illis, ubi aqua hauritur, jam sopitus est. Sed de hostium discessu nihil est in hisce verbis, nisi כֹּחַ valere dicas *quod non amplius sit vox*, ut Zachar. vii. 14 מִרְצָצִים, *ne sit amplius transiens*. Sane כֹּחַ quandoque negandi vim habet; sed observandum, id a præcedentibus oriri, quod hic non fit. Clericus Hebræa sic interpretatur: *propter strepitum collidentium sese inter aquaria*. Sed collidendi significatio, quam Clericus verbo מִרְצָצִים tribuit, est commenticia, omnisque, quæ eâ nititur, interpretatio coacta. A. Schultens in *Animadvers. Philolog.* ad loc. (in *Operr. minn.*, p. 161) hanc proposuit interpretationem: *a voce sortientium ad aquationes illic laudent justitias Dei*. A nomine יָרֵךְ, *sagitta*, hinc *sors*, quia sagittis sortire solebant (ut Arabicum سَم, *sagitta et sors*), verbum מִרְצָצִים hic capit pro *sortiri*, et sensum statuit esse hunc, *Deum laudibus esse extollendum, quod ex urbibus jam exire detur, et confluere ad aquationes, adeo ut præ multitudine aquatorum de ordine sortiri debeant*. Quæ sententia tamen frigidi quid et quæsi sit habet. Schultensium quidem sequutus Schnurrer מִרְצָצִים, *sortientes* interpretatur, sed *prædam* intelligit, hoc sensu: *meditami carmen, sive laudes, ob júbila eorum, qui spolia ab hostibus capta læti nunc sortiuntur*. Nec tamen prædæ hostilis partitio apte conjungitur cum מִרְצָצִים, *locis ubi aqua hauritur*. Nos adscito dividendi, *dispertiendi* significatu, quem מִרְצָצִים apud Aramæos ob-

tinet (cf. حَص in Conj. iii. *portionem*

cum alio partitur, et vi. portiones inter se partiti sunt et distribuerunt), sic interpretamur: (celebrate Dei laudes) *ob vocem dispertientium inter hausta aquarum, s. canales, i. e., pastorum, qui greges suos inter læta cantica dispertiuntur ad bibendum*. Quæ sententia in rei summa convenit cum Græci Alexandrini interpretatione, quam supra attulimus. Pergit vates: מִרְצָצִים יָרֵךְ מִרְצָצִים. Recte Ludov. de Dieu מִרְצָצִים observat esse formam Piel verbi מִרְצָצִים, quod, ut har-

monicum Arabicum تَنَّى in Conj. ii. et iv., *laudavit* denotat, ut infra xi. 40. Laudibus igitur celebrare jubet מִרְצָצִים יָרֵךְ מִרְצָצִים, *justitias Jovæ, i. e., justa ejus facta, quod hostes stravit, et Israelitas injuste a tyranno oppressos liberavit*. Non est opus, ut cum A. Schultens et Schnurrero *strenua facta*

Jovæ interpretemur, ex Arabico وَدَّعَ, *robur, vehementia invicta in præliis*. Laudate, pergit Debora, מִרְצָצִים יָרֵךְ מִרְצָצִים, *justitias scil. Jovæ erga duces ejus in Israel, i. e., quod justitiam suam ostendit in auxilio præstando ducibus Israelis, quos Jovæ duces vocat, quod iis Jovæ est usus ad exsequenda ea, quæ de Israelitis liberandis decreverat*. Hieronymus sensum bene sic expressit: *et clementia in fortes Israel*. De מִרְצָצִים vid. not. ad vs. 7 Græcus Alexandrinus in codice Vaticano: Κύριε, δικαιοσύνας αὐξήσον ἐν Ἰσραὴλ, *Domine, justitias auge in Israel*. Sed in codice Alexandrino: δικαιοσύνας ἐνίσχυσον ἐν τῷ Ἰσραὴλ, *justitias corrobora in Israel*. Videtur interpres vocis מִרְצָצִים radici significationem verbi מִרְצָצִים, *expandit*

tribuisse. Ita et Syrus: ܡܪܨܥܝܬܐ ܕܝܫܪܐܝܝܠ, *justitiam ejus, quam multiplicavit in Israele*. Chaldæus, retento *pagorum* significatu, quo מִרְצָצִים vs. 7, cepit, verba sic explicat: ܡܪܨܥܝܬܐ ܕܝܫܪܐܝܝܠ ܕܝܫܪܐܝܝܠ, *et super, propter justitias ejus, qui restituit oppida in terra Israel*. Quod sequuti Hebræi sensum constituunt hunc: laudate Jovæ justitiam, qui restituit villas, quæ antea non habitabantur præ metu hostium. Quem sensum verba Hebraica vix ferant. Addit: מִרְצָצִים יָרֵךְ מִרְצָצִים, *Tunc, personis grati animi erga Deum, eosque, quorum ministerio usus est, animi officii, descendant ad portas populus Jovæ, i. e., ad suum quisque oppidum patriamque sedem tuto et sine hostium metu se conferat*. Sunt interpretes,

qui de hostium portis hæc verba intelligerent, ut ad illas Israelitæ oppugnandas et debellandas partâ victoriâ sese converterint. Sed nec orationis series verba ita capere permittit, neque rei gestæ historia cap. iv. tradita tale quid factum esse indigitat. Non est, cur pro præterito יָרָא, mutatis punctis vocalibus, legamus in futuro יָרָא, uti quidam voluerunt; nam præteritum post futurum adhibitum sæpe-numero futuri significatum obtinere constat; vid. Gesenii *Lehrgeb.*, p. 794.

Ver. 12.

Bp. Patrick.—*Arise, Barak, and lead thy captivity captive.*] She calls upon Barak to go in triumph, carrying (as the manner was in ancient times) his principal captives and spoils along with him unto the house of God: for one cannot think she meant merely a secular pompous show. Some ask, what captives he had to lead, when the whole army of Sisera was cut off (iv. 16)? To which the answer is easy, That when Barak, after he had routed their army, pursued his victory as far as Harosheth, he brought several persons, and perhaps of the best quality, captive with him, out of that country.

Dr. A. Clarke.—*Lead thy captivity captive.*] Make those captives who have formerly captivated us.

Ged.—*Reverse thy captivity*, i. e., Be no longer the slave of Jabin and his Chanaanites, but subdue them in thy turn.

Rosen.—*Surge, Barak, et captivam duc captivitatem tuam, fli Abinoami*, adducito captivos tuos. Sicut Debora semet ipsa excitabat ad canendum Deo carmen, quo victoriæ impetratæ beneficium laudaretur; ita etiam jubet Baracum ostentare captivos suos, ut Israelitas doceat, esse cur gratias Deo agerent, cujus auxilio hostium vis fracta sit.

Ver. 13, 14.

Bishop Patrick.—13 *Then he made him that remaineth have dominion over the nobles.*] Or, "then he shall make him that remaineth," &c., that is, when Barak triumphed, that small remnant of Israel (as the best of the Jews interpret "him that remaineth") who were not utterly dispirited by the oppression of Jabin, but had some courage left in them, triumphed together with him over the nobles of Canaan.

The Lord made me have dominion over the mighty.] She, who was but a weak woman,

triumphed also over the most powerful enemies [so Pool].

14 *Out of Ephraim was there a root of them against Amalek.*] Now she makes a catalogue of those who any way assisted in this war; and I find no sense of these words so plain as this, that the Amalekites coming to assist Sisera, as they had done the Moabites (iii. 13), a small party of the Ephraimites (called here *a root*) opposed their passage, and hindered them from joining their forces with the Canaanites. Peter Martyr by a *root* understands a great captain among them, as in Isa. xi. 10, the word is thought to be used. But a most learned friend of mine (Dr. Alix) admonishes me, that Amalek doth not only signify the people descended from Amalek, but a mountain in the tribe of Ephraim [so Ged., Booth.], mentioned xii. 15. And, if we understand it so in this place, it makes this clear sense far easier and more natural than the other, "out of Ephraim was their beginning" (so the word *root* may be interpreted) "about Amalek" [so Ken.]. That is, the Ephraimites, who came to the assistance of Barak, began their listing of men near to this mountain. And so the particle *beth* (I observed upon Josh. x. 10), signifies as well *near* or *about*, as *in* or *against*.

After thee, Benjamin, among thy people.] Following the example of the tribe of Benjamin; who seem to have all of them engaged in this quarrel, with whom a few of the Ephraimites joined.

Out of Machir.] An eminent family in Manasseh; which is put here for all that tribe on the other side Jordan, where Machir was settled (Numb. xxxii. 39; Josh. xiii. 31). Which made their zeal the more remarkable in coming so far to the aid of their brethren, when they heard they were engaged in this enterprise.

Came down governors.] Some of the principal persons of that country; who, no doubt, had their followers, that accompanied them in this expedition.

Out of Zebulun they that handle the pen of the writer.] They were nearer to Mount Tabor than any of the forenamed; but are therefore highly commended, that though they were better skilled in books than in arms, yet offered their service to Barak on this occasion: for *scribes* in Scripture signify men of letters, that studied the law, and expounded it.

Pool.—14 Now she relates the carriage and miscarriage of the several tribes in this expedition; and she begins with *Ephraim*. *Was there a root of them*; either, first, Of the Ephraimites; or, secondly, Of them that came forth to this expedition. By *root* she seems to mean a *branch*, as that word is sometimes used, as Isa. xi. 10; liii. 2; by which also she may note the fewness of those that came out of Ephraim, that *fruitful bough* consisting of many *branches*, Gen. xlix. 22, yielding but one branch or a handful of men to this service. *Against Amalek*, the constant and sworn enemy of the Israelites, who were confederate with their last oppressors the Moabites, Judg. iii. 13, and in all probability took their advantage now against the Israelites in the southern or middle parts of Canaan, whilst their main force was drawn northward against Jabin and Sisera. Against these therefore Ephraim sent forth a party; and so did Benjamin, as it here follows; and these hindered their conjunction with Jabin's forces, and gave their brethren the advantage of fighting with Sisera alone. *After thee, Benjamin*: Benjamin followed Ephraim's example [so Patrick]. Or, *after thee, O Benjamin*: and thus the pre-eminence is here given to Benjamin in two respects: First, That he was first in this expedition, as indeed he lay near the Amalekites, and by his example encouraged the Ephraimites. Secondly, That the whole tribe of Benjamin, though now but small, came forth to this war, when the numerous tribe of Ephraim sent only a handful to it. *Among thy people*; either, first, Among the people of Benjamin, with whom those few Ephraimites united themselves in this expedition. Or, secondly, Among the people or tribes of Israel, to wit, those who engaged themselves in this war. *Out of Machir*, i.e., out of the tribe of Manasseh, which are elsewhere called by the name of *Machir*, as Josh. xiii. 31, to wit, out of the half tribe which was within Jordan [so Rosen.]; for of the other she speaks ver. 17. *Governors*; either civil governors, the princes and great persons, who were as ready to hazard themselves and their ample estates as the meanest; or military officers [so Gesen., Rosen., Geddes, Booth.], valiant and expert commanders, such as some of Machir's posterity are noted to have been. *They that handle the pen of the writer*, i.e., even the scribes, who gave

themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service. Or, *they that drew* [so Rosen., Gesen.], to wit, the people after them, as that verb is used, Judg. iv. 6. *With the pen of the scribe or writer*, i.e., who did not only go themselves, but by their letters invited and engaged others to go with them to the battle.

Dr. A. Clarke.—13 *Made him that remaineth.*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

14 *Out of Ephraim—a root of them.*] Deborah probably means that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent warriors: and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the *past wars*, and not of anything that was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel. See ver. 17, *Gilead abode beyond Jordan*.

Geddes.—

13 Instantly, came down a residue of worthies;

To me came down the people of the Lord.

14 Of the brave of Ephraim, came the flower of Amalek:

Next was Benjamin among thy people.

From Machir came down chieftains;

And from Zebulun sceptre-bearers.

14 *The flower of Amalek.*] The brave Ephraimites, who resided by a mountain of that name, in their tribe.

Chieftains—sceptre-bearers, i.e., heads of families, patriarchal chiefs. The latter term might, perhaps, be rendered *lance throwers*, and the former *marksmen*.

Booth.—

13 Then came down a residue of nobles;

To me came down the people of Jehovah.

14 Among the mighty were the sons of Ephraim,

Those settled near mount Amalek:

Next among thy people was Benjamin.

From Machir came down leaders,

(Baraco ejusque exercitui, iv. 14), *gens Jovæ, descende mihi inter heroas*, i. e., una cum heroibus illis (cf. vs. 23). Mihi quidem non videtur necesse, עַם contra accentus sequenti הָיָה jungere, si repetito הָיָה ante הָיָה, et עַם pro vocativo, ut הָיָה, sumto, verba sic interpretamur: *tunc dixi: descendite, superstitēs, descende ad potentes aggrediendos, popule! Jovæ, descende mihi contra fortes*. Commemorat Debora verba, quibus suorum animos ad hostes aggrediendos incitavit. Qui enim primo הָיָה dicuntur, iidem mox audiunt הָיָה, et significatur utrobique hostilis Cananæorum exercitus, quem et numero valuisse et apparatu bellico, intelligitur ex iv. 3. Recte Chaldæus illos עַם עַם, *fortes populorum*, et הָיָה, *viros osoros eorum* vocat. Israelitarum contra exiguum agmen vocatur הָיָה, quæ vox proprie denotat hominem e communi clade elapsam,

æque ac הָיָה, ut hic honorifice Jovæ

populus eo nomine insignitur, et eleganter הָיָה et הָיָה sibi opponuntur. Præterea Israelitas ad pugnam ineundam excitatos *descendere* jubet Debora, propterea quod ingressus in aciem bellicam *descensus* in prælium Hebræis dicitur (vid. 1 Sam. xxvi. 10; xxix. 4), quemadmodum Latinis *descendere in aciem, in prælium*, inde haud dubie, quod prælia in planitiebus et locis campestribus committi solent. Rei vero, de qua hic agitur, apprime verbum הָיָה, *convenit*, quod iv. 14 Baracus cum suis ex Tabore monte ad impetum in hostes faciendum *descendisse* dicitur. Hinc et mox vs. 14 Machiritæ *descendisse* (הָיָה) dicuntur in pugnam. Hieronymus sensum hujus versus parum accurate expressit hisce verbis: *salvata sunt reliquæ populi, Dominus in fortibus dimicavit*.

14 Recenset nunc tribus, quæ vel integræ vel ex parte in societatem prælii et victoriæ venerant; et hoc quidem versu Ephraimitas, Benjaminitas, Manassenses, Sebulonitas. In narratione iv. 10 nonnisi Sebulonitæ et Naphthalitæ memorantur. Sed credibile est, scite judicante Schnurrero, præter illarum trium homines nominatim a Baraco evocatos, ex aliis quoque populi partibus rumore belli accepto advolasse viros fortes cum manipulis a se collectis. Qui quum sponte sua hoc fecerint, unico patriæ gloriæ amore ducti atque incensi, causa etiam intelligitur, cur vates militum virtutes canens,

primos his locos potuerit tribuere. הָיָה הָיָה, *Ex Ephraim*, Ephraimitis, descenderunt, *quorum radix, sedes, inter Amalekitas*. Radice Ephraimitarum interpretum plures unum ex eorum majoribus, et nominatim Josuam, Amalekitarum quondam victorem (Exod. xvii. 13) significari existimant. Quod nec linguæ ratio permittit, nec causa perspicitur, cur Josuæ hic sit mentio injicienda. Recte Schnurrer observat, verba concise dicta esse pro hisce: הָיָה הָיָה, *ex Ephraimitis descenderunt qui radices egerunt in Amalek*. Formula *radices agere* tropo aliis quoque linguis familiare est: stabilem firmumque habere locum, ut Jesaj. xxvii. 6, הָיָה הָיָה, *radices aget Jacobus*; Ps. lxxx. 10 הָיָה הָיָה, *radicare fecit vitis, i. e., populus Israeliticus, radices suas et implevit terram*. Job. v. 3, *Vidi stultum radices agentem*. Ephraimitas inter Amalekitas sedes fixisse patet inde quod infra xii. 15 legimus in ditione tribus Ephraim fuisse montem Amalekitarum, הָיָה הָיָה. Habitatat hic populus olim regiones ab austro Palæstinæ Idumæam inter et Ægyptum (cf. Exod. xvii. 8, seqq. Num. xiii. 30), sed postea et in media Cananæa hic illic consedisse videntur, unde regio illa et mons illud nominis nactus fuerit. הָיָה הָיָה, *Post te*, Ephraim descendit, venit Benjamin cum copiis tuis, sive inter cohortes tuas. Ephraimitarum agmini immisti videntur Benjaminitæ, utpote non satis numerosi ad justam atque distinctam ab aliis cohortem constituendam. הָיָה הָיָה, *Ex Machire* descenderunt in aciem *præfecti* militares. Machir filius erat Manassis, pater Gileadis, Genes. i. 23; Num. xxvii. 1 diciturque h. l. pro tribu Manasse. Intelliguntur vero hic illi Manassitæ, quibus in Palæstina cis-Jordanensi sedes olim sorte attributa est, Jos. xvii. 5 seqq. הָיָה הָיָה, *qui principes recte reddiderunt*. הָיָה הָיָה, *Et ex Sebulone* in prælium descenderunt *trahentes post se convocatos milites cum baculo numerantis, s. præfecti*. Schnurrerus alique recentiores verbo הָיָה accepto *prehendendi, tenendi* significatu,

quem harmonicum Arabicum مَسْكٌ cum ب constructum obtinet, verba sic reddunt: *tenentes baculum numerantis*. Sed non est, cur propriam et consuetam verbi Hebraici הָיָה significationem relinquamus.

Trahere hic est ducere, quasi post se trahere, ut fit cum dux vel pastor præcedit. Cf. not. ad iv. 6. Ita Curtius v. 1, 6, *agmina spadonum trahebat*, i. e., ducebat. Bene Hieronymus: *et de Zabulon qui exercitum ducerent ad bellandum*. דָּוָד, scribens, aut numerans, ubi de re militari agitur denotat conscriptorem, qui ordines militum conscribit et in album refert, quod munus apud Romanos Tribunorum erat. Hinc דָּוָד latiori præfecti militaris, ducis significatu usurpatum reperimus 2 Reg. xxv. 19; 2 Chron. xxvi. 11; Jerem. lii. 25, ubi cf. not. Illi præfecti suæ potestatis insigne gerere solebant דָּוָד, *virgam*, aut *baculum*, quemadmodum apud Romanos Centurionum insigne vitis erat in manu, ut dicit Plinius *Hist. Nat.*, l. xiv., cap. 1, § 3.

Ver. 15.

Pool.—*Were with Deborah*, i. e., ready to assist her. *Even Issachar*, Heb. and *Issachar*, i. e., the tribe or people of Issachar, following the counsel and example of their princes [so Patrick]. *And also Barak*, or, even as *Barak* [so Patrick, Rosen.], i. e., they were as hearty and valiant as Barak their general; and as he *marched on foot*, here and Judg. iv. 10, against their enemies' horses and chariots and that *into the valley*, where the main use of horses and chariots lies; so did they with no less courage and resolution. *The divisions or separations*; whereby they were divided or separated, not so much one from another as all from their brethren, from whom they were divided no less in their designs and affections, than in their situation by the river Jordan; and they would not join their interests and forces with them in this common cause. *Great thoughts*, or, *great searchings*, as it is ver. 16; great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was.

Bp. Patrick.—*Also Barak.*] The Hebrew *chen* (translated here *and also*) signifies *as*, or *like unto*; that is, they were as forward as Barak to march into the field, though they had no summons.

He was sent on foot into the valley.] That is, when he was sent down from Mount Tabor, by the order of Deborah (iv. 14), to fall upon Sisera in the valley; whither he went on foot, against his chariots and horse-

men; or, he went with his footmen (as the LXX translate it) [so Clarke], and engaged that vast number of chariots, which were of the greatest use in the valley.

For the divisions of Reuben there were great thoughts of heart.] But the Reubenites were so divided in their counsels, that they stayed at home (as if they were separated from their brethren in their affections, as they were in their situation, beyond Jordan), which begat many sad thoughts in the hearts of the rest of the Israelites, who could not understand the reason of it.

Dr. A. Clarke.—*Barak—was sent on foot.* I have no doubt that רַבָּרִי, without regarding the *points*, should be translated *with his footmen*, or *infantry*. Thus the Alexandrian Septuagint understood it, rendering the clause thus, Οὕτω Βαράκ ἐξαπεστείλεν πεζοὺς αὐτοῦ εἰς τὴν κοιλάδα, “Barak also sent forth his footmen into the valley.” Luther has perfectly hit the meaning, *Barak mit seinem fussvolcke*, “Barak with his footmen.” *For the divisions of Reuben.* Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren, or they were divided in their judgment concerning the measures now to be pursued, which prevented them from joining with the other tribes till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uneasiness felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Bp. Horsley.—

15 And the princes of Issachar [went] with Deborah,
And Issachar strengthened Barak,
“Sent close at his feet into the valley.”
“At the separation of Reuben great were the impressions of the heart!”

Ged.—

15 Numbered with Debora were the chiefs of Issachar:
Issachar was Barak's trusty guard,
That attended him into the valley.
In the districts of Reuben were great deliberations!

Numbered, &c. By separating a word from ver. 14, and joining it to the first letter of the next word, this rendering is produced.

Barak's trusty guard that attended him into the valley; namely, when he went down from Mount Tabor, to meet the enemy on very disadvantageous ground, having no cavalry. *Great deliberations.* This is a delicate but severe irony; as appears from its repetition after, and indeed from the context. The Reubenites *deliberated* much, but *did* nothing.

Booth.—

15 With Deborah were the chiefs of Issachar;

Issachar also was Barak's steady guard,
When he marched into the valley.

In the districts of Reuben

Were great deliberations!

Gesen.—פָּנִי or פָּנִי only in plur. פָּנִים, *brooks, streams*, Judg. v. 15, 16; Job xx. 17. R. פָּנִי.

Prof. Lee.—פָּנִים, pl. f. i. q. פָּנִי, Judg. v. 15, 16; Job xx. 17. פָּנִי, *Dividing; making a furrow; distributing. A channel for water, an artificial stream, a brook.*

Rosen.—וְיִשָּׁשְׁכָר יָרְדוּ בְּפָרְסָא, *Et principes mei in Issaschar descenderunt in proelium cum Debora*, i. e., mecum. Reliquæ tribus cum Baraco, Issascharitæ cum Debora in pugnam processerant, unde eorum duces, quasi iis gloriata, suos vocat. Non igitur est opus, ut cum Schnurrero וְיִשָּׁשְׁכָר, *principes* legamus, aut cum aliis וְיִשָּׁר pro poetica pluralis forma habeamus, de qua vid. Gesenii *Lehrgeb.*, p. 523, et not. nostr. ad Jerem. xxii. 14. — וְיִשָּׁשְׁכָר בְּנֵי בָרָק בְּפָרְסָא שָׁלַח בְּרָקָיו, *Et Issaschar æque ac Baracus in vallem demisit se eum sequutus.* Ante וְיִשָּׁשְׁכָר plures interpretes subaudiunt 3 similitudinis, quod et alias omittitur, v. c. Hos. xi. 2; Ps. xlviii. 6, ut verba ita sint reddenda: *et sicut Issaschar sic et Baracus sese demisit rel.* Cui interpretationi tamen alii vere obvertunt, eam sensum minus aptum præbere. Parum enim honorifice de Baraco dixisset Debora, eum in aciem procedisse non minus quam Issascharitas, quum tamen ipse in hac expeditione primas partes habuerit, vid. iv. 9, 10. Hinc jam veteres quidam, referente R. Tanchum apud Schnurrerum, בָּרָק hic pro nomine habuerunt, *basin* denotante, ut Exod. xxx. 18, 28, hic vere significare eos, quibus nixus fuerit Baracus, quosque sequentes habuerit.

Schnurrerus, quum בָּרָק, כֵּן, Arabibus sit *legere, custodire*, בָּרָק interpretatur *praesidium Baraki*, quemadmodum Germanice etiam diceret *Bedeckung Baraka*. Nec tamen

necesse videtur, בָּרָק hic minus usitata significatione capere, modo ante בָּרָק subaudiamus כ, ut ita reddatur: *et Issaschar sic ut Baracus fecit, demisit se in vallem.* Significatur, Issascharitas, qui cum Debora egressi sunt, sese Baraco adsociasse et eo duce in vallem, sive planitiem, i. e., in æquum ad commitendum descendisse. בָּרָקָיו, *In pedibus ejus*, Baraki, i. e., in vestigiis ejus, pone eum, ducem, ut supra iv. 10. Longius a vero loci sensu recessit Hieronymi interpretatio: *qui quasi in præceps ac barathrum se discrimini dedit.* Hic finiendus erat versus; jam enim sequitur vituperatio reliquarum tribuum, quæ privatam salutem antepontes publicæ in societatem periculi et honoris venire noluerunt. Et primum quidem caput Rubenitas. Verba וְרִבְעִי בְּפָרְסָא, *in divisionibus Rubenis* interpretes nonnulli divisionem animorum et discordantes sententias significari existimant, quæ fuerunt in Rubenitis cum quereretur, essentne ad bellum suppetiæ aliis Israelitis ferendæ. Hunc sensum expressit Hieronymus: *diviso contra se Ruben magnanimatorum reperta est contentio.* Sed quum בְּפָרְסָא Job. xx. 17 de *rivis* canalibus sese dividitibus dicatur, alii, ut Schnurrer et recentiorum plures, *ad rivos s. canales Rubenis* interpretantur, quos poetice dici volunt pro וְרִבְעִי בְּפָרְסָא, *in terra Rubenitarum.* Credibile enim esse, Rubenitas, aliosque transjordanenses Israelitas, qui operæ rei potissimum pecuariae navarunt (Num. xxxii. 1), multos canales arte fecisse, quibus aqua ex Jordane derivata distribuere per late patentem planitiem, ut et agris rigandis et potandis gregibus innumeris sufficeret. Sed Jul. Frid. Böttcher in *der Theologischen Zeitschrift* a Winero edit., P. ii., fasc. 1, p. 55, nomen בְּפָרְסָא mallet hic de *divisionibus* tribus Rubeniticæ in familias intelligere, ut nomina similia בְּפָרְסָא et בְּפָרְסָא 2 Chron. xxxv. 5, 12; Esr. vi. 18, de sacerdotum classibus usurpantur. Sed *familia* essent בְּפָרְסָא. Melius R. Tanchum בְּפָרְסָא interpretatur per Arabicum أَحْزَاب, *turmas, catervas*, ex *dividendi* significatu, quem Chaldaicum בְּפָרְסָא habet. Nescio tamen, annon בְּפָרְסָא, *separationes* potius respiciant ad sedes Rubenitarum per Jordanem separatas a tribubus cisjordanensibus, ut verba וְרִבְעִי בְּפָרְסָא ita sint interpretanda: sed in *separationibus* (in vs. sequ. בְּפָרְסָא præfixo כ notanter permutato cum ל, *ad separationes*, i. e., ut separarent se) *Rubenitarum* erant

magna statuta cordis, i. e., cogitationes superbæ, temerarium ducentes, duce femina cum tam numeroſo validoque hoste exigua minusque instructa manu conflictari. Similem in modum sensum concepit Lutherus: *Ruben hielt hoch von ihm (von sich), darum sonderte er sich ab von uns.* מַגְּנָה הָיָה לָהּ מִלְּפָנָיו, *Magna erant statuta cordis*, eadem constructio quæ Ps. cxi. 2, הָיָה לָהּ מִלְּפָנָיו, *magna sunt opera Jovæ.* Pro לָהּ הָיָה Græcus Alexandrinus posuit ἐξικνούμενος καρδίαν, *penetrantes cor*, unde nata nonnullis suspicio, illum hoc pariter loco ut versu proximo לָהּ legisse.

Ver. 16.

Sheepfolds. So Patrick, Hales. See notes on Gen. xlix. 14, vol. i., page 163.

Ken.—Rivulets.

Bp. Horsley.—Hillocks.

Ged.—Barriers.

Pool, Rosen., Booth.—Boundaries. *Quare habitas inter duos terminos?* [Cur habitas et desides, ô Reuben, in terra tua, quæ sita est inter duos terminos, i. e., Moab et Canaan? Vel potiùs, Cur tam mecum quàm cum Sisara pacem habere voluisti? ac, ut vulgò dicitur, cur inter duas aquas natas [Corn. à Lapide]. Quare medius hærebas et dubius inter terminos hostium et Israelitarum, ut, pro eventu belli, alterutri te conjungeres [Terinus sim. Menochius, Osiander]?—*Pool.*

Gesen.—מִלְּפָנָיו, dual, Gen. xlix. 14; Judg. v. 16, i. q., מִלְּפָנָיו, Psal. lxxviii. 14, *fold, enclosures*, open above, often made of hurdles, in which during the summer months the flocks are kept by night; from the root מִלְּפָנָיו, to place, as *stabula* from *stare* (comp. Virg. Georg. iii. 228, with the note of Voss), i. q. מִלְּפָנָיו, מִלְּפָנָיו. The Hebrews seem to have used the dual form on account of the folds of this kind being divided into two parts for the different kinds of flocks, comp. מִלְּפָנָיו, Josh. xv. 36. *To lie down among the folds*, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet. The signification adopted by many interpreters, after J. D. Michaëlis, viz., *drinking-troughs*, watering-troughs, from מִלְּפָנָיו, to drink, has been refuted by N. G. Schræder (in Muntingh. ad Ps. l. c.), who shows that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst, but augments it. The true view was

long since given by Ludolf in his *Lex. Æth.*, p. 76.

Prof. Lee.—מִלְּפָנָיו, dual, Gen. xlix. 14, and quoted Judg. v. 16, מִלְּפָנָיו מִן הַיָּבֵשׁ. Syr. ܡܠܟܐ ܡܢ ܗܝܬܐ ܡܢ ܗܝܬܐ. LXX, ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων. Vulg. *accubans inter terminos*. There is, likewise, an imitation of it in מִלְּפָנָיו מִן הַיָּבֵשׁ, Psal. lxxviii. 14, where מִלְּפָנָיו must mean, either the same, or very nearly the same, thing with the word here. But here the Auth. Vers. has given “*the pots.*” Symm. and the LXX, κλήρων, as above. My own opinion is, that the latter interpretation of the Auth. Vers. is the true one; and it will suit either of the places

equally well. Arab. ثَبَّتَ, *stabilivit, fixit*;

مُثَبَّتَ, *sella ligata loro*; ثَبَاتَ, *مُثَبَّتَ*,

vir crassus, qui non relinquit pulvinar;

اُثْبِتَ, *chytropus, tripedaneum ollæ sustentaculum*;

مُثَبَّتَ, *lapides quibus olla imponitur*;

مُثَبَّتَ, *signum tripodis formam habens, quod*

cervicibus jumentorum inuri solet. The interpretations given are various. That of our Authorized Version, offered above, is perhaps the best. Gesenius gives *caula, stabula*. Comp. מִלְּפָנָיו, Josh. xv. 36. Dathe prefers *aquarum canales*. Arab. ر. سَفَتَ, *bibit*. See also Ludolf. *Lex. Æth.*, p. 76.

Ver. 17.

Gilead. So Patrick, Pool, Rosen.

Houb., Ken., Horsley, Geddes, Booth.—

“Gad—גַּד, *Galaad*, falsâ sententiâ ex pravâ scripturâ. Nam exprobat, quæ hic fit eis tribubus, quæ non sese ad Barac adjunxerant, non convenit in Galaad, cum Machir, qui habitabat in Galaad annumeretur, ver. 14, iis qui venerant, ut cum Barac in valle pugnarent. Itaque scribendum גַּד, Gad, ut legebat Syrus.”—*Houb.*

Pool.—*Gilead* is sometimes taken more largely, for all the land of the Israelites beyond Jordan, as Numb. xxxii. 1, 26, 29. Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half tribe of Manasseh, as Numb. xxxii. 39, 40; Deut. iii. 15; Josh. xvii. 1. And sometimes both for that part of Manasseh's and for Gad's portion, as Josh. xiii. 24, 25, 29—31. And so it seems to be

understood here [so Patrick, Rosen.]; and the land Gilead is here put for the people or inhabitants of it, Gad and Manasseh. *Beyond Jordan*, in their own portions, and did not come over Jordan to the help of the Lord, and of his people. *Dan*, whose coast was near the sea, was wholly intent upon his merchandise and shipping; and therefore would not join in this land expedition. *In his breaches*; either, first, In the creeks of the sea, whether in design to save themselves by ships in case of danger, as Dan also intended; or upon pretence of repairing the breaches made by the sea into their country. Or, secondly, In their broken and craggy rocks [so Houb., Ken.] and caves therein, in which they thought to secure themselves.

Bishop Patrick.—Gilead abode beyond Jordan. She complains also of the Gileadites, who were men of valour; and notwithstanding sat still, and would not step over Jordan to help their brethren. Under the name of Gilead, are comprehended the Gadites, who had half of Gilead (Josh. xiii.), as the other half was given to the children of Machir. Who did come to the aid of their brethren; at least their governors engaged with them (ver. 14). Which hath moved some to read these words interrogatively, *Did Gilead abide beyond Jordan?* as if she still upbraided the Reubenites; who had not this to allege for themselves, that they were afar off, beyond Jordan; for so were the Gileadites (that is, those descended from Machir), who they suppose comprehended the rest: and yet the best and most worthy of them came to join with their brethren, in the common cause of the nation.

Abode in his breaches. Or, *in his creeks* [so Bp. Horsley, Dr. Hales], as it is in the margin; and as the LXX take it, who expound the Hebrew word *miphratsim* (*fractures*) by *διεξόδους*, *outlets*, or small havens [so Rosen., Gesen., Ged., Booth.]; where vessels lay, to go out to sea. Some take the words to signify, that they were busy in repairing the breaches made in their walled towns, by length of time, or other ways.

Gesen.—חָוִי or חָוִי, m. a coast, shore [so Rosen., Lee] as washed by the sea, from *r. חָוִי*, No. 11, to rub or wash away. Gen. xlix. 13; Deut. i. 7; Josh. ix. 1.—Hence Arab. حافة, حافة, margin, sea-coast.

Of the same origin are also سَاحِلٌ and سَاحِلٌ, sea-coast.

חָוִי, m. (r. חָוִי) *haven, harbour*, pp. a rent, breach, bay in the coast, Judg. v. 17.

—Arab. فُضَّة, inlet from a river where water is drawn up, also a station for ships.

Professor Lee.—חָוִי, masc. once, pl. aff. חָוִי, Judg. v. 17, r. חָוִי. Auth. Vers. Breaches, marg. creeks. From the preceding חָוִי, *the sea-shores*, in some sense or other, must be meant.

Rosen.—17 חָוִי דָּנָן גִּלְעָד, Gilead trans Jordanem habitavit tranquille. Gileadem, Machiri filium, Manassis nepotem fuisse, vidimus supra ad vs. 14, ubi Machiri nomine Manassitæ cis-Jordanenses memorati erant, qui in belli societatem cum reliquis tribubus venerant. Hoc igitur loco si Gilead Manassitas designaret, intelligenda esset ea illius tribus dimidia, quæ Jordani ad orientem sedem habuit. Sed hic et tribus Gad ei conjuncta Gileadis nomine comprehendi videtur, ut Debora de utraque Gaditis et Manassitis queratur, quod aliis tribubus bello tam necessario occupatis ipsi otio et quieti vacarent. Verbum חָוִי, ut חָוִי vs. 16, vim habet *tranquille sedendi, quiescendi*, ut Ps. xvi. 9; Proverb. vii. 11. Quare Hieronymus hic חָוִי, *quiescebat* interpretatus est. חָוִי דָּנָן גִּלְעָד, *Et Dan quare commoratur apud naves?* Verbum דָּנָן quum nonnumquam, ut דָּנָן, *timere* denotet, ut Deut. xxxii. 27, cum accusativo rei quam timemus; eo significato et hic adscito J. D. Michaëlis et Schnurrerus verba sic interpretati sunt: *et Danitæ quare verebantur naves hostiles?* Sed illam interpretationem Schnurrerus postea rejecit, et Hebræa sic reddidit: *Danitæ quare inhærebant suis navibus?* Additque, versionem quoque Arabicam ineditam inter libros Pocockianos locum reddere hoc modo: *et Dan quare commoratur apud naves?* Recte Græcus Alexandrinus: *παροικεί πλοίοις, adhabitat navibus*, et Hieronymus: *vacabat navibus*, i.e., navigationibus intentus fuit, communi bono neglecto. חָוִי חָוִי חָוִי, *Ascher sedebat ad littus maris.* חָוִי non portum, ut quidam voluerunt, sed littus denotare, proprie locum, qui ab undis fricatur, a *fricando, radendo*, quem significatum חָוִי in dialectis cognatis obtinet, ostendit A. Schultens in *Orig. Hebr.*, p. 590, et in *Commentar. in*

Job. xxxiii. 9. Plurale פְּסָיִם poetice dictum pro pedestri פֶּדֶס, vid. Gesenii *Lehrgeb.*, p. 665. וְלִי שְׂכָרִי בְּיָדָם, *Et ad portus suos habitat.* Quid nomine שְׂכָרִי, quod a פָּרַץ proprie *rupturas* denotat, hic designetur, interpretes dissentiunt. Hebræorum nonnulli intelligunt urbes semidirutas, vel loca parum munita, quæ necesse fuerit Asseritis tueri vel munire. Chaldæus : קְרִי עֲמָסִיא רְעָרָה תְּבִי וְנָתַן, *urbes gentium, quas destruxerunt iterum ædificaverunt, et habitaverunt in iis.* Syrus : *et ad rupturam suam habitabit.* Pro quo Arabicus ejus interpres, *et ille habitabit in sua terra.* Clericus in *præruptis suis rupibus sedet* interpretatus est, hac addita annotatione : "montes Aseritarum, quos video doctis viris esse ignotos, sunt a meridianis finibus Carmelus, a borealibus *Scala Tyriorum.*" Sed horum nullum huic loco quadrat. Omnium optime Hieronymus : *et in portibus morabatur.* Portus *fracturæ* vel *rupturæ* maris vocari possunt, quia mare intra portus angustias immissum quasi interrumpitur et a reliquo mari divellitur. Græcus Alexandrinus, prout ejus verba in codice Vaticano leguntur, verba מִלְּמַרְצָא reddidit ἐν διεξόδῳ αὐτοῦ, *super exitus suos*, quibus forsitan portus intellexit, qui sunt incolarum exitus, quibus in mare et in regiones externas abeunt. In codice Alexandrino Græca verba sunt : ἐν τὰς διακοπὰς αὐτοῦ, *ad disruptiones ejus*, quibus vel montium prærupta loca, vel ea intelliguntur loca, ubi maris pars intercipitur, et quasi a reliquo mari dirimitur, littoris incisuræ.

Ver. 18.

Pool.—*Jeoparded*, Heb., *despised*, or *reproached*, or *condemned*, comparatively; they chose rather to venture upon an honourable death, than to enjoy a servile life. *In the high places of the field*, i. e., upon that large and eminent plain in the top of Mount Tabor [so Rosen.], where they put themselves in battle-array, and expected the enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

Bp. Patrick.—The Hebrew word *charaph* doth not signify merely to expose one's self to danger; but to expose one's self to reproach, as we observe in the margin of our Bibles: and here denotes that they *made no account* of their lives, &c.

Dr. A. Clarke.—*Jeoparded their lives.*] The original is very emphatic, וְדָרְסוּ לְמָוֶת, *they desolated their lives to death*—they were

determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeoparded* is a silly French term, and comes from the exclamation of a disappointed gamester : *Jeu perdu ! The game is lost ; or, J'ai perdu ! I have lost.*

Horsley.—

18 Zebulon was the people, who exposed their lives to death,

And Naphtali on the heights of the country.

Ged.—

18 Zebulon was the people, that braved death :

Naphtali, that *braved* the height of danger.

Booth.—

18 Zebulon was the people that braved death,

And Naphtali,—on the high places of the field.

Rosen.—וְנָתַן עִם דָּוָר נֶפֶשׁ לְמָוֶת, *Sebulunem*, quod attinet *populus est qui contempsit animam*, vitam suam ad moriendum, i. e., omni posthabito periculo vitam suam nihil pendens quasi rem nullius pretii abjecit. וְנָתַן עִם דָּוָר, *Et Naphtali super altitudines campi*, in editis locis scil. vitam vilipendit. Intelligitur planities edita in montis Tabor vertice, ubi Naphtalitæ ante pugnam convenerunt et morti se devoverunt pro recuperanda patriæ libertate, cf. iv. 6. Pugnam commissam esse ad radicem montis, patet e iv. 14. Nec opus est, ut cum Schnurro hæc verba ad sedes montanas Naphtalitarum, in quibus pugnatum esset, referamus.

Ver. 19.

Bp. Patrick.—*The kings came and fought.*] When the Israelites conquered Canaan, Hazor had several kingdoms subject to it, or depending on it (Josh. xi. 10). And now, it is likely, there were divers kings, who were, at least, Jabin's confederates; and came to join their forces with his, to reduce the Israelites to his obedience.

Then fought the kings of Canaan in Taanach by the waters of Megiddo.] These were two cities belonging to the Manassites, but in the tribe of Issachar (Josh. xvii. 11); between which, as Rasi understands it, the army of Sisera lay; reaching from Taanach to Megiddo, by which the river Kishon ran.

They took no gain of money.] The simple sense seems to be, that they were kings of such bravery, as fought not for money, but

for glory and dominion; so Rasi and Ralbag among the Jews understand it; They fought not for pay, but came *gratis* (as we speak) to the assistance of Jabin. But the Vulgar takes it otherwise; They got nothing but blows, no spoil or prey at all, as they expected. And Kimchi still more differently (which the words will bear), They came so enraged against the Israelites, that they would have spared no man's life, though he offered great sums of money for his redemption; because they thirsted only after their blood.

Ged., Booth.—

19 The kings advanced,—they fought, &c., &c.

A fragment [so Rosen.] of silver, they took not away.

Bp. Horsley.—*No ransom was taken in money.* Literally, “they took no ransom.” The nominative of the verb is the indefinite pronoun plural understood. I render the verb therefore by a passive, with the accusative after the active verb for its nominative case, to express that no ransom was taken on either side; which is the thing expressed by the form of the sentence in the original.

Gesen.—*נָצַח* in pause *נָצַח*, c. suff. *נָצַח*, m. 1. *Plunder, rapine, prey*, [root *נָצַח*, No. 2, *to plunder*,] pp. of enemies, *Judg.* v. 19; *Jer.* li. 13; *Mic.* iv. 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, *Jer.* xxii. 17; *Ez.* xxii. 13. Hence, 2. *Unjust gain, lucre*. 3. *Gain* in general, *profit*, *Is.* lvi. 11.

Professor Lee.—*נָצַח*, m. Arab. *نَضَع*, or *نَضَعَة*, *pars resecta*. *نَضَاعَة*, *pars opum*. *Gain, profit*, in a good, or bad sense. *I. Judg.* v. 19; *Job* xxii. 3; *Ps.* xxx. 10; *Mal.* iii. 14. *II. נָצַח*, *Wicked gain, filthy lucre*, *Hab.* ii. 9; *Exod.* xviii. 21; *Ps.* cxix. 36; *Prov.* i. 19; xv. 27; xxviii. 16, &c. *Gesenius* finds the *rapine of kings*, &c. in *Jer.* xxii. 17; *Ezek.* xxii. 18; and thence deduces the sense of *filthy lucre*. Is not this an ungrounded refinement?

Rosen.—19 *Venerunt reges, pugnarunt, tunc pugnarunt reges Canaan.* Capite superiori unius tantum regis Cananæi, Jabinis, qui adversus Israelitas copias eduxit, fit mentio; sed credibile est, adjunxisse se Jabinis et alios vicinos Cananæos regulos ad debellandos Israelitas. Vel potuit et Sisera, qui cum imperio toti exercitui præfectus

erat, rex dici. Alii poetice per hyperbolen unum Jabinem in plurali *reges* vocari putant. *Aquæ Megiddonis* haud sunt aliæ, quam aquæ torrentis Kischon (vs. 21), ad montis Tabor radices oriundi et Megiddonem præterfluentis. *נָצַח* לא נָצַח, *Frustum argenti non ceperunt*. Significat, hostes tanto illo suo ad bellum apparatu et instructissimo exercitu nihil profecisse, nulla spolia, uti sperabant, abstulisse. *נָצַח* quum alias *lucrum* denotet, ut *Jesaj.* lvi. 11; *Ezech.* xxxiii. 31; et hic sunt qui *lucrum argenti* redderent. Quod Græcus Alexandrinus suo δῶρον ἀργυρίου, *donum argenti* exprimere voluit. Chaldaeus חֲבִיתָא דְּכֶסֶף, *divitias argenti*,

Syrus مَدِينَا مَدِينَا, *possessionem et argentum* interpretati sunt. Sed recte monuit R. Tanchum, *נָצַח* hic proprio suo significato a *נָצַח*, *نَضَع*, *abscidit, pars resecta, frustum* ut Arabicum *نَضَعَة*, capiendum. Huc facit quod pro Hebraico *נָצַח*, *frusta*, *Levit.* ii. 6. Onkelos posuit *נָצַח*. “Satis vero constat, aurum et argentum in remotiore antiquitate in frusta, eaque signata, concidi solita esse. Inde frustum, frustulum argenti de præda minutissima. Ita Græcis κέρμα, *segmentum* pro annulo minuto adhibetur, ut in Aristophanis *Pluto* vs. 379.”—Hollmann.

Ver. 20.

Pool.—*They fought from heaven, or, they from heaven, or the heavenly host fought*, by thunder, and lightning, and hailstones, possibly mingled with fire. Compare *Josh.* x. 11; 1 *Sam.* vii. 10. *The stars*; which raised these storms by their influences. *In their courses*, or, *from their paths, or stations, or high places*. As soldiers fight in their ranks and places assigned them, so did these, and that with advantage, as those enemies do which fight from the higher ground.

Bp. Patrick.—*The stars in their courses fought against Sisera.* Some take these words literally, and render the words not “in their courses,” but “in their exaltations,” i. e., with all their power and strongest influences; whence the saying of Rasi on this place, “The head, or beginning of the stars is in heaven; but the feet, or the end of them, is upon the earth.” That is, hither they send their influences. But others think these words signify, that all this was

done by the ministry of angels, who are here called *stars* (as in the book of Job, xxxviii. 7), because he is speaking of heaven; from whence they came to raise this terrible tempest, and by other means which we are ignorant of, to trouble the host of Jabin, as they did that of Pharaoh in the Red Sea: and this they did in such rank and order, as is observed in that heavenly host.

It may be also thought, that, this fight lasting till night, the stars may be said to fight against Sisera, because they shone brightly to give light to the Israelites to pursue their victory.

Bp. Horsley.—

20 From heaven the stars were engaged in the battle,

From their orbits they were engaged in the battle with Sisera.

Josephus says, that as soon as the two armies were engaged, a heavy storm came on, with much rain and hail; that the wind set to drive the rain in the faces of the Canaanites, so that they could not see before them; that the wet rendered the bows and the slings useless, and the cold benumbed the soldiers to that degree, that they could not strike with their swords, while the Israelites suffered little from the storm, the wind sitting in their backs.—*Antiq.*, lib. v., c. 25. Certainly the song alludes to extraordinary commotions in the atmosphere, produced by the influence of the heavenly bodies.

Gesen.—*הַכּוֹכָבִים* f. (r. $\frac{1}{2}$) 1. *a raised way, high-way*, for public use. Poet. of the paths of locusts, Joel ii. 8; of the courses of the stars, Judg. v. 20.

Prof. Lee.—*הַכּוֹכָבִים*, (a) *A raised, or high way*, as a breast-work in fortification, Is. lxii. 10; Judg. v. 20. (b) *Highway, road, or path*, &c., &c.

Rosen.—20 *הַכּוֹכָבִים* *E cælo pugnarunt*, i. e., pugnatum est; impersonalis loquendi formula satis nota, vid. Gesenii *Lehrgeb.*, p. 798. *Stellæ ex orbitis suis pugnarent cum Sisera*, adversus eum. *הַכּוֹכָבִים* proprie *viâ aggestæ*, hic de orbitis dicuntur, in quibus stellæ decurrunt. Earum autem mentio non admittit eorum sententiam, qui stellis volunt *angelos* indicari, qui Job. xxxviii. 7 stellarum nomine insigniantur, quique procellam hostibus adversam excitarent. Nec in omni veterum Hebræorum poesi locus ullus exstat, in quo ejusmodi tempestates relatæ sint ad ministeria ange-

lorum. Alii stellarum illam in Canaanitas iniquitatem in eo positam existimant, quod noctem prælium proxime insequentam illustraverint lumine suo, atque opportunitatem præbuerint victoribus, ulterius quam alias fieri poterat persequendi hostes in fugam projectos, eorumque stragem propagandi latius. Sed nimis commune et ordinarium videtur illud stellarum, quo noctem illustant, beneficium, quam ut hic memoretur, et locus etiam nondum esse potest, fugam hostium, et quæ conjuncta cum ea erant describendi. J. D. Michaëlis in Annotationibus ad suam hujus libri versionem Teutonicam, eam quæ hic legitur loquendi formulam, *stellas adversus Siseram pugnasse*, ortam existimat ex opinione vulgi ea, qua sideribus multum cum rebus humanis conjunctionis tribui solet, nec aliud quidquam eandem indicare, quam quod adversa fortuna usus fuerit Sisera. "At vero," recte monet Schnurrerus, "hæc si fuerit dictionis hujus mens atque vis omnis, hoc tantummodo si innuerit Debora, adversam fuisse, quam expertus Sisera sit, fortunam, quam, quæso, vulgaris tunc et languida prodiret sententia, quam dissimilis sublimitati et magnitudini conceptuum, quæ per reliquum carmen totum regnat?" Nequit dubitari, *stellas pro cælo* poni, et formulam, *stellæ ex orbitis suis pugnarunt*, idem valere ac, *cælum ipsum desuper pugnavit*. Hoc vero nihil aliud significare potest, quam cæli mutationem talem, quæ, quum faveret Israelitis, infestissima simul esset copiis hostilibus. Vide quam dedit Josephus *Antiq.*, lib. v., cap. 5, § 4, pugnæ, de qua agitur, descriptionem, quam attulimus supra ad iv. 15. Tempestatem Cananæis adversam in illo prælio coortam esse, colligitur et ex eo, quod vs. sequ. de Kischone torrente dicitur. Similiter Claudianus in iii. *Consul. Honorii*, vs. 98:

*O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti.*

Ver. 21.

Pool.—*That ancient river*; so called. either, first, In opposition to those rivers which are of a later date, being made by the hand and art of man. Or secondly, Because it was a river anciently famous for some remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned.

Bp. Patrick.—*That ancient river.*] So called because of some other great exploit

performed there in ancient time. But *Kedumim* some take to be a proper name, and another name of the same river Kishon.

O my soul, thou hast trodden down strength.] This is an elegant apostrophe (or turning of her speech) to herself; whose happiness she applauds, in beholding the most powerful enemies quite vanquished, by her commission which she gave from God, and by her prayers to him: for none can doubt that she implored help from heaven, while Barak fought with Sisera.

Bp. Horsley.—

21 The river Kishon swept them away,
The overtaking river, the river Kishon.
O Deborah [Heb., O my soul], thou
tramplest upon strength!

Overtaking.] The root קם properly signifies “antevertere, anticipare, præire, prævenire, obvenire.” Hence it is applicable to priority either of time or place; and hence nouns derived from it get the sense either of “antiquity,” or “the east.” But going back to the primary sense of the root, I think נהל קמים may be rendered literally, “the river of preventions,” or “of anticipations,” describing the river as, by its rapidity, when swoln with the rain, *preventing* every one that attempted to escape, getting before him if he ran straight forward, or rising faster than he could climb if he attempted to get upon the rising grounds. To express this sense, I render, “the overtaking river.” And this sense agrees well with the accounts which travellers give of the Kishon at this day, or at least not long since.

Gesen.—קמים, m. plur. (r. קם) i. q. קם No. 3; once Judg. v. 21, נהל קמים, *stream of ancient days*, or *everlasting*, *ἀένναος*, q. d., נהל קמים (comp. Deut. xxxiii. 15), Sept. Vatic., *χευμάρρπος ἀρχαίων*, Targ., “rivus in quo facta sunt Israëlī signa et fortia facta ab antiquis.” The form is like קמים, קמים, which all designate time.

Prof. Lee.—קמים, *The ancients*. So the LXX.

Houb.—21 *Provolvit eos torrens Cison, torrens orientalis; torrens Cison pertraxit corpora bellatorum.*

Torrens orientalis, torrens Cison. Non sequimur Vulgatum, qui *Cadumim*; non modò quia ignoratur ubi sit torrens *Cadumim*, sed etiam, quia constat, non alium torrentem indicari quam ipsum torrentem *Cison*, qui quidem vocatur *orientalis*, quia ex oriente proficiscitur. והרר נשע ע

culcet anima mea robustos, vel conculcabit. Ita plerique. Judicet Lector, quam seriem hæc habeant, ut, postquàm dictum est, torrentem Cison volvere corpora interfectorum, et antequàm dicatur, ungulas equorum in præcipiti fugâ fuisse fractas, hæc in medium veniant, *conculcet anima mea robustos*, quæ neque ex ante-dictis apta sint, neque cum mox dicendis ullam habeant continuationem. Quantò melius והרר נשע ע, *provolvit cadavera fortium?* Nam sic fit, ut eundo crescat sententia. Significat ורר, *incedere, procedere*; in *Hiphil* vero, *deducere*; de torrente dictum, *provolvere*: idem ferè, quod ורר.

Rosen.—In verbis נהל קמים נהל dissentiunt interpretes, quid קמים denotet? Hieronymus habuit pro nomine proprio, ut significetur: *torrens Kedumim*, qui idem est ac *torrens Kischon*. Græcus Alexandrinus in codice Alexandrino habet Καθημειν, in Complutensi Καθημειν. Aliis est nomen torrentis Kischoni vicini. Sed utrumque quam jejunum sensum hic præbeat, non est quod moneamus. Esse nomen appellativum, ad torrentis descriptionem faciens, vix dubium est. Pro eo habuit jam Græcus Alexandrinus in codice Vaticano: *χευμάρρπος ἀρχαίων, torrens antiquorum sive antiquitatum*, ut קמים significatu haud differat a קמים, *antiquitas*. *Torrens antiquus* esse possit perennis, semper fluens, quem numquam deficiunt aquæ, quemadmodum montes firmo fundamento fundati Deuter. xxxiii. 15 הרים קמים, *montes antiqui* dicuntur. Aliis *torrens antiquus* est a longo inde tempore clarus. Ita Chaldaeus: *torrens, in quo facta sunt signa et facinora ab antiquis temporibus Israëlī*. Sed de illis egregiis factis, quibus Kischon clarus redditus fuerit, nihil memoriæ proditum est. Verbum קמים quum *antevertit, præoccupavit* nonnumquam significet, fuerunt, qui קמים, *præoccupatos* interpretarentur, et *torrentem præventorum* Kischonem dici existimarent quasi subito aquis obrutorum. Quod coactius. Præstat eorum sententia, qui קמים intelligunt *occursus hostiles, prælia*, significatione ducta ex illo verbi קמים usu, quo denotat *ex adverso stare, occurrere*. Ita, referente Schnurrero, R. Jonas in Lexico Hebraico-Arabico, qui, postquam observasset, verbum קמים significare *obvertere se*, subjicit, ex eo significato esse nomen קמים נהל explicandum, quasi dicas: *torrentem sibi invicem occurrentium, id est, ubi sibi occurrebant duo exercitus, ut*

manus consererent. Postrema versus verba, *וּבְרַחֲמֵי יָמֵי* interpretum plures ita reddunt: *conculcabas, anima mea, robur*, i. e., robustos. Nam se ipsam alloquitur Debora, quod idem est ac si simpliciter dixisset: *conculcabam hostes fortes*. Sic Chaldæus: *ibi conculcavit anima mea occisos fortium eorum in robore*. Nec difficultatis quidquam in eo est, ut futurum pro præterito positum capiamus, ut vs. 8 et infra vs. 29. Sed malim futurum in subjunctivo aut imperativo sumere, et cum Hieronymo sic reddere: *conculca, anima mea, robustos*. Major enim vis est *ἐνεργεία* est orationis, si quod Debora cum suis tunc in ipso victoriæ momento fecit ipsa adhuc, quasi sibi hanc scenam animo repræsentans, dicatur sese ad hostium conculcationem excitare, ut declaret, quo affectu, quanta voluptate ipsa populi sui hostes viderit prostratos. Ita et supra vs. 13 poetriam quæ initio pugnae dixit referentem vidimus.

Ver. 22.

Pool.—By the means of the pransings; or, because of their fierce or swift courses. Of their mighty ones; either, first, Of their strong and valiant riders [so Bp. Horsley, Hales], who forced their horses to run away as fast as they could. Or, secondly, Of their horses [so Patrick, Ken., Rosen.], as this word signifies, Jer. viii. 16; xlvii. 3; l. 42, i. e., of themselves; the antecedent for the relative.

Bishop Patrick.—By the means of the pransings.] They running full gallop (so the Jews interpret the Hebrew word *dahar* [prancings] to signify the swiftest course), they trod the harder on the ground, and were in the more danger to break their hoofs.

The pransings.] The Hebrews, wanting a superlative degree in their language, are wont to double a word (as Peter Martyr here observes); and therefore *prancings, prancings*, he thinks, are not here an ornament of speech, but signify the most vehement motion, when a horse is in his full speed.

Of their mighty ones.] Of their best and strongest horses; for the word *abbirim*, in Hebrew, as Bochart observes, signifies not only strong bulls, but horses also (see Hierozoic., par. i., lib. ii., cap. 6).

Ged., Booth.—

22 Then were broken the horse's hoofs, From the headlong speed [Ged., retreat] of his rider!

Gesen.—*וּבְרַחֲמֵי*, i. q. *וּבְרַחֲמֵי*, pp. to move in a circle, and especially swiftly; comp. also *וּבְרַחֲמֵי*. Hence, 1. To move swiftly, to press on rapidly, to course, spoken of a horse and his rider, Nah. iii. 2; pp. to run, course, prance in a circle, as is usual with horses in breaking and exercise. Hence, *וּבְרַחֲמֵי*, f. rapid course of a horse, Judg. v. 22. See Bochart Hieroz., P. i., p. 97.

Prof. Lee.—*וּבְרַחֲמֵי*, f. pl. Judg. v. 22.

Arab. *دَهْلُول*, *trusit parietem*; cogn. *دَهْلُول*, *generosus equus*. Charge, attack, of cavalry.

Rosen.—*וּבְרַחֲמֵי*, *tunc contuderunt calcanei, ungulae equorum*. *וּבְרַחֲמֵי* interpretum plures passive explicant: *confusæ*, i. e., obtusæ, attritæ. Ita R. Jonas ad vs. 21 laudatus: *וּבְרַחֲמֵי*, *intransitive, in significatione contusæ sunt*. Nec aliter R. Tanchum hæc scribens: *vult, ungulas equorum suorum excussas fuisse a vehementia cursus*. Eodem sensu Hieronymus: *ungulae equorum ceciderunt, fugientibus impetu*. Sed vere monet Schnurrerus, tutius esse, verbum, quod est formæ activæ, sensu quoque activo sumere. Nolim vero cum viro doctissimo *terram*, sed *eos*, hostes, intelligere, e nomine *וּבְרַחֲמֵי*, *robur*, i. e., robustos, quod proxime præcedit. Vix enim dubium, hostium conculcationem hoc versu pingi, ut monuimus. Eo et spectant quæ subjiciuntur: *וּבְרַחֲמֵי*, *ob cursitationes, cursitationes validissimorum suorum, equorum*. *וּבְרַחֲמֵי*, *robusti* hic non equites intelligendi sunt, sed *equi*, ut Jerem. viii. 16; xlvii. 3; l. 11, ubi *וּבְרַחֲמֵי* tribuuntur *וּבְרַחֲמֵי*, *hinnitus*, ut hic *וּבְרַחֲמֵי*, quæ item equis sunt propriæ. Conveniunt cum *וּבְרַחֲמֵי*. Suffixum vocis *וּבְרַחֲמֵי* Schnurrerus ad *וּבְרַחֲמֵי* refert, observatque *וּבְרַחֲמֵי*, *validissimi equorum* æque recte dici ac *וּבְרַחֲמֵי*, *flaccidus hominum*, i. e., homo flaccidissimus, Jesaj. liii. 3, et *וּבְרַחֲמֵי*, *contemptus hominum*, i. e., contemptissimus, Ps. xxii. 7. Sed aptius suffixum illud referri videtur ad hostes Cananæos, qui poetriæ menti obversabantur. Sunt autem e verbo *וּבְרַחֲמֵי* quod præcedit subaudiendi *וּבְרַחֲמֵי*, *contusi sunt* *וּבְרַחֲמֵי*, *a pulsibus ungularum robustorum suorum equorum*, qui oborta tempestate in furorem acti equites suos excusserunt.

Ver. 23.

Pool.—To the help of the Lord; either, first, Of the Lord's people [so Clarke, Rosen.]; for God takes what is done for or against his people as if it was done to

himself: see Isa. lxiii. 9; Zech. ii. 8; Matt. xxv. 45. Or, secondly, Of the Lord himself, who though he did not need, yet did require and expect their help and concurrence; and he expresseth it thus, to show the sinfulness and unreasonableness of their cowardly desertion of this cause, because it was the cause of God, and they had the call of God to it, whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

Bp. Patrick.—Curse ye Meroz.] Most interpreters, both Jewish and Christian, understand by Meroz a city not far from the place where the fight was. Which seems to be proved by the following words, where he speaks of *the inhabitants thereof*. But R. Sol. Jarchi thinks Meroz signifies a potent person in those parts, who, being able to give great assistance to Barak, and living near Mount Tabor, refused to do anything. And this is the opinion of the Talmudists (whom Jarchi is wont to follow), as Mr. Selden shows out of the Gemara Babylon., lib. i., De Synedr., cap. 6, p. 123, &c., where they fancy that this great man was excommunicated by Deborah, with all his adherents; and hence they fetch the ground and original of the excommunication in use among them: which is an idle conceit; there being no such thing as excommunication practised among them, till they had quite lost their civil government, and it was in the hands of the heathen.

Said the angel of the Lord.] She would not have it thought that this curse proceeded from her anger, but from the authority of God, who, by his angel, which spake to her, denounced it against Meroz. And who should this angel be, but the Captain of the Lord's host, mentioned Josh. v. 14 (see there).

Curse ye bitterly the inhabitants thereof.] They that take Meroz for a person, by *inhabitants* understand those that dwelt near him, and were his dependents or associates; which is very forced.

Because they came not to the help of the Lord.] The battle was the Lord's, as the Scripture elsewhere speaks, and therefore they that refused to engage in it, refused to maintain his cause: and the people of this place are so heavily cursed, when all others that came not in to help their brethren are only discommended, because they lived so

near, that they might easily have joined their forces with them, whereas some others lived a great way off, which might something excuse them.

Against the mighty.] According to this translation of the last word, she means their most powerful enemies; but the Hebrew may as well be translated "with the mighty" [so Hales, Clarke, Rosen.]: that is, with other valiant men who freely offered their service in this enterprise. This aggravated their guilt, that when they had such noble examples of zeal from others, who were less able to help, they would afford no assistance.

Dr. A. Clarke.—Curse ye Meroz.] Where Meroz was is not known; some suppose it was the same as *Merom*, nigh to *Dotham*. The Syriac and Arabic have *Merod*; but where this was is equally uncertain.

Said the angel of the Lord.] That is, Barak, who was Jehovah's *angel* or *messenger* in this war; the person *sent* by God to deliver his people.

To the help of the Lord.] That is, to the help of the people of the Lord.

Against the mighty.] גבורים, "with the heroes;" that is, Barak and his men, together with Zebulun and Naphtali; these were the *mighty men*, or *heroes*, with whom the inhabitants of Meroz would not join.

Rosen.—Dixit angelus Jovæ, qui Deborah alloquutus fuerat, quamvis id in narratione cap. iv. 4, seqq. taceatur. Ex usu loquendi vel *angelus* intelligi potest, vel *propheta*, vid. Hagg. i. 13; Malach. ii. 7. Posset Debora semet ipsam indigitare, utpote quæ esset *אִשָּׁה נָבִיא*, *mulier prophetissa*, iv. 4, adeoque instinctu divino loqueretur. *Exsecramini exsecrando incolas ejus*, quod non venerunt ad *auxilium Jovæ*, i. e., quod auxilium non ferrent exercitui populi, qui Jovam colebat, deque nomine ejus vocabatur *populus Jovæ*. *לְעֹמְרֵי הָיָה*, *Ad auxilium ejus cum fortibus* scil. militibus, qui pro libertate pugnarunt.

• Ver. 24.

See notes on iv. 21.

Dr. A. Clarke.—Blessed above women shall Jael—be.] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the Divine approbation towards Jael. See the observations at the end of chap. iv. The word *bless*, both in Hebrew and Greek, often

signifies to praise, to speak well of, to celebrate. This is most probably its sense here.

Bp. Patrick.—*Blessed above women shall Jael*—be.] On the other side, she desires Jael may be ever praised; or rather foretells she shall always continue famous and her husband too, in future generations.

Blessed shall she be above women in the tent.] This is thought to be a wishing, or promising her all happiness in her domestic affairs. But P. Martyr thinks it may be interpreted, "Blessed shall she be for what she did in her tent." Which was no less glorious, than what others did in the field.

Pool.—*In the tent*; in her tent or habitation, in her house and family, and all her affairs; for she and hers dwelt in tents. The *tent* is here mentioned in allusion to the place where this fact was done.

Rosen.—24 *Benedicatur ex s. prae mulieribus aliis Jaeli, uxori Cheberi, Kinai.* בְּרִכָּה לְיָאֵל וְלִשְׁרָה וְלִשְׁכֵּרָה וְלִכְנָנִי, *Præ mulieribus aliis in tentorio habitantibus benedicatur illi.* Illud בְּרִכָּה, in tentorio pertinere nonnulli volunt ad laudem mulieris, quod inter Orientis populos feminæ honestiores domi se continere, nec facile in conspectum publicum prodire solent, unde Ps. lxxviii. 13 mater familias בְּרִכָּה וְרָא, *domi habitans dicitur.* E contrario mulier impudica Chaldæis vocatur בְּרִכָּה וְרָא, *quæ exit foras.* Hinc Deborah hoc dicere, *præ aliis honestis feminis omnibus prædicandam esse Jaellem.* Sed vere monet Schnurrerus, quum hic sermo sit de ejusmodi femina, quæ ipsa degebat sub tentorio (iv. 21), utpote uxor viri Kenitæ, patrio more vitam pastoritiam agentis, sedesque suas subinde mutantis, ut facere solent Nomades; vocem בְּרִכָּה stricte accipiendam esse de tentorio, ac sensum loci sic constituendum, ut excellentior dicatur Jael omnibus aliis sui ordinis feminis, omnibus nimirum, quæ quaquaversum degant in Scenitarum tentoriis.

Ver. 25.

Butter. See notes on Gen. xviii. 8, vol. i., page 19.

Pool.—*Butter*, or *cream*, i. e., the choicest of her milk; so the same thing is repeated in differing words.

Bp. Patrick.—*Butter.*] Milk from which the cream (of which butter is made) was not separated.

In a lordly dish.] The Hebrew word *sephel* (which we translate *dish*) is nowhere else found, but in the story of Gideon in the

next chapter, vi. 38, where we translate it a *bowl* [so Ken., Hales, Gesen., Lee, &c.]. From whence Bochart rightly concludes, it signifies a large and wide vessel (par. i., Hieroz., lib. ii., cap. 49), which explains the word *lordly* or *princely*; which doth not signify that she had any gold or silver vessel in her tent (which was not agreeable to their manner of living), but that she brought him milk in the best vessel she had [so Pool], and that very capacious: for out of such, great men were wont to drink, as Pet. Martyr observes out of Cicero against M. Antony.

Dr. A. Clarke.—*She brought forth butter.*] As the word חֶמְצָה, here translated *butter*, signifies *disturbed, agitated*, &c., it is probable that *buttermilk* [so Ged., Booth.] is intended. The Arabs form their buttermilk by agitating the milk in a leathern bag, and the buttermilk is highly esteemed because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him *cream*: Sisera was not only *thirsty*, but was also *exhausted* with fatigue; and nothing could be better calculated to quench his thirst, and restore his exhausted strength, than a bowl of cream. I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the idea that Jael was *more liberal* and *kind* than Sisera had requested. He asked for *water*, and she brought him *cream*; and she brought it to him, not in an *ordinary* pitcher, but in the most superb *dish* or *bowl* which she possessed.

Professor Lee.—חֶמְצָה, f. once חֶמֶץ, Job xxix. 6. Constr. חֶמְצָה. Arab. خَمْرٌ r., *spissum fuit lac.* *Butter*, or *cheese*, as produced from חֶמֶץ, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch., lib. v., cap. v., γάλα διεφθορὸς ᾗδῃ, *lac jam corruptum*, 2 Sam. xvii. 29; Is. vii. 15, 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. "De quovis lacte," according to Gesenius, in the last three places: but this does not appear. חֶמְצָה, in חֶמְצָה (for חֶמֶץ), Ps. lv. 22, is, as Gesenius thinks, the pl. of this. See חֶמְצָה. Probably, i. q. חֶמֶץ, or חֶמֶץ. See my note on Job vi. 6 and חֶמֶץ above.

חֶמֶץ, m. twice, *A bowl*, Judg. v. 25; vi. 38.

Comp. Arab. بَيْلٌ, *vas in quo res portantur* aut ponuntur; صَفِيحٌ, *vas coriaceum, quo aqua hauritur.*

Gesen.—כֶּלֶב, a princely bowl, i. e., precious, Judg. v. 25.

Rosen.—*Aquam petiit Sisera, lac dedit Debora; in simpula illustrium attulit lac spissum.* Simpula illa, aut crater vocatur כֶּלֶב, illustrium, quod Jaël duci exercitus potum præbens, usa fuit calice quoque pretioso, ex quo bibere illustres viri a Chebero excepti, si quando eum inviserent, solebant lac, quod in priori hemistichio לֶבַי vocatur, posteriore dicitur חֶבֶר, quod proprie lac spissum acidumque denotat (vid. not. ad Genes. xviii. 8); utrumque nomen in membrorum parallelismo Deut. xxxii. 14 ponitur.

Ver. 26.

Pool.—*Her hand,* i. e., her left hand [so Patrick, Rosen., &c.], as appears from the nature of the thing; and from the *right hand*, which is opposed to it. *Smote off*, or, *struck through*, as the LXX and Syriac render it; or *brake*, as the Chaldee hath it. *When she had pierced*, Heb., and *she pierced*; or, and the nail pierced.

Bishop Patrick.—*She smote Sisera.*] The Hebrew word *halam*, which we translate *smote*, signifies such a blow as makes a contusion.

She smote off his head.] The word *machak*, which is commonly translated *cut off*, cannot have that signification here; because there is not the least indication in this story of her cutting off his head from the body, but only of striking it through, as here it must be understood.

Dr. A. Clarke.—*She smote off his head.*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixt him through the temples. It was his *head* that received the death wound, and the *place* where this wound was inflicted was the *temples*. The manner in which Jaël dispatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a *workman's hammer*, probably a *joiner's mallet*, and with one blow on the head deprived him of all sense. 2. She then took a tent nail and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first *smote his head*, and secondly pierced his temples.

Prof. Lee.—כֶּלֶב, v. pret. f. חֶבֶר, once,

Judg. v. 26. Sam. פָּחַד, *delevit, perdidit.*

Arab. مَحْت, id. *Destroyed*. LXX, διήλωσε.

Theod. ἀπέτεμεν. Symm, διήλασε.

Gesen.—פָּחַד, to smite through, to crush.

Rosen.—26 פָּחַדָּהּ יָדָהּ אֶת, *Manum suam ad pazillum misit*, extendit. Pro פָּחַדָּהּ cum Ludov. de Dieu plures פָּחַדָּהּ legendum existimarunt, hac constructione: *manum suam quod attinet ad pazillum emisit eam.* Sed פָּחַדָּהּ est forma poetica pro פָּחַד, ut Obad. vs. 13, ubi vid. not. Ita et alias forma פָּחַדָּהּ ponitur pro singulari פָּחַד, ad modum futuri paragogici Arabum, يَقْبِلُ

sive يَقْبِلُ, exempla vid. in Gesen. *Lehrg.*, p. 800. פָּחַד Hieronymus *sinistram manum reddidit*, recte; sequitur enim: *et dextram suam extendit ad malleum operariorum.*

פָּחַדָּהּ אֶת, Et percussit Sisera, confregit caput ejus. Verbum פָּחַד, quod hoc solo V. T. loco legitur, convenit cum Arabico مَحْت, *abolevit, delecit*, in conj. ii.

perdidit. פָּחַדָּהּ אֶת, Et percussit transfoditque tempora ejus. Cf. iv. 21. Verbum פָּחַד, proprie *transiit*, h. l., ut ostendit res ipsa, causali significato usurpatur pro *transire fecit, perforavit*, ut Job. xx. 24, ubi arcus poetice pro sagittis *transfodere* dicitur.

Ver. 27.

Bp. Patrick.—*At her feet he bowed, he fell, he lay down.*] In the Hebrew, *between her feet*. Taking all these expressions together [*he bowed, he fell, he lay down*], they seem to me to import, that, at the first stroke, he started and lifted up his body; but being very much stunned, he soon lay down again.

Some may fancy that this act deserved reprehension, rather than commendation, upon many accounts; being a breach of the laws of hospitality, and of the peace which was between her family and Jabin, &c. But this fact is not to be measured by the common rules which are to govern us, it being an extraordinary, heroic, and Divine work, unto which she was excited by God; whose people Jabin oppressed with a cruel servitude, from which God ordered Barak to be their deliverer; who, having defeated all his forces in a miraculous manner, Jaël understood there was a Divine hand in this victory, and was moved by the same spirit which stirred

up Deborah and Barak, to help, by this act, to complete their shameful overthrow. For nothing could be more dishonourable, than for a great captain to fall thus by the hand of a woman.

Dr. A. Clarke.—27 *At her feet he bowed.*] Heb., "between her feet." After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

Rosen.—27 פָּדַעַרְסָהּ בְּרַגְלֶיהָ, *Inter pedes ejus, Jaëlis procubuit, cecidit, jacuit.* Ante רַגְלֵיהָ videtur subaudiendum esse, ut sit: *ad pedes ejus.* Schnurrerus confert

Arabicum يَدَيْنِ, *inter manus ejus*, quod idem est ac *coram eo*, in conspectu ejus. רַגְלֵיהָ plures, inter quos Clericus et Schnurrerus, *curvavit se reddunt*, intelliguntque de violentis et convulsivis agitationibus, cum, letali vulnerē percussus, erigere se vellet, nec tamen posset. Sed recte observavit Hollmann, tria hic adhibita verba אליפאכא constituere egregium. רַגְלֵיהָ enim, proprie *genū et crure flexo procubuit*, et alias dicitur de eo, qui vulnerē letali ictus concidit, ut 2 Reg. ix. 24, de Joram sagittā transfixo ita ut jungatur *cadendi* verbum, ut Ps. xx. 9, וַיִּפֹּל מִלְּפָנָיו. Cogitandum est, Sisera dormientem cubuisse in strato paulo elatiore, interfectum vero de eo decidisse ac provolutum ad mulieris pedes jacuisse. וַיִּפֹּל מִלְּפָנָיו, *In loco quo procubuit cecidit peremptus.* וַיִּפֹּל מִלְּפָנָיו, *violenter egit* proprie denotat eum cui *violencia illata est*, hinc *vi peremptum*, diciturque verbum de cæde tum singulorum hominum, ut Ps. xvii. 9, tum populorum, Jerem. xlvii. 4; xlix. 28.

Gesen.—וַיִּפֹּל, kindr. with וַיִּשָּׁחַק, pp. to be strong, powerful; Arab. شَدِيدٌ, strong, vehement, hardened. Hence Hebrew, וַיִּפֹּל, וַיִּשָּׁחַק. In the verb itself only in a bad sense: 1. *To practise violence*, to treat with violence, and hence *to oppress*, *to destroy* any one, Ps. xvii. 9; Prov. xi. 3; Isa. xxxiii. 1: e. g., a people, Jer. v. 6; xlvii. 4; xlviii. 1; xlix. 28; especially through hostile invasion, Isa. xv. 1; xxxiii. 1. Part. וַיִּפֹּל, *night-robbers*, Obad. 5. Part. pass. וַיִּפֹּל, *destroyed, dead*, Judg. v. 27.—Arab. شَدَّدَ, to bind, to strengthen, also to rush upon an enemy; V. to be strengthened, to grow strong.

Ver. 29.

Bp. Patrick.—*Her wise ladies answered*

her.] The Vulgar takes the Hebrew words to signify, "one of the wisest of his wives" (who was not so apt to despair as his mother) replied to her. For it is well observed by Terence, in his *Adelphi* (as Pet. Martyr here notes), Multo satius est, ea evenire nobis quæ de absentibus suspicantur uxores, quam ea quæ parentes, "It is much better that those things should happen to their absent husbands, which their wives suspect, than those which their parents fear." But I see no reason to depart from our translation, which is the same with the LXX, αἱ σοφαὶ ἀρχουσας, "the prudent noble women that attended her," &c.

Yea, she returned answer to herself.] Upon better consideration, her hopes exceeded her fears.

Bp. Horsley.—

29 One of the most accomplished of her ladies [so Vulg., Houb.] answers her, She even returns answer to herself.

Ged.—

29 The wisest of her ladies answered her; And returned *these* words of exultation.

Booth.—

29 The wisest of her ladies answered her; Yea she returned *these* words to her.

Houb.—*Respondit una ex puellis ejus præ cæteris ingeniosa, hinc eam verbis allocuta est.* חכמתו שרדה חכמה, *sapientissima ejus famularum respondit.* Est חכמתו idem ac חכמתו nisi perperam fuit interpolatum. Numero sing. interpretantur Syrius, Vulgatus, et Arabs; in חכמה vero est alterum חכמה, *Epentheticum*, ut solet fieri post חכמה prius. Nihil erat tam planum. Clericus, *sapientes ac principes feminae...ei respondebant: Quin immò et ipsa sibi verbis suis reponebat*, interpretans per fas et nefas, et compellens sese in hæc dumeta, quia non vidit id, quod sole clarius est, verbum חכמה esse numeri singularis, et חכמה sic habendum, ut חכמה.

Rosen.—29 Matronæ primariæ, Sisera matrem stipantes, eam solantur, eaque ipsa mox hoc firmata solatio iis assentitur, spesque lætas de victoria et præda divite concipit. חכמות פרוצות חכמה, *Sapientes principum feminarum ejus responderunt ei*, i. e., feminae quædam principes sagaciores; comminisci conabantur causas moræ Sisera, quem victorem frustra expectabant. חכמה proprie: *respondit ei* quælibet. Discrepantia numeri indicat distributionem. Hieronymus Hebræa sic reddidit: *una sapientior ceteris uxoribus ejus hæc socrus verba re-*

spondit. Pro Plurali תַּחֲמוֹת videtur תַּחֲמוֹת legisse; *socrum* vero de suo addidit. תַּחֲמוֹת אִשָּׁה, *Etiam*, imo vero (ut Ps. lviii. 5) *ipsa*, Siseræ mater, *redire fecit verba ejus ei*, s. *sibi*, feminæ sapienti, se solanti, ejusque verba sua fecit. Pronomen suffixum vocum תַּחֲמוֹת et תַּחֲמוֹת referendum est ad unam, sive ad quamlibet matronarum, quæ Siseræ matrem alloquuta fuerat. Schnurrer verba Hebraica sic capit: *imo vero revocavit verba sua querula sibi*, i. e., retractavit ea; solatia comitum admisit, in lætissimam spem, et immodica fere gaudia effusa. Sensus eodem redit. Ex Hieronymi interpretatione, quam attulimus, eadem matrona, quæ matrem Siseræ alloquuta est, verba quæ sequuntur dixit. Sed aliam atque illam significari, ostendunt verba תַּחֲמוֹת.

Bishop Patrick.—*To every man a damsel or two.*] Young virgins are by all historians and poets reckoned as a principal part of the soldier's prey. And she puts here an unusual word for a *damsel*, which is *racham*; for it properly signifies a *womb*, and seems here to be spoken by way of contempt [so Rosen.], as if they were good for nothing but to serve their filthy appetites.

Meet for the necks of them that take the spoil.] That is, of the chief commanders, to whom the spoil, as I said, was brought to be divided. In the Hebrew the words are, "for the necks of the spoil;" which Kimchi expounds, "the head of the prey." As if she had said, These are to be put in the head of the prey; and therefore fit to be given only to the general of the army.

Pool.—*Of them that take the spoil*, Heb. *of the prey*; the *prey* put for the *men of prey*, or those who take the prey; as *kindred* is put for a *man of kindred*, or a *kinsman*, Ruth iii. 2; and *Belial*, for a *man of Belial*, 2 Sam. xvi. 7; and *days*, for a *man of days*, or an old man, Job xxxii. 7.

Ken., Horsley.—For my neck a prize.

Ged.—"From the necks of those that have been spoiled." The word rendered *necks* might be rendered *shoulders*. The spoil alluded to, seems to have been rich short mantles which warriors used to wear.

Gesen.—גָּבַע m. (r. גָּבַע 1) a *dying*; concr. *something dyed, dyed garments*, Judg. v. 30. גָּבַע, to *deck with colours*, to *make varicoloured*, to *variegate*; spoken of the colours in the eagle's pinions, and of variegated marble, see גָּבַע; but chiefly of variegated cloths. and garments.—Chald. in Targ. of the

spots and shields of the leopard, Jer.

xiii. 23. Arab. رَقْمٌ, I., II., to make striped, as cloth; also to write; أَرَقَمَ, variegated. From the Arabic comes Span. *recamar*, Ital. *ricamar*, to embroider. The primary idea seems to be that of *laying on* of colours, as in kindr. גָּבַע, No. 3, where see.—Spec. to *variegate* a garment, to *embroider with coloured figures*, Latin, *opere plumario*: which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence Part. גָּבַע, *plumarius, a worker in colours, embroiderer*. Exod. xxvi. 36; xxvii. 16; xxviii. 39; xxxviii. 18, 39; xxxix. 29. The work of the גָּבַע differed from the work of the תַּחֲמוֹת, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in תַּחֲמוֹת No. 1. The LXX also understand *needle-work*, Ex. xxvii. 16; xxxviii. 23; and so the Talmudists. See more in Thesaur., p. 1310 sq. Hence

תַּחֲמוֹת f. 1. *Variegation, versicolour*, i. e., play of colours, e. g., in the eagle's wings, Ez. xvii. 3; of stones, pavement, 1 Chron. xxix. 2, comp. in תַּחֲמוֹת.

2. *Work in colours, embroidery*, also *cloth embroidered with colours*, see in r. גָּבַע. Ez. xvi. 10, 13; xxvii. 16. תַּחֲמוֹת גָּבַע, *Embroidered garments*, decked with colours, as worn by princes, Ez. xvi. 18; xxvi. 16. Plur. תַּחֲמוֹת id. Ps. xlv. 15. Dual Judg. v. 30, תַּחֲמוֹת גָּבַע, *dyed garments of double embroidery*, i. e., embroidered on both sides, or so that the work and figures on both sides correspond.

Ver. 30.

Rosen.—30 *Nonne invenimus, dividunt prædam?* נָחַם תַּחֲמוֹתָם לְחַיִּים וְנָחַם, *Puellam aut duas puellas assignabant singulis viris*. Duæ primæ voces proprie sonant *uter, duo uteri*, quibus puellæ significantur, a membro sexui sequiori proprio. Hebræi interpretes monent, Siseræ matrem ita appellasse Hebræas puellas per contentum. תַּחֲמוֹת גָּבַע, *Prædam tinctorum* scil. vestimentorum assignant *Siseræ*. Recte Hieronymus reddidit: *vestes diversorum colorum Siseræ traduntur in prædam*. Illæ quum majoris essent pretii, duci copiarum dabantur. תַּחֲמוֹת

רָעָם וְרָעָם, *Prædam tinctorum vestimentorum et versicoloris vestis*, i. e., vestium variegatarum. Est asyndeton, quale antea רָעָם וְרָעָם. Nomine רָעָם denotatur vestis versicolor, sive sit filis variorum colorum contexta, sive acu picta; vid. N. G. Schröder *de vestitu mulierum Hebræ.*, p. 220, seqq. רָעָם וְרָעָם, *Vestem tinctam aut duo vestimenta variegata*, vel, *ab utroque latere variegata*, sive iisdem figuris, sive diversis, *collis prædæ*. Duo postrema verba Hollmann interpretatur: *quæ ornent colla prædatoris*, i. e., Siserae, subaudito וְרָעָם ante רָעָם, quemadmodum 2 Sam. xii. 4 dicitur וְרָעָם pro וְרָעָם וְרָעָם, *viator*, et Prov. xxiii. 28 וְרָעָם pro וְרָעָם וְרָעָם, *latro*. Similiter Buxtorfius in *Theo. Gramm.*, l. ii., cap. 4. וְרָעָם וְרָעָם dici putat pro וְרָעָם vel וְרָעָם, *virorum spoliis*, i. e., spoliatorum. Nequaquam tamen tali ellipsi opus est, et elegantior sensus erit, si *prædam* intelligamus pecudes in prædam factas, ut 1 Sam. xv. 19, 21, quibus pretiosæ vestes ad ferendum impositæ essent ob nimiam prædæ copiam. Hieronymus: *et supellex varia ad ornanda colla congeritur*. Silvestre de Sacy in *Commentatione* quæ inscribitur: *Memoire sur l'origine et les anciens monumens de la littérature parmi les Arabes*, p. 124 hunc versum sic reddidit: *Sisera aura dans son partage des beaux habits, des depouilles d'étoffes teintes de diverses couleurs: il aura un habit brodé, un habit brodé des plusieurs couleurs pour mettre sur son cou*. Hemistichia sic censet dispescenda:

וְרָעָם וְרָעָם
רָעָם וְרָעָם
וְרָעָם וְרָעָם
וְרָעָם וְרָעָם

Jungit igitur וְרָעָם וְרָעָם, *vir prædæ*, et pro וְרָעָם legit וְרָעָם. Nobis tamen Masorethica distinguendi et legendi ratio retinenda videtur. Nam, ut taceamus, phrasin וְרָעָם וְרָעָם, *vir prædæ* inusitatum esse, nomen וְרָעָם cum וְרָעָם jungere, dissuadet וְרָעָם וְרָעָם quod sequitur, quod manifeste repetit verba quæ antecedunt. Si vero pro וְרָעָם legamus וְרָעָם, minus apte dicitur, vestimenta variegata collo Siserae esse prædam.

Ver. 31.

That love him.

Houb., Horsley, Hales, Ged., Booth.—That love thee [Syr., Arab, Vulg., and two MSS.].

Rosen.—Pro וְרָעָם Hieronymus et Syrus reddunt *qui autem diligunt te*, cum suffixo secundæ personæ, quia proxime antea Jovam

alloquuta erat. Sunt etiam duo codices, qui וְרָעָם exhibent; sed haud dubie ex emendatione. Nihil enim frequentius esse subitis hujusmodi personarum mutationibus, nemo sermonis poetici Hebræorum peritus ignorat.

CHAP. VI. 2.

וְתַעֲזוּ יַדְמִידָן עַל־יִשְׂרָאֵל מִפְּנֵי מִדְיָן
עֲשִׂי־לָהֶם וּבְנֵי יִשְׂרָאֵל אֶת־הַמִּקְהָרוֹת
אֲשֶׁר בְּהָרִים וְאֶת־הַמַּעְרוֹת וְאֶת־
הַמְצֻדוֹת:

καὶ ἵσχυσε χεὶρ Μιδιάμ ἐπὶ Ἰσραὴλ. καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ἰσραὴλ ἀπὸ προσώπου Μιδιάμ τὰς τρυμαλιὰς τὰς ἐν τοῖς ὄρεσι, καὶ τὰ σπήλαια, καὶ τὰ κρεμαστὰ.

Au. Ver.—2 And the hand of Midian prevailed [Heb., was strong] against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

Houb.—2 מַצִּי מִדְיָן עַל; Syrus hæc habet, וְיָשָׁן מִן קִדְמָא וְיָשָׁן, *et fugerunt à facie Madianitarum, et fecerunt*. Itaque legit, וְיָשָׁן מִדְיָן עַל, quam scriptionem amplectimur. Omissum fuisse verbum וְיָשָׁן et fugerunt, admonebant hæc verba, מַצִּי מִדְיָן nullo nexu cum antecedentibus rebus copulata. Syrum sequitur Arabs. Cæteri, præter Chaldæum, addunt nexum וְ ante מַצִּי quia orationem viderent esse dissolutam, et præpositionem מַצִּי adjungunt ad verbum עַל quod sequitur. Sed melius hæc præpositio verbo suo subjicitur, quam præponitur. Propterea nos Syri scriptionem antetulimus.

Made them.

Ged.—Betook themselves to.

Bp. Patrick.—*Made them the dens which are in the mountains, &c.*] They betook themselves to these places for safety; for, I suppose, they did not now make them, but made them their retreat. And by the first word *minharoth*, is meant those hollow places in the rocks upon the mountains, where men might hide themselves, and make them their habitation; there being cracks and holes in them here and there, to let in light, as the Hebrew word signifies. And the second word *maharoth* denotes such caves as were in the fields, made either by nature, or by art and labour; which, being dark, were fit only to hide their goods and provision in them. And the third word *mitzaroth* signifies such fortresses as secured themselves,

and families, and cattle, and all they could carry thither.

Gesen.—מְקַדָּד, f. (ר. קִדָּד), to flow, a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites as dens, recesses, retreats, Judg. vi. 2.

See Thesaur., p. 858.—Arab. مَنَير and مَنِيرَة, fossa aquæ; see Schult. ad Job. p. 49.

Prof. Lee.—מְקַדָּד, f. pl. r. קִדָּד, once, Judg. vi. 2. Arab. مَنَير, locus in fluvii alveo excavatus ab aqua. Valleys flowing with water. *Gesen.*, more probably, Clefts in the mountains, serving as canals to the mountain torrents; and hence, as difficult of access, likely to be occupied by a conquered people. LXX, Theod., μάνδρας. LXX, ἀλλως, τρυμαλιός.

Rosen.—2 *Invaluitque manus Midianis super Israel, et propter Midianitas fecerunt sibi Israelitæ antra, quæ sunt in montibus.* Nomen מְקַדָּד, quod hoc tantum loco exstat, Græcus Alexandrinus in codice Vaticano reddit τρυμαλιός, foramina, in codice Alexandrino μάνδρας speluncas, Chaldaeus כַּפְמִרְתָּה latibula (quo nomine ab eodem interprete et 1 Sam. xxiii. 23, הַכַּפְמִרְתָּה explicatur), Syrus دَلَّ حَاهَمَة, domos in montibus.

Jarchi et Kimchi מְקַדָּד, speluncas vocari volunt tales, in quas lux foramine quopiam admittitur, מְקַדָּד, lux, Job. iii. 4. Sed ab eadem voce Levi ben Gerson nomine illo existimat tædas denotari, quæ in montibus erectæ fuerint, ut hostium adventus significetur. Similiter R. Tanchum מְקַדָּד esse scribit loca edita, quæ conscenduntur ad faciendum signum de hoste adventante igne accenso, qui eminens conspici possit, ut caveatur ab hoste. Addit, dici istiusmodi loca مواضع التَّنوير, i. e., ea quæ accenso igne illustrantur. Sed talia signa Hebræos erexisse occupatâ ipsorum regione ab hostibus, non est credibile. Quæ ad מְקַדָּד adjiciuntur verba מְקַדָּד, quæ erant in montibus, et quod præcedit מְקַדָּד, fecerunt, pararunt, indicant, significari antra a natura formata, quæ deinde arte ampliata facta aut communita fuerint. Videtur nomen Hebraicum proprie fissuras denotasse, collato

Arabico مَنَير, locus in fluvii alveo excavatus ab aqua, et fissura, s. canalis castellum

penetrans, per quem fuit aqua. Et radix מְקַדָּד denotat fodit, fodiendo ad aquas pervenit.

Et quæ hoc versu sequuntur nomina, מְקַדָּד, spelunca, et מְקַדָּד, altæ et præruptæ rupes, significant loca, ubi homines se occultare et tutos reddere possunt.

Ver. 4.

וַיִּחַנּוּ עֲלֵיהֶם וַיִּשְׁחִיתוּ אֶת־יִבְרָאֵל הָאֶרֶץ עַד־בִּזְאֵה עֲנָה וְלֹא־שְׂאִירָא מִחֵיהָ בְּיִשְׂרָאֵל וְשׂוֹר וְחִמּוֹר :

καὶ διέφθειρον τοὺς καρποὺς αὐτῶν ὥς ἐλθεῖν εἰς Γάζαν. καὶ οὐ κατελείποντο ὑπόστασιν ζωῆς ἐν τῇ γῇ Ἰσραὴλ, οὐδὲ ἐν τοῖς ποιμνίοις ταύρων καὶ ὄνων.

Au. Ver.—4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep [or, goat], nor ox, nor ass.

Bp. Horsley.—"For Israel, neither sheep, nor ox, nor ass;" i. e., "for Israel, neither for sheep, nor for ox, nor for ass."

Houb.—Claudicat oratio, neque enim illæ conjunctiones apte veniunt post negationem ἢ, et series requirit, ut ἢ recurrat ante verba וְשׂוֹר וְחִמּוֹר, וְשׂוֹר וְחִמּוֹר, quam negationem suppleat diverso modo Veteres, et a contextu non nihil deviant. Certe Vulgatus omittit מִדָּד, quod habet vel viventem, vel cibum. Nos sic interpretamur, tanquam legeretur, וְשׂוֹר וְחִמּוֹר, (non relinquebant cibum in Israel) ovibus, bobus, asinis.

Rosen.—וְשׂוֹר וְחִמּוֹר, Nec reliquerunt vitæ sustentaculum, ὑπόστασιν ζωῆς, ut Græcus Alexandrinus reddidit, in Israele. וְשׂוֹר וְחִמּוֹר, Nec pecudem minorem, nec bovem, nec asinum.

Ver. 5.

כִּי הָיוּ וַיָּבִיאוּ אִתָּם וְהָיָה לָבָב וְנוֹבָא דָּר

ὅτι αὐτοὶ καὶ αἱ κτήσεις αὐτῶν ἀνέβαινον, καὶ αἱ σκηναὶ αὐτῶν παρεγίνοντο, καθὼς ἀκρις εἰς πληθός, κ.τ.λ.

Au. Ver.—5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude, &c.

Grasshoppers.

Patrick, Gesen., Rosen., Lee, &c.—Locusts.

מִצְחָה m. (ר. רָחַץ to be multiplied) *a locust*, Ex. x. 4, sq.; Lev. xi. 22; Joel i. 4; Ps. lxxviii. 46. Spoken also of a particular species, probably the *gryllus gregarius* or common *migratory locust*, Lev. xi. 22; Joel i. 4.—On the various species of locusts, see Bochart Hieroz. ii. 447.—*Gesen.*

Rosen.—Pro מִצְחָה, quod in textu exstat, ad marginem est (*Keri*) præteritum מִצְחָה. Quod emendationem sapit. Non desunt loca, ubi futurum, sine Vav conversivo, nec præcedente præterito, ejusdem significatione usurpatur, veluti Genes. ii. 6, וַיִּצְחָק אֱלֹהִים מִצְחָה, *et vapor ascendebat e terra*; vid. ibid. vs. 10, 25; iv. 14.

Ver. 8.

Au. Ver.—Egypt,
Ged., Booth.—The land of [LXX, Syr., Arab.] Egypt.

Ver. 11.

וַיָּבֹא מִלְאָךְ יְהוָה וַיֵּשֶׁב תַּחַת
הָאֵלֶּה אֲשֶׁר בְּעֶפְרָיִם אֲשֶׁר לְיוֹאָשׁ אֲבִי
הַמְּדִינָה וַיִּדְרֹסוּ בָּנָו חֲבֵט חֲשִׁים בְּצֶלַת
לְחָנִים כִּפְּגֵי מִדְיָן :

καὶ ἦλθεν ἄγγελος κυρίου, καὶ ἐκάθισεν ὑπὸ
τὴν τερέμινθον τὴν ἐν Ἐφραθὰ ἐν γῇ Ἰωᾶς
πατρὸς τοῦ Ἑσθρί. καὶ Γεδεὼν ὁ υἱὸς αὐτοῦ
ῥαβδίζων σίτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσ-
ώπου τοῦ Μαδιάμ.

Au. Ver.—11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it [Heb., to cause it to flee] from the Midianites.

11, 12, &c. *An angel of the Lord.*

Booth.—The angel Jehovah.

Oak.

Ged., Booth., Rosen., Gesen., Lee.—Terebinth-tree. See notes on Gen. xxxv. 4, vol. i., p. 65.

Bp. Patrick.—His son Gideon threshed wheat.] The Hebrew *chabat*, in this place, signifies to *thresh* out with a stick or rock, as Kimchi here observes. And so the LXX, ῥαβδίζων. But the common way of thrashing corn out of the ear was by treading it with oxen, which they called *dash*, 1 Chron. xxi. 20. This Gideon did not use, partly for privacy, but chiefly because he had but a little to beat out.

By the winepress.

Houb.—חֲבֵט חֲשִׁים בַּנֶּחֱל, *excubibat frumen-*

tum in torculari. Nemo non anteferet בָּנָו, *in area.* Nam *area et torcular* in sacris libris diversæ res sunt, nec unquam promiscue usurpantur. Erat tanta similitudo inter בָּנָו et בָּנָו ante inventas litteras finales, ut non mirum sit, alterum pro altero fuisse scriptum. Gabriel Sionita, cum legeret in Syro בָּנָו quod significat in Syriacâ linguâ *in torculari*, maluit convertere in *Gath*, non nesciens torcularium formam et structuram non esse talem, ut in eis frumenta commodè excuterentur: vide versum 37.

Ver. 13.

Au. Ver.—13 And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

Bp. Patrick.—Oh my Lord.] The Hebrew word *bi* (which we translate O, or I beseech thee) may literally be translated, *with me*; by way of interrogation: as much as to say, "How can that be?" It appears by the word *Adonai* (*Lord*) which is used to all great men, that he did not yet think him to be an angel, but some person of extraordinary quality, who wished well to the Israelites.

Ver. 14.

Au. Ver.—14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

The Lord.

Ged.—The angel of [LXX, Arab., and one MS.] the Lord.

Booth.—The angel Jehovah.

Bp. Patrick.—The Lord looked upon him.] This shows it was not a mere angel, but the same Jehovah, who appeared to Joshua (v. 13, 14), in the likeness of an angel, and now cast a gracious aspect upon him.

Rosen.—וַיִּבֶן אֱלֹהִים יְהוָה, *Et vertit se ad cum Jova*, i. e., angelus, qui Jovæ personam sustinebat.

Ver. 15.

וַיֹּאמֶר אֵלָיו בִּי יְהוָה בְּמַה אוֹמְרִי
אֶת־יִשְׂרָאֵל הִנֵּה אֵלָי הִנֵּה בְּמִנְשָׁה
וְאֵלָי הַצֹּמֵר בְּבֵית אֲבִי :
καὶ εἶπε πρὸς αὐτὸν Γεδεὼν. ἐν ἐμοὶ, κύριέ

μου, ἐν τίνι σώσω τὸν Ἰσραὴλ; ἰδοὺ ἡ χιλιάς μου ἡσθένησεν ἐν Μανασσή, καὶ ἐγὼ εἰμι μικρότερος ἐν οἴκῳ τοῦ πατρός μου.

Au. Ver.—15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [Heb., my thousand is the meanest] is poor in Manasseh, and I am the least in my father's house.

Bp. Patrick.—*Oh my Lord.*] Still he took him to be only some extraordinary man.

Behold, my family is poor.] The word we translate *my family*, is in Hebrew *my thousand*; for the Israelites were distributed, by Jethro's advice, into hundreds and thousands; and the thousand to which Gideon belonged, was the meanest of all the rest in that tribe. The Jews will have it, that Gideon was the *chiliarch*, or chief commander of this thousand; others say, his father Joash, who it appears by the story, was a considerable person; but it is uncertain whether he had such a government.

And I am the least in my father's house.] This shows that Gideon had no such command as the Jews imagine.

Dr. A. Clarke.—*Behold, my family is poor in Manasseh.*] הרה אלף חל, *Behold, my thousand is impoverished.* Gideon here intimates that the families of which he made a part were very much diminished. But if we take אלף for the contracted form of the plural, which is frequently in Hebrew nouns joined with a verb in the singular, then the translation will be, "The thousands in Manasseh are thinned:" i. e., this tribe is greatly reduced, and can do little against their enemies.

Rosen.—15 רַאֲמִי אֵלַי בִּי אֲדֹנָי, *Dixitque ad eum Gideon: quæso, Domine!* אֲדֹנָי per Kamez sub nomen Dei esse constat (vid. Gesenii *Lehrgeb.*, p. 524, No. 2). Sed non est credibile, Gideonem hac appellandi formula usum esse, ut qui ne suspicaretur quidem, eum, qui sermonem secum conferret, alium esse, quam prophetam aliquem. Nulla enim in ipso trepidatio, animi commotio nulla cernitur: imo vero, quod cuperet virum, ut se a Deo vere missum esse prodigio aliquo comprobaret diutius detinere nullus dubitavit, sumtus etiam facere, cibumque a se paratum illi apponere; posthac demum, cum prodigium editum esset, ejusque auctor subito discederet, intellexit, non hominem, sed cœlestem angelum esse, qui secum sit colloquutus, vs. 22. Si dixeris, scriptorem ex suo sensu, quod ipse statueret,

Jovam esse, qui conspiciendum se præbuerit, tribuisse Gideoni illam formulam; obstat, quod idem Gideon in eodem sermone vs. 13 nomine אֲדֹנָי, non אֱלֹהִים, usus esse traditur. Hæc autem sermonis inconstantia talis videtur, ut ne illis quidem, qui litteris vocalium signa, quibus nunc utimur, adscriperunt, tribui absque injuria possint. Nihil itaque superest nisi hoc, ut dicamus, אֲדֹנָי pro אֱלֹהִים ortum esse ex errore librarii, sequuti forsitan auctoritatem Chaldaicæ paraphraseos, quæ habet אֲדֹנָי, *obsecro, Domine.* Recte vero Græcus Alexandrinus: Κυριέ μου, et Hieronymus: *mi Domine!* habent, quasi אֲדֹנָי

legissent. Syrus quoque אֲדֹנָי, *dominus meus*, non אֲדֹנָי, quod pro אֲדֹנָי ponere

solet, et, qui eum sequitur, Arabs, يا سَيِّدِي. En! familia mea est tenuissima in tribu Manasse. אֲדֹנָי proprie *chilias mea*, i. e., familia, cognatio mea, ut 1 Sam. x. 19; xxiii. 23. לָנִי, *tenuis*, præmisso articulo, minima numero. Articulus adjectivo præpositus facit superlativum, ut 1 Sam. xvii. 14, דָּוִד הָאָדָם הַקָּטָן, *David est minimus.* Cf. Gesenii *Lehrgeb.*, p. 691, § 180, 1 a. *Et ego sum minimus natus* minimus.

Ver. 16.

וַיֹּאמֶר אֵלָיו יְהוָה כִּי אֶהְיֶה עִמָּךְ וְהָרַגְתָּ אֶת-מִדְיָן כְּאֶחָד אִישׁ:

Au. Ver.—16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

The Lord.

Ged.—The angel of [LXX] the Lord.

Booth.—The angel Jehovah.

Surely.

Rosen.—*Dixitque ad eum Jova; sed ero tecum.* Particula causalis כִּי hic proprie ita videtur esse concipienda: non obstat, quo minus meo jussu obtemperes, tuam tribum et te ipsum nihil valere, nam ego meo auxilio tibi adero.

Ver. 17.

וַיֹּאמֶר אֵלָיו אִם-נָתַן מַצְאֵתִי הֵן בְּעֶגְלוֹת וְעִשְׂתָּ לִּי אוֹת שְׁמָתָה מְדָבָר עָמִי:

אִם נָתַן

καὶ εἶπε πρὸς αὐτὸν Γεδεών. εἰ δὲ εὖρον ἔλεος ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σήμερον πᾶν ὃ, τι ἐλάλησας μετ' ἐμοῦ.

Au. Ver.—17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Pool.—That it is *thou*, to wit, an angel or messenger sent from God, that appears to me, and discourseth with me; and not a fancy or delusion; that thou art in truth what thou seemest and pretendest to be, ver. 12. Or, *a sign of that which thou talkest with me*, i. e., that thou wilt by me smite the Midianites.

Rosen.—*Dixitque ad eum Gideon: si, quæso, inveni gratiam in oculis tuis, si qua gratia apud te valeo. Facias mihi signam, ex quo intelligam, quod tu sis qui loqueris mecum*, i. e., *te ease eum, quem præ te fers, Dei nomine hæc mihi imperantem.*

Ver. 19.

וַיִּזְעַק אֶל־יְהוָה
וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן
וַיֹּאמֶר אֶל־יְהוָה
וַיֹּאמֶר אֶל־יְהוָה

— καὶ τὸν ζῶντα ἔβαλεν ἐν τῇ χύτρῃ, καὶ ἐξηνεγκεν αὐτὰ πρὸς αὐτὸν ὑπὸ τὴν τερέμνοντον καὶ προσήγγισε.

Au. Ver.—19 And Gideon went in, and made ready a kid [Heb., a kid of the goats], and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

19, 20, *Broth.* So Rosen., Gesen., Lee, and most commentators.

פָּדָה, m. *broth, soup*, Judg. vi. 19, 20;

Isa. lxxv. 4, Keri. Arab. مَرَقَة and مَرَقَة, id.

—The native form of the word is פָּדָה, q. v. from the root פָּדָה, p. being changed to m.—*Gesen.*

Ged., Booth.—A libation of pure wine. The Hebrew word is commonly rendered *broth*: but I think, with the Syriac translator, that it means a libation of wine, which necessarily accompanied every donative offered to the Lord.—*Geddes.*

Turpentine tree. See notes on ver. 11.

Ver. 21, 22.

Au. Ver.—An angel of the Lord.

Booth.—The angel Jehovah.

Ver. 24.

וַיִּבְרָא אֱלֹהִים
וַיִּבְרָא אֱלֹהִים
וַיִּבְרָא אֱלֹהִים
וַיִּבְרָא אֱלֹהִים

καὶ φκοδόμησεν ἐκεῖ Γεδεὼν θυσιαστήριον τῷ κυρίῳ, καὶ ἐπεκάλεσεν αὐτῷ, εἰρήνη κυρίου, ὥς τῆς ἡμέρας ταύτης, ἔτι αὐτοῦ ὄντος ἐν Ἐφραθᾷ πατρὸς τοῦ Ἑσθρί.

Au. Ver.—24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom [*that is*, the Lord send peace]: unto this day it is yet in Ophrah of the Abiezrites.

Jehovah-shalom.

Pool.—*Jehovah-shalom*, i. e., *the Lord's peace*; the sign or witness of God's speaking peace to me, and to his people; or the place where he spake peace to me, when I expected nothing but destruction.

Bp. Patrick.—*Jehovah-shalom.*] That is, "the Lord here pronounced peace to me" (ver. 23), or (as we understand it in the margin), "the Lord grant peace."

Dr. A. Clarke.—The words יהוה שלום, *Jehovah shalom*, signify *The Lord is my peace*, or, *The peace of Jehovah*; and this name he gave the altar, in reference to what God had said, ver. 23, *Peace be unto thee*, יְהוָה שְׁלָמְךָ, *shalom lecha*, "Peace to thee;" which implied, not only a *wish*, but a *prediction* of the prosperous issue of the enterprise in which he was about to engage.

Ged.—The Lord of peace.

Houb.—24 Gedeon ibi altare Domino edificavit, vocavitque nomen ejus pax, quod est hactenus nomen ejus. 25 Cum autem adhuc esset in Ephra de Abiezer, huc eadem nocte dixit ei Dominus, &c.

יהוה שלום, ὁ κύριος, *pax Domini*, legere videntur יהוה שלום; nos existimamus, olim scriptum fuisse יהוה, *et fuit*, postea שְׁלָמְךָ, *nomen ejus (usque ad hunc diem)*. Vide versionem. Excidere potuit שְׁלָמְךָ inter שְׁלָמְךָ et יְיָ verba nonnihil similia. Liquida est hæc sententia... יהוה שלום, *et vocavit nomen ejus pax, quod est nomen ejus*...neque jam peccatur in Hebr. linguae indolem, ut יהוה, *Domini*, ante שְׁלָמְךָ, *pax*, collocetur. ... שְׁלָמְךָ, *adhuc ille*. Hæc adjungimus ad ea quæ sequuntur; quippe affixum וּבִי de Gedeone intelligimus, quod fecere Vulgatus et Græci Intt. Et melius id quidem, quam de ipso altari. Nam postquam dictum est altare nomen suum retinuisse usque ad hunc diem, superfluum videtur addere, idem altare adhuc extare.

Rosen.—In verbis יהוה שלום, explicandis variant interpretes secundum variantes accentus. In codicibus longe plerisque et

libris editis verba יהוה וְיִתְּנָה conjunguntur, voci priori appposito accentu conjunctivo *Merca*, et posteriori adscripto distinctivo *Tiphcha*. Ex qua interstinctione verba interpretanda erunt vel sic: *vocavitque illud, altare, Jova: pax*, quod tamen nemo facile probet; vel, pronomine vocis וְיִתְּנָה ad Gideonem relato, ita: *quum, s. postquam acclamavisset ei Jova pax, s. pacem*; ut infra xxi. 13, וְיִתְּנָה לְיָהוּדָה, *et acclamarunt iis pacem*. Id vero, quum jam versu proxime antecedente dictum esset, hic repetere plane supervacaneum erat. Sed rectius alii codices, ut Erfurtensis secundus, voci וְיִתְּנָה, *Tiphcha* apponunt, vel, ut codex Jenensis, eadem ad sensum divisione, *Sakeph-katon*, ut sensus sit hic: *et vocavit Gideon illud, altare, Jova est pax*. Eodem sensu Græcus Alexandrinus: καὶ ἐκάλεσεν αὐτὸ (τὸ θυσιαστήριον), εἰρήνη Κυρίου, *vocavitque illud Domini pax*, uti Hieronymus reddidit. Syrus: *وَدَعَى*, *وَمَنْعَهُ مَعْنًا مَعْنَى*,

quæ Arabicus interpret sic dedit: *وَدَعَى* *وَمَنْعَهُ مَعْنًا مَعْنَى*, *vocavitque nomen ejus pacem Domini*. Cf. Exod. xvii. 15: *extruxitque Moses altare, וְיִתְּנָה לְיָהוּדָה, et vocavit nomen ejus: Jova vexillum meum*. Additur, usque ad hunc diem, quo hæc literis sunt consignata, *adhuc illud altare est in Ophra Abi-haësritarum*, vid. supra vs. 11.

Ver. 25.

וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר לוֹ יְהוָה
קח את־פֶּרֶה־שׁוֹר אֲשֶׁר לְאָבִיךָ וְגַר
הָאֵשֶׁן תִּבְנֶה שָׁנִים וְהָרִסְתָּ אֶת־מִזְבֵּחַ
הַבָּעַל אֲשֶׁר לְאָבִיךָ וְאֶת־הָאֲשֵׁרָה
אֲשֶׁר־עָלָיו תִּכְרֹת :

καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ, καὶ εἶπεν αὐτῷ κύριος. λάβε τὸν μόσχον τὸν ταῦρον ὅς ἐστι τῷ πατρὶ σου, καὶ μόσχον δεύτερον ἑπταετή, καὶ καθελεῖς τὸ θυσιαστήριον τοῦ Βαάλ ὃ ἐστὶ τῷ πατρὶ σου, καὶ τὸ ἄλσος τὸ ἐπ' αὐτὸ ὀλοθρεύσεις.

Au. Ver.—25 And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even [or, and] the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it.

Baal. See notes on ii. 11, page 166.

The grove. See notes on iii. 7, page 171, and on Exod. xxxiv. 13, vol. i., page 376.

Even the second bullock.

Bp. Horsley, Ged., Booth.—"And a second bullock." He was ordered to take two bullocks.—*Bp. Horsley.*

Pool.—*Even the second bullock*: thus there was but one bullock, which was young, to wit, comparatively, but not simply, for it was seven years old; and of such this Hebrew word is used, Job xxi. 10; for these creatures are fruitful above seven years. Or thus, *thy father's young bullock, and the second bullock*: so there were two bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this command, ver. 28, it is probable it was but one; and the Hebrew particle *vau*, *and*, is put exegetically for *even*, or, to wit, as is very usual. And this he calls his *father's young bullock*, both because his father was the owner of it, and because his father kept and fed it for a sacrifice to Baal. But because it is likely his father kept divers of these cattle of differing ages and statures for that use, either at his own or at the people's charge, therefore he adds, by way of limitation, that he should not take the eldest and the greatest, but the *second*, to wit, in age, or stature, or goodliness, or in the order of sacrifice, that which was to have been sacrificed to Baal in the second place. And this he singled out because of its age: for being *seven years old*, it began with the Midianitish calamity, and, being now to be sacrificed, did fitly signify, that the period of that misery was now come. *That thy father hath*; which thy father built in his own ground, though for the common use of the whole city, ver. 28—30. *The grove that is by it*; planted by the altar for idolatrous or impure uses, as the manner of idolaters was. See Judg. iii. 7.

Bp. Patrick.—*Take thy father's young bullock.*] In the Hebrew the words are *two, par, shor*, signifying a bullock full grown; which his father, it is probable, had fattened up for a sacrifice to Baal.

Even the second bullock.] Our translation supposes there was but one bullock, which he was ordered to take (because we read in the next verse, that this alone was sacrificed); but in the Hebrew, and the LXX and the Vulgar (and our margin also), the words are, *and the second bullock*; which was next to the first in age.

Of seven years old.] Which was calved, as Arius Montanus observes, when their oppression under the Midianites began; and was now ordered to be sacrificed, in token that it should end with this bullock's death.

Throw down the altar of Baal.] Which was in his ground, and built, perhaps, at his charge; but was for public use, as appears from ver. 28.

Cut down the grove that is by it.] Or rather, *upon it*; for so the Hebrew word *alau* signifies; and so the LXX translate it, ἐν αὐτῷ, upon the altar before mentioned. And therefore by *ashereh*, which we translate *grove*, must be meant the image in the grove which stood upon the altar. And so the word is used in other places (1 Kings xxiii. 6). Which Mr. Selden probably conjectures was the image of Ashtaroth, or Ashtarte [so Gesen.]; for she was worshipped together with Baal, ii. 13, where they are said to have worshipped Baal and Ashtaroth (for there was more than one Astarte), which is the same with iii. 7, where it is said they worshipped Baalim and the groves (see Syn-tag. ii. De Diis Syris, cap. 2). There could be no hope of deliverance till religion was reformed; with which therefore God orders him to begin.

Dr. A. Clarke.—*Take thy father's young bullock, even the second bullock.*] There is some difficulty in this verse, for, according to the Hebrew text, two bullocks are mentioned here; but there is only one mentioned in verses 26 and 28. But what was this *second* bullock? Some think that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable, as the *second bullock* is so particularly distinguished from *another* which belonged to Gideon's father. As the altar was built upon the ground of Joash, yet appears to have been public property (see verses 29, 30), so this *second ox* was probably reared and fattened at the expense of the men of that village, else why should they so particularly *resent* its being offered to Jehovah?

With the wood of the grove.] It is probable that אֲשֶׁרֶה, *Asherah* here signifies Astarte; and that there was a *wooden image* of this goddess on the altar of Baal. Baal-peor was the same as Priapus, Astarte as Venus; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of *wood*.

Rosen.—25 *Dixitque ei Jova: cape juvenecum tauri qui est patri tuo.* פֶּרֶדָּה פֶּרֶדָּה videtur dici, quia פֶּרֶדָּה simpliciter, aut פֶּרֶדָּה בֶּן־בָּקָר, *juvenecus, filius bovis* proprie significant juniorem pecudem, ut ostendit Bochartus, *Hieroz.*, p. i., l. ii., cap. 28, t. i., p. 271, edit. Lips. Hic vero sermo est de victimis grandioris ætatis, ut liquet ex verbis quæ sequuntur, וְיִשָּׂרָאֵל פָּנָה לְפָנָיו, *et juvenecum secundum septem annorum.* Quæ verba Chaldaus interpretatur: פָּנָה לְפָנָיו, *qui saginatus est septem annos*, videlicet, ut Hebræorum quidam opinantur, ut indicentur septem anni, quibus Israelitæ oppressi erant a Midianitis, vs. 1. Sed videtur ratio, cur Gideon septennem juvenecum capere jubetur, potius hæc fuisse, quod ille Jovæ sacrificium esset offerendus (vs. 26), septenarius autem numerus Deo sacer esset, et talis bos perfectæ esset ætatis. Prior vero juvenecus *Gideonis patri* fuisse dicitur, quod is illum alendum curavit, ut tandem Baali sacrificaretur. Hunc interfectum a Gidcone fuisse, ne idolo offerretur, colligi potest, et inde, quod non dicitur immolatus fuisse, et quod additur: וְהָיָה אֲדָמָה בְּנֶגְלָהּ אֶל־אֲשֶׁרֶה, *et diruas altare Baalis, quod patri tuo est.* הָיָה, i. e., *Dominus kar' εἶσοχῆν*, hic est nomen proprium idoli Phœnicum, maxime Tyrriorum, primarii, non commune et appellativum: sic enim fere ut proprium nomen sumitur, cum nullum aliud idoli nomen additur, quod vocem illam præpositam, et jam communem factam, restringat, et ad certum idolum determinet. Eodem modo nomen הָיָה et 1 Reg. xvi. 32; 2 Reg. x. 18, seqq. dicitur. Aram, de qua hic agitur, fuisse aliquo modo publicam et usum communem, indicant quæ vs. 28 seqq. legimus, omnes urbis cives dolore dirutæ aræ correptos fuisse. Ea tamen dicitur fuisse patris Gideonis, sive quod eam ipse in loco aliquo publico suis impensis erexisset, sive, quod verisimilius fuerit, quod ipsam in suo fundo erexisset. Erat igitur ipsa Gideonis familia in idolorum cultum delapsa, cujus tamen delicti immunis videtur fuisse ipse Gideon. וְהָיָה אֲדָמָה בְּנֶגְלָהּ אֶל־אֲשֶׁרֶה, *Et Astartem*, i. e., Astartæ nemus, *quod juxta illud est, succidas.* אֲשֶׁרֶה esse *Astartem*, Venerem, Baalis conjugem, observatum supra iii. 7. Hic vero, ut et alias nonnunquam, significari lucum Astartæ sacrum, suadet et verbum קָרָה, arboribus succidendis proprium, et quod versu proximo הָיָה אֲדָמָה, *arbores Astartæ*, i. e., luci Astartæ sacri, succidendæ com-

memorantur. Voluit itaque Deus Gideonem huic bello ita præfici, ut, licet idololatriæ paternæ, ut verisimile est, nunquam consensisset, suam tamen expeditionem bellicam non auspicaretur, nisi præmisso heroico facinore, quo aram Baalis et lucum Astartæ destrueret.

Ver. 26.

וְבָנִיתָ מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל
רֹאשׁ הַמַּעֲוֹז הַזֶּה בַּמַּעְרָבָה לְמַחֲנֶה
אֶת־הַכֶּהֱנִי הַשָּׂנִי וְהַעֲלִיתָ עֹלָה בָּעֵצִי
הָאֲשֶׁרָה אֲשֶׁר תִּכְרֹת :

καὶ οἰκοδομήσεις, θυσιαστήριον τῷ κυρίῳ τῷ
θεῷ σου ἐπὶ κορυφῇ Μωωζὶ τούτου ἐν τῇ
παρατάξει, καὶ λήψῃ τὸν μόσχον τὸν δεύτερον,
καὶ ἀνοίσεις δλοκαντώματα ἐν τοῖς ξύλοις τοῦ
ἄλσους, οὗ ἐξολοθρεῖσεις.

Au. Ver.—26 And build an altar unto the Lord thy God upon the top of this rock [Heb., strong place] in the ordered place [or, in an orderly manner], and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

Pool.—Upon the top of this rock; of which ver. 20, 21. Heb., of this strong hold; for in that calamitous time the Israelites retreated to such rocks, and hid and fortified themselves in them [so Patrick]. In the ordered place, i. e., in a plain and smooth part of the rock, where an altar may be conveniently built. Or, in order, i. e., in such manner as I have appointed; for God had given rules about the building of altars.

Bp. Patrick.—In the ordered place.] Which St. Jerome took to be the place where the flesh and unleavened cakes were laid in order upon the rock (ver. 20); but it may signify, as we translate it in the margin, in an orderly manner.

Take the second bullock, and offer a burnt-sacrifice.] If there were two bullocks which he took, it is hard to say what became of the first. Arius Montanus supposes it was offered for himself, and for his family; but this second is only mentioned, because it was the sacrifice that was offered for the whole nation, to implore God's mercy to them; for sacrifices were a kind of prayer and supplication.

Houb.—בַּמַּעְרָבָה, in ordine, vel in strue. Clerico assentimur suspicanti, aliquid hoc loco desiderari; quod quidem ex eo colligit, quod, cum Angelus Gedeonem jubeat duos

boves capere, quorum alterum est mactandum, de altero, quod fuit, ignoratur. Vulg., *petræ hujus, super quam ante sacrificium posuisti*, quia explet lacunam, non quia sic legit; ut eum Clericus satis inconsideratè reprehendat; qui tamen nihil promittit, in quo acquiescas.

Rosen.—26 Et exstruas altare Jovæ, Deo tuo, super vertice hujus scopuli. רֹאשׁ, quod ab מָצֵד, firmus fuit, proprie locum firmum, munitum, denotat, hic, recte observante R. Tanchum, de monte aut scopulo alto usurpatur, cujusmodi loca, difficilia accessu, naturâ sunt munita. Quare Hieronymus recte in *summitate petræ hujus* reddidit. Nam vs. 20 is locus מָצֵד et vs. 21 מָצֵד dicitur. Græcus Alexandrinus ἡ κορυφή pro nomine proprio montis habuit. Sic enim Hebræa reddidit: ἐπὶ τῆς κορυφῆς τοῦ ὄρους Μωωζὶ τούτου. In dispositione, ἐν τῇ παρατάξει, ut Alexandrinus reddidit, Hieronymus interpretatur *super quam ante sacrificium posuisti*. Intellexit carnes illas et cetera esculenta, quæ supra petram disposita erant, vs. 20. Alii, ad altare ædificandum referentes, sic capiunt: in loco æquali et plano, qui est ad libellam adæquatus, ut illic possis ex ordine componere lapides, ex quibus exstruas altare. Sed quum מָצֵד Genes. xxii. 9 de disponendis in altari lignis ad ignem sacrificii dicatur, præstat, מָצֵד, cum strue, scil. lignorum, interpretari. Sequitur enim: *et capias juvenecum secundum* (de quo vs. 25), *et ascendere facias*, offeras eum, *holocaustum, cum lignis luci Astartæ sacri, quem succidere debes*.

27, 28, 30, Grove. See notes on iii. 7, pp. 170, 171; and on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 28.

See notes on verse 25.

Ver. 31.

וַיֹּאמֶר יְהוָה לְבָלִי אֲשֶׁר־עָמְדִי עָלָיו
הָאֱתָם וְהַרְבִּינוּ לְפָנַי אֲסִי־אֶת־הָאֱתָם
הַשֵּׁנִי וְאֶת־הָאֱשֶׁר יָרִיב לוֹ יוֹמָת
עַד־הַבֹּקֶר אֲסִי־לָהֶם הוּא יָרִיב לוֹ כִּי
נָתַן אֶת־מִזְבְּחוֹ :

καὶ εἶπε Γεδεὼν υἱὸς Ἰωᾶς τοῖς ἀνδράσι
πᾶσιν, οἱ ἐπανέστησαν αὐτῷ. μὴ ὑμεῖς νῦν
δικάζεσθε ὑπὲρ τοῦ Βαάλ; ἢ ὑμεῖς σώσετε
αὐτόν; ὃς ἐὰν δικάσῃται αὐτῷ, θανατωθήτω
ἕως πρῶτῃ. εἰ θεὸς ἐστίν, δικασθήτω αὐτῷ, ὅτι
καθεῖλε τὸ θυσιαστήριον αὐτοῦ.

Au. Ver.—31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

Ged.—But Joash answered those who urged him: "Would ye then become the avengers of Baal? If he be a god, his insulter, should ye spare him, will be found dead, at break of day! Let him, then, avenge himself, of him who hath demolished his altar." The answer of Joash is extremely cautious. I think it has been generally misunderstood, and consequently misinterpreted. The true meaning I take to be this, If Baal be really a god, ye need not avenge his quarrel, or desire the death of my son: Baal will speedily avenge himself; and you will see the demolisher of his altar die a sudden death.

Booth.—31 And Joash said to all that stood against him, Will ye contend for Baal? Should ye preserve him who hath contended with him, he will die ere the morning dawn. If he be a god, he will contend for himself with him who hath broken down his altar.

Bp. Patrick.—Will ye plead for Baal? i. e., Will you take upon you to avenge his quarrel, and to be his patrons? Doth it belong to you to be his defenders and deliverers? It seems to have been a popular tumult, which he endeavours to repress; by representing to them, that such crimes were not to be punished by them, but by the magistrates of the city; and that they would bring themselves in danger of what they intended to do to Gideon, if they did not desist; as it follows in the next words.

He that will plead for him, let him be put to death.] That is, Let me tell you, he that thus moves sedition in this cause, by my consent, should be put to death himself. And it is likely Joash was a magistrate in the city, who terrified them by declaring what his opinion would be, if they came to be tried for this riot.

While it is yet morning.] That is, immediately. For it was early in the morning (ver. 28), when they came in this manner to Joash.

If he be a god, let him plead for himself.] If the magistrates neglected to punish the pretended crime, Baal, he tells them, in

case he were a real god, would take care to do himself right, and therefore they need not be so much concerned about it: and so some understand the latter part of this verse, "He deserves to die presently, who is an adversary to Baal: but let the execution be done then by Baal himself. For if he be a god, he will take care of his own honour; and you need not trouble yourselves about it." It is likely Joash had been convinced by his son, that God had given him a commission to deliver his people; and to begin it with this reformation; which made him appear thus boldly in his son's cause; because he knew it was the cause of God [so Pool].

Houb.—31 *Joas omnibus, qui sibi adstant, sic respondit: num enim causam Baal vos nunc agitis, aut eum liberaturi estis? Quicunque ejus causam tuebitur usque ad mane, morti dabitur. Si Baal Deus est agat ipse causam suam, quoniam ejus ara subversa est.*

אשר ירבו לו, quicunque causam ejus tuebitur; postea legendum ימה דהבקר, usque ad mane, morietur, posito דהבקר ante mane. Eum ordinem sequuntur Syrus et Arabs, et perperam editores Polyglottorum, eorumdemque Interpretes adjungere apud Syrum et apud Arabem, usque ad mane ad morietur, cum hæc verba, mori usque ad mane, nihil medullæ habeant; quod quidem sentiebat Chaldæus, cum paraphrasi tali uteretur, verum spatium ei dabitur usque ad mane. Cle- ricus, hoc ipso mane capite pleclatur, ex sententiâ, non ex verbo ד quod omisit. Vulgatus, morietur, antequam lux crastina veniat, hodiernum ordinem evitans: nempe ד non habet antequam.

Rosen.—אמרתם הושיעון אותו, Num vos liberabitis eum? servare eum vultis? Hieronymus sensum sic expressit: numquid ultores estis Baalis, ut pugnetis pro eo? אשר ירבו לו ימה דהבקר, Qui litigaverit pro eo, interficiatur usque ad mane. Indignissimum, inquit, profecto foret, in Baalis gratiam filium meum interficere. Quin potius, qui porro Baalis causam agere ausus fuerit, is interficiatur ante crastinam lucem. אמרתם הוא, Si Deus est, contendat pro se, causam pro se agat, quod diruit quis altare ejus, quod id dirutum est.

Ver. 32.

ויקראלו ביום ההוא ירבעל לאמר ירבו כל הפעל קי נחץ את-מזבחו:

καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ Ἱεροβάαλ, λέγων. δικάζεσθω ἐν αὐτῷ ὁ Βάαλ, ὅτι καθηρέθη τὸ θυσιαστήριον αὐτοῦ.

Au. Ver.—32 Therefore on that day he called him Jerubbaal [*that is*, Let Baal plead; 1 Sam. xii. 11. 2 Sam. xi. 21, Jerubbesheth; *that is*, Let the shameful thing plead], saying, Let Baal plead against him, because he hath thrown down his altar.

He called him.

Pool.—*He called him*, i. e., Joash called Gideon so, Judg. vii. 1, in remembrance of this noble exploit, and to put a brand upon Baal.

Bp. Horsley, Rosen., Ged., Booth.—He was called.

He called him Jerubbaal, saying, Let Baal plead against him. Rather, *He was named Jerubbaal, meaning, that Baal might contend with him.*—*Bp. Horsley.*

Rosen.—32 *Et acclamavit ei*, i. e., vocavit eum scil. quisque, appellatus est (cf. Jos. vii. 26), *die illo Jerubbaal, dicendo*, cum diceretur: *litiget in eum*, litem ei intendat, vindictam de eo repetat *Baal, quod altare suum diruit.*

Ver. 34.

Au. Ver.—34 But the Spirit of the LORD came upon Gideon [Heb. clothed], &c.

Bishop Patrick.—*But the Spirit of the Lord came upon Gideon.* Or (as the words are in the Hebrew, and as the LXX translate it), “clothed Gideon:” which is a phrase St. Paul uses, to signify a man is replenished with that wherewith he is said to be clothed; or that he is fully possessed of it. So was Gideon with courage, and all other qualities necessary in a great commander.

Ver. 37.

Au. Ver.—Floor.

Ged., Booth.—Threshing-floor.

CHAP. VII. 1.

וַיִּשְׁלַח יְהוָה מַלְאָכָיו וַיִּבְרָאוּ אֶת גִּדְיוֹן
אֶת־אֱתָנָה וְיִחְזָקוּ עַל־עַיִן הַחַד וּמַחְנֵה
מִדְיָן הַיְּהוָה לֹא מִצָּפוֹן מִגְּבֻעַת הַמּוֹרָה
בְּצִמְקוֹ

καὶ ὤρθρισεν Ἱεροβάαλ, αὐτός ἐστι Γεδεών, καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ, καὶ παρενέβαλον ἐπὶ πηγὴν Ἀράδ. καὶ παρεμβολή Μαδιάμ ἦν αὐτῷ ἀπὸ βορρᾶ ἀπὸ Γαβαθαμωραὶ ἐν κοιλάδι.

Au. Ver.—1 Then Jerubbaal, who is

Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

Well of Harod.

Ged., Booth.—En-harod.

The hill of Moreh.

Bp. Patrick.—The Vulgar takes the word Moreh to signify high; and then this high hill can be no other than Gilboa.

Rosen.—*Mane surrexit Jerubbaal, qui est Gideon, et omnis populus, qui cum eo, et castra posuerunt super fontem Charod.* Hujus fontis alias non fit mentio. Nomen significat *fontem trepidationis*, quam appellationem forsitan ex eo quod hic narratur factus ille tulit; quod cum ad eum pervenissent Gideonis copiae, is Dei jussu edixerit: מִדְיָן הָיָה, *quibus timidus et formidolosus est*, revertatur, vs. 3, et quæ porro sequuntur. Certum est, Davidis tempore Charod nomen oppidi vel vici fuisse, prope quem fons ille erat. Nam 2 Sam. xxiii. 25 מִדְיָן est nomen gentilitium duorum virorum, qui fuerunt inter Davidis heroas. וּמַחְנֵה מִדְיָן הָיָה בְּצִמְקוֹ הַמּוֹרָה, *Castra vero Midianitarum erant ei, Gideoni, a septentrione, a colle More, in valle, sive depressa planitie.* Hieronymus verba sic reddidit: *erant autem castra Madian in valle ad septentrionalem plagam collis excelsi.* Verum מוֹרָה nequam *excelsum denotat*, sed *jacientem*, peculiariter *sagittas*, ut מוֹרָה הַצֵּד, sit *collis sagittarum* s. *sagittariorum*, forsitan a sagittariis Midianitis, Amalekitis et Arabibus, qui ibi castra metati sunt, appellatus. *Vallis* s. *planities*, הַצֵּד, hic memorata haud dubie est vallis Isreel, in qua castra metatos fuisse Midianitas, dictum vs. 33 capitis superioris.

Ver. 3.

וַעֲתָה הָיָא כָּא בְּאִנְיָ הָעָם לְאֹמֶר
מִי־בָרָא וְחָדָר יִשָּׁב וַיִּצָּפֵר מִחֵר הַגִּלְעָד
וַיִּשָּׁב מִדְיָן הָעָם עֲשָׂרִים וּשְׁנַיִם אָלֶף
וַעֲשָׂרֵת אֲלָפִים נְשָׂאָרִי :

καὶ νῦν λάλησον δὴ ἐν ὧσὶ τοῦ λαοῦ, λέγων. τίς ὁ φοβούμενος καὶ δειλός; ἐπιστραφέτω καὶ ἐκχωρεῖτω ἀπὸ θροῦν Γαλαὰδ. καὶ ἐπέστρεψεν ἀπὸ τοῦ λαοῦ εἰκοσι καὶ δύο χιλιάδες, καὶ δέκα χιλιάδες ὑπελείφθησαν.

Au. Ver.—3 Now therefore go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him

return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

Bp. Patrick.—Fearful and afraid.] The word which we translate *afraid*, is in the Hebrew *harod*: from whence some have conjectured the well where they pitched (ver. 1) was called by the name of *Harod*, because here a great fear came upon most of Gideon's army.

From mount Gilead.

Bp. Patrick.—From mount Gilead.] Not that mountain which is so often mentioned in Scripture; for that was on the other side of Jordan, and in the most eastern part of their country (as appears from the story of Jacob, when he returned from Padan-Aram), but another mountain on this west side of Jordan, in the tribe of Manasseh: the name of whose grandson Gilead (from whom all the tribe descended) was given, it is probable, in memory of him, to some mountain in this country; which was called Mount Gilead, just as another mountain in the tribe of Ephraim was called Mount Ephraim. This seems to me a far more rational account of these words, than theirs who translate them *towards* [so Dathc] *Mount Gilead*, or *about it*: or devise some other such like explication of the particle *min* (which we rightly translate *from*), as may consist with their opinion, that the mount on the other side Jordan is here intended. Gataker hath collected many interpretations of this kind in his *Cinnus*, lib. ii., cap. 18.

Le Clerc, Houb., Ged., Booth.—"From mount Gilboa." The present text, and all the versions, have *Gilead*; but I am convinced with Le Clerc and Houbigant that *Gilboa* is the genuine reading.—*Geddes.*

Dr. A. Clarke.—Whosoever is fearful and afraid, let him return—from Mount Gilead.] Gideon was certainly not at Mount Gilead at this time, but rather near Mount Gilboa. Gilead was on the other side of Jordan. Calmet thinks there must either have been two Gileads, which does not from the Scripture appear to be the case, or that the Hebrew text is here corrupted, and that for Gilead we should read Gilboa. This reading, though adopted by Houbigant, is not countenanced by any MS., nor by any of the versions.

Dr. Hales endeavours to reconcile the whole, by the supposition that there were in

Gideon's army many of the Eastern Manasites, who came from mount Gilead; and that these were more probably afraid of their neighbours, the Midianites, than the western tribes were; and, therefore, proposes to read the text thus: *Whosoever from Mount Gilead is fearful and afraid, let him return (home) and depart early. So there returned (home) twenty-two thousand of the people.* Perhaps this is, on the whole, the best method of solving this difficulty.

Rosen.—*פָּרַח מִן הַגִּלְעָד, Et festine abeat e monte Gilead.* Verbum *פָּרַח*, quod hoc tantummodo loco legitur, Hebræorum plures a Chaldaico *פָּרַח, פָּרַח, mane*, interpretantur *mane abeat*; et rationem, cur Gideon iis mane redire imperet, Abarbenel dicit fuisse hanc, ne conspicerentur a reliquis, qui remanerent, quia ignominiosum sit, ante pugnam ex acie discedere. Alii *פָּרַח, avis*, *פָּרַח*, explicant *avolet* instar avis, quantocius se amoveat. Et hæc quidem significatio confirmatur consensu Arabici *ضفر*,

quod in Lexicis declaratur verbis *عدا* et *سعى*, currendi significationem habentibus.

Chaldaicus *פָּרַח, eligat se*, i. e., segreget se a monte Gilead. At hunc montem quum situm fuisse constet Jordani ad Orientem (vid. Gen. xxxi. 21, seqq.), Gideon vero cum exercitu ad Jordanis Occidentem tunc versatus fuerit, vix intelligitur, qua ratione Gideon timidos e monte Gilead discedere jubere potuerit. Quam difficultatem alii aliter tollere tentarunt. Sunt, qui interpretentur: *et cito abeat ab hoc monte*, in quo castra habuit Gideon (vss. 9, 10), in *Gilead-itidem*. Sed præterea quod Gideon, si de monte, in quo castra erant, loquutus fuisset, dixisset *פָּרַח מִן הַגִּלְעָד*, hæc interpretatio adversatur accentibus. Nam per accentum conjunctivum Munach nomini *פָּרַח* appositum id cum proximo *הַגִּלְעָד* ita jungitur, ut *e monte Gilead* sit vertendum. Et Genes. xxxi. 22, 23, 25, utrumque illud nomen per accentum Merca sic conjungitur, ut eodem quo diximus modo interpretandum sit. Dathius *פָּרַח מִן הַגִּלְעָד* reddit *ad montem Gilead*, præpositionem *מִן* Hebraeis dictam esse afferens de motu ad locum, veluti Genes. xiii. 11; 2 Sam. vi. 2, coll. 1 Chron. xiii. 6; Lev. iv. 17, coll. vs. 6; xiv. 16. Verum etsi in horum locorum nonnullis *מִן* nostris in linguis *ad* reddi possit; subtilior tamen interpretatio docet, præverbium illud

genuinam suam significationem *amotionis* nunquam exuere, nec idem vocabulum et *a*, *ex*, et *ad* denotare, facile quisquam sibi persuadeat. Gatacker in *Cinno* s. *Adversar. Miscellann.*, p. 359. Præpositionem *ן* h. l. *ultra* valere existimat, ut *a*, *ab* Latinis, cum dicunt *a meridie*, *a somno*; sic Hos. vi. 2 *מִיְמִינֵי*, *a biduo*, *post biduum*. Hinc verba sic interpretatur: *ultra montem Gilead se conferat*, eâ scilicet viâ, quæ a monte Gilead incipit. Sed cur tam procul Gideon amandarit timidos, non intelligitur, nisi per irrisionem hoc dictum sumamus, cui tamen hic non erat locus. Alii *הַיְלָךְ* dictum esse putant pro *הַיָּדָר*, quod Gileadi filius esset Abieser, Num. xxvi. 30, cum dimidia tribu Manasse sortem suam citra Jordanem nactus, Jos. xvii. 2, ut sensus sit: qui timidus est, discedat ex regione hac montana, familiæ Gileadicæ Abieseri, domumque revertatur. Sed quum constanti veterum scriptorum Hebræorum usu *mons Gilead* appelletur notus ille tractus montanus ad orientem Jordanis, nec hoc loco alius designari videtur. Nos quidem illud *de monte Gilead* referendum arbitramur ad originem eorum, qui discessuri erant, subaudito *יָצֵא* ante *מִן*, ut verbis *יָצֵא מִן הַיָּלָךְ* hoc significetur: qui timidus est, etiamsi ex Manassis tribu, quæ Gideonis ipsius est, et ultra Jordanem in Gilead ex parte comoratur, eo revertatur. Gileaditidem Machiritis, id est, Manassitis assignasse Mosem, qui Amoritis inde expulerant, refertur Num. xxxii. 39, 40. Omnes igitur Gileaditæ erant Manassitæ, et omnes Manassitæ, tam cis-Jordanini, quam trans-Jordanini, erant Gileaditæ, si nomen a progenitore, Gileado, Manassis patre (Jos. xvii. 1), sumatur, non si a monte Gilead, quod nomen solum trans-Jordaninis convenit. Clericus pro *הַיָּלָךְ* legi vult *גִּלְבּוֹעַ*, *e monte Gilboæ*, in quo Gideon castra sua haberet, qui valli Isreel, in qua Midianitæ castra metabantur, erat a septentrione. Sed quid opus erat Gideoni, locum, in quo castra habuit, nomine suo vocare? Vix dubium est, eum, si dicere voluisset: *qui timidus est, hinc statim discedat*, vocem *יָצֵא* adhibiturum fuisse. J. D. Michaëlis pro *מִן* legit *מִן*, *propere*, vid. ii. 17, 23. Sed hisce mutationibus nequaquam est opus, et lectionem editam in tanto testium consensu sollicitare omnino temerarium est. *וְשָׁב כִּדְרֵם יָצֵאם אֵלֶּיךָ*, *Tum redierunt duo et viginti millia virorum, et decem millia re-*

manserunt. Licet enim multi magno accesserunt animo; ut tamen venerunt in conspectum hostilium castrorum, expaverunt et discesserunt.

Ver. 4.

Au. Ver.—And I will try them, &c.

Rosen., Ged., Booth.—That I may try them, &c.

Ver. 8.

וַיִּקְחוּ אֶת־צִדְרָהּ הָעֵץ בְּיָדָם וְאֵת שִׁפְרֵיתֵיהֶם וְאֵת כָּל־אִישׁ יִשְׂרָאֵל שָׁלַח אִישׁ לְאֹהֲלָיו וּבָשָׁל־שְׂמֹנֹת הָאִישׁ הַחֲזִיק וּבְחֶמֶת מִדָּלוּ הָהָה לֹו בִּמְחַת בְּצִמָּה :

καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν, καὶ τὰς κερατῖνας αὐτῶν. καὶ τὸν πάντα ἄνδρα Ἰσραὴλ ἐξάπιστευλεν ἄνδρα εἰς σκηπὴν αὐτοῦ. καὶ τοὺς τριακοσίους ἄνδρας κατίσχυσε. καὶ ἡ παρεμβολὴ Μαδιάμ ἦσαν αὐτοῦ ὑποκάτω ἐν τῇ κοιλάδι.

Au. Ver.—8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

Ged.—8 So, retaining only those three hundred men, and the provisions and trumpets of the people, he dismissed all the other Israelities, every one to his own home. 9 Below him, in the vale, was the camp of the Midianites.

By following too closely the arrangement of the Hebrew words, most translators have given an appearance of confusion to this verse. I think I have given the true meaning. The general stock of provisions was kept for the use of this little army; and as each of them was to blow with a trumpet, it was necessary to retain all the trumpets.—*Ged.*

Booth.—8 So they took the victuals of the people, and their trumpets, for their own use: he retained only those three hundred men, but sent all the rest of Israel, every one to his own tent.

Now the host of Midian was beneath him in the valley.

Rosen.—8 Verba *וְשָׁב כִּדְרֵם יָצֵאם אֵלֶּיךָ* interpretum plures sic transferunt: *ceperuntque commeatum populus ille in manum suam et tubas eorum. Populo* intelligunt trecentos

illos strenuos viros, quos ad expeditionem selegit Gideon, vs. 7. Verbum plurale וְיָרִיבֵם et suffixum plurale nominis רִיבֵם referri posse ad nomen singulare וְיָרִיבֵם , utpote collectivum, non est dubium, ut in illo Ovidii *Heroid. Epist. i. 88. Turba ruunt in me luxuriosa, proci*. Illum sensum inter veteres expressit Syrus: *et ceperunt commeatum suum omnis populus in manus suas et cornua sua*. Vertit ita, ac si ante וְיָרִיבֵם in Hebræo בָּ legisset. Quod tamen quum manifeste falsum esset, correxerat Arabicus interpres hac sua explicatione: *ceperuntque trecenti viri commeatum in manus suas et cornua*. Sed Græcus Alexandrinus Hebræa sic interpretatur: *καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν, καὶ τὰς κερατίνας αὐτῶν, ceperuntque commeatum populi in manu suam et cornua eorum*. Consentit Chaldaeus: $\text{וְיָרִיבֵם בְּיָדָם וּבְקַרְנֵיהֶם}$, *et ceperunt commeatum populi in manus suas et tubas eorum*. Quod sequuti Hebræi interpretes nomen וְיָרִיבֵם in statu absoluto positum observant pro וְיָרִיבֵם statu constructo, ut Ps. xlv. 5. $\text{וְיָרִיבֵם מְנוּחָה}$ pro $\text{וְיָרִיבֵם מְנוּחָה}$, *mansuetudo iustitiæ* dici vult Kimchi, qui ad h. l. notat, hoc dici, trecentos illos viros electos sumsisse de commeatu eorum, qui domum redirent, tubasque, quas pars eorum secum gessit, ut clangorem iis ederent, in castris Midianitarum invadendis, vs. 19. Ita et R. Levi ben Gerson, et R. Jesaja, cujus hæc verba: $\text{ס' אלו של מאו' וְיָרִיבֵם בְּיָדָם וּבְקַרְנֵיהֶם}$, *interpretatio est hæc: illi trecenti viri ceperunt commeatum reliqui populi ejusque tubas*. Nec nos haud dubitamus, וְיָרִיבֵם ad trecentos illos viros de quibus versu 7 referendum esse, atque וְיָרִיבֵם וְיָרִיבֵם per ellipsin dici pro $\text{וְיָרִיבֵם מְנוּחָה}$, *commeatum de commeatu populi*. In versione Judæo-Germanica, quæ cum textu Hebræo una cum Commentariis Rabbinicis Viennæ anno 1782 edita est (recusa Fürthæ, a. 1805, in octon.) verba nostra cum iis quæ proxime sequuntur vernacule bene ita expressa sunt: *Man nahm hierauf dem (zurückkehrenden) Volke Mundvorrath und ihre Posaunen ab, und liess dann jeden nach seinem Zelte ziehen*. Hieronymus: *sumptis itaque pro numero cibariis et tubis, cibariis, puta, quantum illi trecentorum numero sufficeret, non in eam noctem tantum, sed et in aliquot dies sequentes, quibus Midianitas persequuntur essent, reliqua, eaque longe majore cibariorum parte relicta iis, qui itidem ad bellum evocati essent, et jam domum remittebantur*. $\text{וְיָרִיבֵם בְּיָדָם וּבְקַרְנֵיהֶם}$

VOL. II.

$\text{וְיָרִיבֵם בְּיָדָם וּבְקַרְנֵיהֶם}$, *Et omnem virum Israëlitis, omnes reliquos Israelitas, dimisit Gideon virum, i. e., quemque, singulos ad tentoria sua, i. e., domos, metaphora a Scenitis ducta, ad suos, ut infra xx. 8; Deut. v. 27. Hieronymus: omnem reliquam multitudinem abire præcepit ad tabernacula sua*. $\text{וְיָרִיבֵם בְּיָדָם וּבְקַרְנֵיהֶם}$, *Et trecentos viros, de quibus vs. 6, 7, tenuit, retinuit apud se*. Ita verbum וְיָרִיבֵם in Hiphil per ב constructum tenere, v. c. Exod. iv. 4, tum retinere valet, ut Exod. ix. 2: *si notis dimittere Israelitas, בְּיָדָם וּבְקַרְנֵיהֶם, et tu adhuc retinueris*. Vid. et Jerem l. 33. Chaldaus וְיָרִיבֵם interpretatur hic וְיָרִיבֵם , *corroboravit se, i. e., cum trecentis viris satis se fortem credidit ad hostes aggrediendos et vincendos*. Hieronymus: *et ipse cum trecentis viris certamini se dedit*. $\text{וְיָרִיבֵם בְּיָדָם וּבְקַרְנֵיהֶם}$, *Et castra Midianitarum infra eum in valle posita erant, vs. 3, in valle Iisreel, vi. 33. Repetit hoc, per parenthesin interjectum, tanquam præfamen iis quæ deinceps narraturus est*.

Ver. 11.

Au. Ver.—11 And thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men [or, ranks by five] that were in the host.

Outside.

Ged., Booth.—Outermost.

Rosen.—Ad extremitatem armatorum.

Armed men. See notes on Exod. xiii. 18, vol. i., p. 265.

Ver. 12.

Au. Ver.—Grasshoppers.*Others.*—Locusts. See notes on vi. 5.

Ver. 13.

$\text{וַיֵּבֶן גִּדְעֹן וְהַפְּחָדִישׁ מִסְכָּר לְרֵעֵהוּ חָלוֹם וַיֹּאמֶר הִנֵּה חָלוֹם חֲלָמָתִי וְהִנֵּה צִלְּוִל לֶחֶם שְׂעִירִים מִתְּהַפֵּחַ בְּמַחֲכָה מִדָּוָן וַיֵּבֶן עֲדֵי־הָאֱהֶל וַיִּפֹּל וַיִּתְחַקְּהוּ לְמַעַלָּה וַיִּפֹּל הָאֱהֶל :$

כלל יד

καὶ ἦλθε Γεδεὼν, καὶ ἰδοὺ ἀνὴρ ἐξηγουόμενος τῷ πλησίον αὐτοῦ ἐνύπνιον, καὶ εἶπεν. ἰδοὺ ἐνυπνιασάμην ἐνύπνιον, καὶ ἰδοὺ, μαγὶς ἀρτου κριθίνου στρεφομένη ἐν τῇ παρεμβολῇ Μαδιάμ, καὶ ἦλθεν ἕως τῆς σκηνῆς, καὶ ἐπάταξε αὐτήν, καὶ ἔπεσε, καὶ ἀνέστρεψεν αὐτὴν ἄνω, καὶ ἔπεσεν ἡ σκηνή.

11

Au. Ver.—13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

Gesen.—צלה, in Keri צלה, pp. κολλύρα, a round cake; so called from rolling, from r. צלה No. iii. Comp. פָּרָר. Once Judg. vii. 13, וְהָיָה הַצֶּלֶק הַזֶּה לְפָנֶיךָ, where Sept. and Chald. well, a cake of barley-bread.

Prof. Lee.—צלה, or צלה, once Judg. vii. 13. A cake. LXX, μαγίς. Aquila, ἐγκρυφίας. Vulg., *subcinericius* panis: r. either צלה, from its being covered with ashes while baking, or צלה.

Rosen.—13 Venitque Gideon ad castra Midianitarum, et ecce! vir quidam enarrans erat socio suo, unus alteri (ut vi. 29), *somnium*. וַיֹּאמֶר הָיָה לִּי חֲלֹמַי הַלַּיְלָה זֶה צֶלֶק הָאֵשׁ, Dixitque: ecce! *somnium somniavi; et en! tostum panis hordei sese volvens erat per castra Midianitarum*. צלה, quomodo ad marginem legi præcipitur pro eo quod in textu est; צלה, Kimchi et Tanchum a צלה, *tinnivit*, 1 Sam. iii. 11; 2 Reg. xxi. 12, *tinnitum* notare dicunt. Atque ille quidem וַיִּשְׁמַע צֶלֶק, *sonum strepitus*,

hic vero Arabico طنين, *tinnitus* explicat, observatque nomina צלה, צלה, et צלה, cuncta denotare instrumenta, quæ pulsantur, ut tinnitum edant; Arabice quoque

صليل, *tinnitum, strepitum* significare.

Addit: "si quis dixerit, panem hordaceum tinnire haud posse, respondemus, sermonem non esse de iis quæ vere locum habeant in pane, sed *somnium* esse, quod pendeat ab imaginandi vi, concipiente, quæ locum habere nequeant in statu vigiliæ extra somniantem, adeoque nihil miri in eo esse, quod videatur in somnio." Sed veterum nullus צלה, *tinnitus* significatu cepit. Chaldaeus צלה reddidit, quod *tostam super prunas placentam* denotat. Et Jarchi observat, וַיִּשְׁמַע צֶלֶק esse *massam farinaceam, quam torrent super prunis*. Syrus حصد posuit, quod

Arabicus interpres رَغِيف, *cibum, panis orbicularis tenuis* reddidit. Cf. quæ de voce Syriaca J. D. Michaëlis ad Castelli *Lexic.*

Syriac, a se edit., p. 404, notavit. Græcus Alexandrinus μαγίς dedit, quod Phavorino et Suidæ est ἐγκρυφίας panis *subcinericius*, quomodo Hieronymus Hebraicum vocabulum interpretatus est. Illorum Rabbīnorum interpretationem nuper suam fecit Böttcher *Proben alttestamentl. Schrifterklär.*, p. 150, not. p. Verum quicquid dicat Tanchum, pani terræ insistenti non convenit strepitus. Tum diceret scriptor, ipsum strepitum volvi, non panem, minus apte. Sunt, qui *subcinericius* panem dictum putent a צלה, *obumbrare, oblegere*, quod prunis et cineribus obtectus coquitur. Gesenius in *Lex. man. Lat.* צלה, s. צלה proprie *placentam rotundam* denotare existimat a צלה, Arabice

ضَلَّ, *deorsum volutus est, volvit se*. Quem verbi Arabici significatum non lingue usu (quo errare notare constat) probare potest, sed nonnisi finitimâ, ut statuit, radice צלה verbo illi vindicare studeat. Nos quidem laud dubitamus, צלה, mutuata a צלה significatione, *assare*, denotare. Erant, qui צלה s. צלה a צלה, *obumbravit* interpretarentur *umbram, imaginem adumbratam, speciem*. Quid vero? an umbra panis hordacei volvi diceretur? certe etiamsi e figura umbra judicaretur esse panis, minime distingueretur, utrum hordaceus, aut ex alia specie frumenti confictus fuerit; quid hoc enim mutat in umbra? Retineamus igitur consensu veterum firmatam interpretationem. Non vero sine causa panis ille hordaceus dicitur fuisse *tostus*; significatur enim eo, fuisse exsiccatum, tenue, fragilem, quod præcipuum momentum habebat in re somnio illo indicata; vid. ad vs. 14. Ille igitur tostus panis volvebat se per Midianitarum castra, וַיָּבֹא עַד-אֶהֱרָא, *venitque ad tentorium*. Nomen אֶהֱרָא quum præmissum articulum habeat, significari videtur ducis tabernaculum, quod ceteris omnibus eminebat. Josephus *Antiq.*, l. v., cap. 6, § 4: μάζαν ἐδόκει κριθίνην, ἕπ' εὐτελείας ἀνθρώποις ἄβρωτον, διὰ τοῦ στρατοπέδου κυλιομένην, τὴν τοῦ βασιλέως σκηπὴν καταβαλεῖν, καὶ τὰς τῶν στρατιωτῶν πάντων, *vixus erat sibi videre mazam hordaceam, præ vilitate vix hominibus comedendam, per castra provolutam, regis tentorium, et dein quæ militum omnium essent ire dejectum*. וַיִּפֹּץ הַצֶּלֶק עַל-הַצֶּלֶק, *Et percussit illud ut caderet, subvertitque illud de super*, ab imo sursum, sive a summo ad imum. Additur asseverationis causa: וַיִּפֹּץ, *ceciditque tentorium illud*.

Ver. 18.

וְהִקְדַּמְתִּי בַשּׁוֹפָר אֲנִי וְכָל־אֲשֶׁר אִתִּי
וְהִקְדַּמְתֶּם בַּשּׁוֹפָרוֹת בְּסִמְלֹתָם קִיבוֹת
כְּלִי־מִחְנֶה וְאִמְרַתְּם לַיהוָה וּלְגִדְעֹן :

καὶ σαλπιάζω ἐν τῇ κερατίνῃ ἐγὼ, καὶ πάντες
μετ' ἐμοῦ σαλπικίτε ἐν ταῖς κερατίναῖς κύκλω
δλης τῆς παρεμβολῆς, καὶ ἐρεῖτε, τῷ κυρίῳ καὶ
τῷ Γεδεὼν.

Au. Ver.—18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD, and of Gideon.*

(*The sword*) of the LORD, and of Gideon.

Bp. Patrick.—The word *sword* is not here in the Hebrew, where these words run thus, "for the Lord, and for Gideon:" but there being mention of the *sword*, ver. 20, it moved our translators to add it here also.

Dr. A. Clarke.—The word שׁוֹפָר, *chereb*, "sword," is not found in this verse, though it is necessarily implied, and is found in verse 20. But it is found in this place in the Chaldee, Syriac, and Arabic, and in eight of Kennicott's and De Rossi's MSS. The reading appears to be genuine. So Houb., Ged., Booth.

Houb.—Adde שׁוֹפָר, gladius, quod verbum versu 20 parallelo non omittitur. Itaque vertendum, *gladius Domini et Gedeonis*..... Cæterum nobis videtur membrum orationis totum fuisse à Librariis prætermissum. Nam cum Gedeon trecentos suos jubeat capere, non modò tubas, sed etiam lagenas vacuas intus accensas, cumque addat in quem usum tubæ sint futuræ, maxinè credibile est eum addidisse etiam, in quem usum vacuæ lagenæ essent adhibendæ: Itaque Gedeonem sic dixisse, *Ego tubâ canam, vos similiter tubâ canetis; ego lagenam meam frangam, vos similiter lagenas vestras frangetis*; quod ultimum milites edoceri neesse ut fuit, ita etiam fuisse edoctos tacere non debuit ille Scriptor, qui antea non tacuit, tuba canente Gedeone, tubâ militibus canendum fore.

Rosen.—*Et dicetis*, conclamabitis: *Jovæ et Gedeonis* scil. gladius adest. Sunt, qui in casu tertio reddant: *Jovæ et Gedeoni*, i. e., pro Jovæ et Gedeone pugnaturo addumus. Sed præpositionis ל utrique nomini hic præfixæ usus potius est idem, qui in plurium Psalmorum inscriptionibus cernitur in voce לָךְ, ut ל secundum casum nota sit. Quemad-

modum igitur ad לָךְ cogitando supplendum est nomen כִּסְיוֹ, ut vertendum sit *carmen Davidis*, ita ad formulam לַיהוָה וְלַגִּדְעֹן subaudiendum omnino e versu 20 nomen שׁוֹפָר, *gladius*; sed idem in contextum recipere, minime est necesse. Urget quidem Dathius, a Kennicotto sex codices laudari, qui vocabulum שׁוֹפָר in textu exhibeant (quibus addendi sunt quatuor a De-Rossi recensiti); ex versionibus veteribus illud habere Chaldaicum, Syrum et Arabem; in versione Græca edita quamvis haud exstet, Drusium tamen auctorem esse, quod antiqui libri habeant: ῥομφαία τῷ Κυρίῳ καὶ τῷ Γιδεὼν. Addimus nos, esse plures alios codices, a Parsons allatos, qui ita habeant. Verum hæc nos non movent, ut שׁוֹפָר h. l. textui inferendum existimemus. Primo enim non intelligitur, quid vetet, quo minus etiam brevius, לָךְ, omissa voce שׁוֹפָר, dici potuerit: signum enim bellicum, quod ad pugnam exeuntibus datur, quam brevissimum esse et solet et naturâ suâ debet. Deinde, quod rem plane conficit, obvium omnino est, quod impellere poterat interpretes vel descriptores ad addendum vocabulum שׁוֹפָר, ejusdem contra omittendi causa prorsus nulla cogitari potest. Est vero certissima, atque ad recte judicandum de variis lectionibus late patens observatio, duarum lectionum illam esse antiquiorem, ex qua alterius origo probabiliter possit demonstrari.

Ver. 19.

וַיָּבֹאוּ לְדָעֹן וַיַּחֲזִי־אִישׁ אֶת־אֶחָיו
בְּהֶחָהּ הַמִּחְנֶה לֵאמֹר הֲאֵשׁ הַשְּׂמֶרֶת
הַתִּיכּוֹנָה אַף הִקָּם הַקּוֹמִים אֶת־הַשְּׂמֶרֶת
וַיִּתְּקֵנוּ בַּשּׁוֹפָרוֹת וּבְקוֹץ הַפְּדִים אֲשֶׁר
בְּיָדָם :

καὶ εἰσῆλθε Γεδεὼν καὶ οἱ ἑκατὸν ἄνδρες οἱ
μετ' αὐτοῦ ἐν ἀρχῇ τῆς παρεμβολῆς ἐν ἀρχῇ
τῆς φυλακῆς μέσης καὶ ἐγείροντες ἡγειραν
τοὺς φυλάσσοντας, καὶ ἐξάλπισαν ἐν ταῖς
κερατίναῖς, καὶ ἐξέτιναξαν τὰς ὑδρίας τὰς ἐν
ταῖς χερσὶν αὐτῶν.

Au. Ver.—19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

And they had but newly set the watch. So most commentators.

Bp. Horsley.—Rather, "and the moment

the sentinels awoke." To this effect the LXX, Vulgate, &c.

Houb.—19 *Venit igitur Gedeon et centum homines, qui cum eo erant, ad extrema castrorum, ineunte mediâ noctis vigiliâ, et excitationis excubiis, tubâ clauzerunt, et lagenas, quas manu tenebant, fregerunt.*

וְהָיָה כִּי יִשְׁמָעוּ הַקָּוִים, *Certe excitando excitantur.* Solus Chaldæus verbum מָן legere videtur, qui quidem illud extulit per adverbium מִן, *sed.* Cæteri sic convertunt, quasi legerent וְהָיָה, vel וְהָיָה. Habet adverbium מָן asseverationem quandam, quæ huic loco parum convenit; ut non sint vituperandi antiqui codices, in quibus istud מָן non legatur. Certè fieri potuit ut, propter duo verba וְהָיָה מָן per וְהָיָה incipientia, similitudine conturbatus librarius scriberet מָן, prope וְהָיָה, quia nempe illæ duæ syllabæ simili vocis sono enuntiarentur. וְהָיָה Omnes veteres legunt וְהָיָה et frugerunt, in præterito plurali, ne Chaldæo quidem excepto, qui verbum ipsum וְהָיָה in sua paraphrasi retinuit. *Sed Arias, et clauzerunt in tubis et collidendo Hydrias, quam scribendi barbaricum exercitatus lector longè aberit, ut sacro scriptori attribuat, etsi grammatici ex talibus mendis sanxerunt post præteritum venire aliquando infinitivum, in loco alterius præteriti.*

Rosen.—וְהָיָה מָן וְהָיָה מָן, *Tantum, vix, suscitando suscitavit custodes, non Gideon et sui milites, sed Midianitarum ii, qui secundam vigiliam peragebant, quibusque id officii commissum erat, ut sequentis vigiliæ custodes a somno excitarent. Itaque tempus erat opportunum secundâ vigiliâ recedente, et tertiâ nondum in gradu et statione suâ constitutâ ad tota castra conturbanda. מָן hic de tempore dicitur, valetque vix, ut Genes. xxvii. 30, eadem ut hic infinitivi cum verbo finito constructione: וְהָיָה מָן, *vix discesserat Jacobus a patre suo, venit Esopus.* וְהָיָה מָן וְהָיָה מָן, *Clauzerunt tubis et diffringendo diffregerunt hydrias, quæ in manu eorum, vs. 16. Ad infinitivum מָן subaudiendum ejus verbi præteritum, ut sæpe, e. c. Exod. xx. 8; Levit. vi. 7.**

Ver. 21.

וַיַּעֲמֵד הָאִישׁ תַּחְתָּיו כְּכִיב לְמַחֲנֶה וַיִּרְצֹץ כָּל-הַמַּחֲנֶה וַיִּנְיֵסוּם:
וְהָיָה כִּי יִשְׁמָעוּ הַקָּוִים, *וְהָיָה מָן וְהָיָה מָן, Clauzerunt tubis et diffringendo diffregerunt hydrias, quæ in manu eorum, vs. 16. Ad infinitivum מָן subaudiendum ejus verbi præteritum, ut sæpe, e. c. Exod. xx. 8; Levit. vi. 7.*

καὶ ἔστησεν ἄνθρωπος ἐν τῷ κύκλῳ τῆς παρεμβολῆς, καὶ ἔδραμεν πᾶσα ἡ παρεμβολή. καὶ ἐσήμαναν καὶ ἔφυγον.

Au. Ver.—21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Ran.

Ged., Booth.—Were thrown into confusion.

Bp. Patrick.—*All the host ran, and cried, and fled.* They did not stand in their ranks to repel the Israelites; but brake up their camp (as the Hebrew word *jaratz* may be translated), and cried out with a lamentable voice, fleeing as fast as they could to their own country.

Rosen.—וְהָיָה מָן וְהָיָה מָן, *Et cucurrerunt tota castra, Midianitarum.* וְהָיָה sunt qui relato ad וְהָיָה, *quassavit, confregit* (ut infra xi. 18, וְהָיָה a וְהָיָה), *reddant confracta sunt castra.* Incertum an ita ceperit Hieronymus, qui *omnia itaque castra turbata sunt* vertit. *Sed Græcus Alexandrinus a וְהָיָה, currere ἔδραμον cucurrerunt* dedit, consentientibus Chaldæo et Syro. Discurrerunt trepidi, ut in subita rerum perturbatione fieri solet. וְהָיָה, *Et clamantur* consternati, rem omnem perditam esse. Hieronymus: *ululantes.* *Sed Græcus Alexandrinus ἐσημάναν significarunt.* Est vero ἐσημάνειν verbum militare, quod usurpatur de classico et pugnae signo, vel ad monendos singulos, proficisci oportere, et castra recedere, quo significatu וְהָיָה legitur Num. x. 9; Joel ii. 1. Sed in hac Midianitarum consternatione non est verisimile tubæ sonum intervenisse. וְהָיָה, *Et fugerunt,* fugam capessere inceperunt. Pro וְהָיָה, quemadmodum in margine legendum jubetur (Keri), in textu est Hiphil, וְהָיָה, quod *fugâ abstulerunt* scil. res suas in tuto collocarunt, nonnulli interpretantur, ut supra vi. 11. Verum vitæ potius fugâ consulere, quam res suas in tuto collocare tentasse credibile est. Quare וְהָיָה interpretandum videtur: *fugere fecerunt* Israelitæ Midianitas.

Ver. 25.

וַיִּלְכְּדוּ שְׁנַיִם מִדְּוָן אֶת-עֶרְבָב וְאֶת-זָאב וַיַּחֲרֹגוּ אֶת-עֶרְבָב בְּצוּר-עֶרְבָב וְאֶת-זָאב הָרָגוּ בְּהַקֵּב זָאב וַיִּרְדְּפוּ אֶל-מִדְּוָן וְרָאשֵׁי-עֶרְבָב וְזָאב הִלְיָאוּ אֶל-בְּדָעוֹן מִצֶּדֶר לִיְהוָה:

καὶ συνελάβοντο τοὺς ἀρχοντας Μαδιάμ καὶ τὸν Ὁρηθ καὶ τὸν Ζήθ, καὶ ἀπέκτειναν τὸν Ὁρηθ ἐν Σούρ Ὁρηθ, καὶ τὸν Ζήθ ἀπέκτειναν ἐν Ἰακεφζήφ. καὶ κατεδίωξαν τὴν Μαδιάμ, καὶ τὴν κεφαλὴν Ὁρηθ καὶ Ζήθ ἤνεγκαν πρὸς Γεδεὼν ἀπὸ πέραν τοῦ Ἰορδάνου.

Au. Ver.—25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Bishop Patrick.—25 Two princes.] Two great commanders, as the word *sarim* signifies, which we translate *princes*.

Oreb and Zeeb.] From hence some gather that the Midianitish language did not much differ from the Hebrew: in which *Oreb* signifies a *crow*, and *Zeeb* a *wolf*.

On the other side Jordan.

Pool.—For Gideon in the pursuit had passed over Jordan [so Patrick, Rosen.], as we read, Judg. viii. 4, which, though mentioned after this, may seem to have been done before it, such transpositions being frequent in sacred story. Or, *on this side Jordan*, for the Hebrew word is indifferent to both sides: see Gen. l. 10. And so this is opposed to what follows of his passing over Jordan, Judg. viii. 4. And then there is no anticipation here.

CHAP. VIII. 4.

וַיָּבֹא גִדְעוֹן הַיִּרְדְּנָה לִבְרֵךְ הוּא
וַשְּׁלֹש־מֵאוֹת הָאִישׁ אֲשֶׁר אִתּוֹ עֲנִיִּים
וְיָרְדִּים:

καὶ ἦλθε Γεδεὼν ἐπὶ τὸν Ἰορδάνην, καὶ διέβη αὐτὸς καὶ οἱ τριακόσιοι ἄνδρες οἱ μετ' αὐτοῦ περὶνωτες καὶ διώκοντες.

Au. Ver.—4 And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with them, faint, yet pursuing them.

Rosen.—Pro עָנִי Hubigantus וְיָרְדִּים, et transiit legendum judicat, quod Syrus et Græci interpretes expresserint. Sed nihil frequentius esse constat omissione verbi substantiivi præteriti vel futuri ad participium. Veluti Exod. xiii. 21. *Jova* לִפְנֵי הָאֵל, ambulans scil. הָאֵל, erat ante eos, præcedebat eos. Exod. xiv. 8. *Israelitæ* יֹצֵאִים egredientes scil. הָאֵל, erant, egrediebantur. Cf. supra vii. 17 אֵלַי כֵּן, ego veniens scil. אֵלַי, ero. Vs. 8 et Gesenii *Lehrgeb.*, p. 792, No. 2. Syrus et Græci in sua interpretatione recte præteritum posuerunt, nec tamen inde eos וְיָרְדִּים legisse colligi potest. Additur: עָנִים וְיָרְדִּים, defessi et persequentes. Sed Hubigantus: “Nos, עָנִים וְיָרְדִּים, lassi et famelici. Ita codex Alexandrinus: καὶ περὶνωτες, et fame laborantes. Convenit post comme-

moratam itineris defatigationem non omitti ciborum defectum, ubi sequitur (vs. 5): *dare nobis panes*. Vulgatus: *et præ lassitudine fugientes persequi non poterunt*, quia scripturam suam, qua etiam nostra est, videbat esse mendosam. Neque enim consistere potest verbum וְיָרְדִּים activum, casu non comitante.” Sed non est, cur, quod nostri codices habent, וְיָרְדִּים, sollicitemus. Narrat scriptor, Israelitas licet defessi, hostes tamen strenue persequutos esse. Versu proximo poscit Gideon panes ad reficiendos suos defessos, additque, se in eo esse, ut reges Midianiticos persequatur. Esurientes illos fuisse, commemorare non erat necesse; indicabat hoc jam וְיָרְדִּים. Ad וְיָרְדִּים, *persequentes* autem accusativum quisque qui hæc legit facillime subaudit.

Ver. 6.

Au. Ver.—6 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

Houb.—וַיֹּאמְרוּ, Et dixit, solecismus hod. in Codicibus sat frequens, sed quem nemo Veterum habuisse hîc videtur. Nam omnes exhibent וַיֹּאמְרוּ, et dixerunt, non excepto Chaldæo, qui quidem omnes Hebraismos, qui verè Hebraismi sunt, solet representare.

Rosen.—וַיֹּאמְרוּ עֲדָה, Dixeruntque principes Succothæ. Pro singulari וַיֹּאמֶר in codicibus nonnullis legitur pluralis וַיֹּאמְרוּ, quod in textum recipere Hubigantus alique voluerunt. Sed retinendum est וַיֹּאמֶר, referendum ad eum, qui nomine omnium loquebatur, plane ut Num. xxxii. 25.

Ver. 7.

וַיֹּאמֶר גִּדְעוֹן לָבֹן בְּתַת יְהוָה אֵת
זֶבַח וְאֶת־צִלְמָנָה בְּיָדִי וְדִשְׁתִּי אֶת־
בְּשָׂרָם אֶת־רוֹאֲשֵׁי הַמִּדְיָנִים וְאֶת־
הַבְּרִקִּים:

καὶ εἶπε Γεδεὼν. διὰ τοῦτο ἐν τῷ δοῦναι κύριον τὸν Ζεβεὲ καὶ τὸν Σαλμუნὰ ἐν χειρὶ μου, καὶ ἐγὼ ἀλοήσω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου, καὶ ἐν ταῖς Βαρκαήμ.

Au. Ver.—7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear [Heb., thresh] your flesh with the thorns of the wilderness and with briers.

Bp. Patrick.—Then I will tear your flesh with the thorns of the wilderness and with briers.] The word is in the Hebrew to

thrash: which some think signifies, that laying briers and thorns on their naked bodies, he intended to bring the cart-wheel over them (as the manner was of thrashing out their corn) to fasten them deep in their flesh, and then crush them to death: such a kind of punishment David inflicted on the Ammonites (2 Sam. xii. ult.).

Briers.

Gesen.—מִרְיָסִים m. plur. i. q. מִרְיָסִים, *threshing sledges, tribula*, see in מִרְיָסִים. Judg. viii. 7, 16. The bottom or rollers were set with jagged iron or stone, probably flint-stone so common in Palestine, Gr. πυρίτις, fire-stone.—This name is perhaps derived from an obsolete form מִרְיָסִים, lightening, giving out light, which probably denoted flint, *firestone*, πυρίτις; comp. בִּרְיָסִים, stony ground, perhaps pp. abounding in flint-stone, as is the case with great part of Palestine and Arabia. Hence sing. מִרְיָסִים, a *threshing-sledge of flint*, plur. מִרְיָסִים.

Prof. Lee.—מִרְיָסִים, m. pl. occ. Judg. viii. 7, 16, only. A sort of sledge according to some, having on its under-side sharp stones (*pyrites*), which, when drawn over the corn on the threshing-floor, separated the corn from the ear. The *pyrites* seems to have been had recourse to here, in order to suit the etymology of this word. I think it is far more probable, that the מִרְיָסִים, *Sharp points of iron*, mentioned 2 Sam. xii. 31; 1 Chron. xx. 3, by which David is said to have punished the children of Ammon, are meant. In Judg. the parallel has מִרְיָסִים, *Thorns of the desert*, which might indeed have been set as teeth in the inferior threshing instruments. If then we may understand מִרְיָסִים here, we shall have no difficulty in seeing why these were termed מִרְיָסִים.

Rosen.—7 *Dixitque Gideon: propterea quod meos commeatu juvare negatis, cum dederit Jova Sebachum et Zalmunnam in manum meam, tunc trituro carnem vestram cum spinis deserti et tribulis.* Quidam censent duntaxat percussos flagellatosque spinis tribulisque; sed verbum מִרְיָסִים, *triturare* gravius quid infert, indicatque modum, quo conterendi et occidendi, nimirum ut sparsis super nudis humique prostratis corporibus verpibus, plaustro, quibus tritulari soleret, superinduceret, quæ et spinas corporibus infingeret, et carnes spinis infixis commolerent. Simile supplicium de Ammonitis a

Davide sumtum habetur 2 Sam. xii. 31; 1 Paral. xx. 3. מִרְיָסִים Hebræorum nonnulli spinarum et aculeatarum plantarum genus aliquod, veluti *oxyacantham*, esse putant, sed conjecturâ admodum incertâ. Græcus Alexandrinus Hebræam vocem retinuit. Sed nonnulli codices cum Symmacho habent τριβόλοι, qua voce et *spinæ* et *tribulæ*, sive tritrandi instrumenta significantur. Syrus

مِرْيَاسِ, quod Arabs حَسَكٌ reddidit, vocabulo item ambiguo, siquidem et plantam quandam spinosam, et ejus plantæ formam referens instrumentum bellicum denotat ex ferro aut arundine confectum, quod circa exercitum, ad eum tuendum collocatur; vid. Freytagei *Lexic. Arab.*, p. 380. 'Ακάνθας reddidit Aquila. Sed nos adstipulamur Celsio *Hierobot.*, P. ii., p. 194, et Gesenio *Thes.*, p. 244, et *Lex. Hebr. Lat.*, s. v., מִרְיָסִים esse instrumenta quorum in trititando usus, facta ex tabula lignea crassiore, ferro, vel lapidibus pyritis, quibus Palæstina abundat, munita et asperata, quibus comminuantur frumenta. In codicibus nonnullis et editionibus veteribus, v. c. Bombergianis, legitur et hic et vs. 16, מִרְיָסִים, *Koph* per *Chateph-Kamez*.

Ver. 10.

וְזָבַח וְזַלְמוּנָא בְּקָרְוֹר וּמַחְנֵיָהֶם עָפָם וְגו'

καὶ Ζεβεὶ καὶ Σαλμανὰ ἐν Καρκάρ, καὶ ἡ παρεμβολὴ αὐτῶν μετ' αὐτῶν, κ.τ.λ.

Au. Ver.—10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword [or, an hundred and twenty thousand, every one drawing a sword].

In Karkor. So Patrick, Rosen., and most commentators.

Dr. A. Clarke.—*In Karkor.*] If this were a *place*, it is nowhere else mentioned in Scripture. Some contend that קָרְוֹר, *karkor*, signifies *rest*; and thus the Vulgate understood it: Zebah and Zalmunna *requiescebant, rested*, with all their army. And this seems the most likely, for it is said, ver. 11, that Gideon smote the host, for the host was *secure*.

Rosen.—*Sebach vtro et Zalmunna*, Midianitarum reges, erant in *Carcore*, cujus loci

nusquam alias fit mentio. Eusebius in locis: Καρκά, ἐνθα Ζεβεεὶ, καὶ Σαλμανά, οὗς ἀνέιλε Γεδεὼν, καὶ ἐστὶ νῦν Καρκάρια φρούριον ἀπέχον Πέτρας τῆς πόλεως μόνην ἡμέραν. Quæ Hieronymus sic reddidit: *Carcar, ubi filii* (quod supervacaneum) *erant Zebe et Salmana, quos interfecit Gedeon, et est usque hodie castellum, cognomento Carcar*, unius diei itinere a Petra distans. Unde colligere licet locum illum fuisse in Gaditarum tribu; siquidem Petra Arabiæ in Moabitica erat regione. Nomen loci quod attinet confe-

rendum est Arabicum ^{قرقر}, terra æquabilis

mollisque, et ^{قرقر}, terra in qua tuto et pacate vivitur. Hieronymus omisso nomine ^{זב} sic dedit: *Zebee autem et Zalmana requiescebant.* ^{הַצָּהָרִים מֵאֶת שְׁלֹחַן הַיָּדָיִם} *Ceciderant autem centum viginti millium virorum educendum gladium; qua dicendi formula bellatores et infra vs. 20 et xx. 15, 17 significantur.*

Ver. 13.

וַיָּשָׁב גִּדְעוֹן בְּרִיאוֹתָיִם מִקַּדְמֶתְלַח
מִלְמַעְלָה הַחָרָם:

καὶ ἐπέστρεψε Γεδεὼν υἱὸς Ἰωᾶς ἀπὸ τῆς παρατάξεως ἀπὸ ἐπάνωθεν τῆς παρατάξεως Ἀρές.

Au. Ver.—13 And Gideon the son of Joash returned from battle before the sun was up.

Before the sun (was up).

Bp. Patrick.—The Hebrew words *mil-mahaleh hachares* are so variously translated by very learned men, that it hath made it uncertain whether he returned after sun-rise or a little before it set (as Kimchi among the Jews, and Mercer among Christians understand it), or, as our translation, *before sunrise*; so the Vulgar, with Junius, and Tremellius, and others. And then it shows, both that Gideon had smote the army in the night, and that he made such haste to return, that he came to Succoth before they were aware, by break of day.

Bp. Horsley.—*Before the sun was up.* מלמעלה החרם. The LXX, Aquila, Symmachus, and Theodotion, and after them Houbigant, all take this for the name of a place, from a spot near the going up to Hares. *From a spot near to the going up.* מלה, the going up; למעלה, what is near to the going up; מלמעלה, from what is near to the going up. So I analyze the word.

Ged., Booth.—*By the heights* [Booth., height] *of Hares.* The route of Gideon, from Peniel, seems to have been across the mountains of Gilead, to the north-east of the Jabok, through a tract of country inhabited by Scenites or Bedouins: hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that quarter. If Jogbehah be the same with Ramoth-Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called, chap. xi. 33, Abel-cheramin, that is, the plain of the vineyards. Gideon appears to have returned to Succoth by another short way; namely, by the heights of Hares, or sunhills; probably so called, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan; and, indeed, by all the Israelites, who resided on the western side of that river.—*Geddes.*

Dr. A. Clarke.—From the ascent of Chares.

Houb.—מלמעלה החרם, *Ex supra Hares, sive per locum eum, qui supra Hares.* Symmachus, ὡραὸν montium, ut qui legeret החרם. Sed nihil mutandum, *Hares* est nomen proprium loci; ita id accepere Græci Intt., Syrus, et Arabs. Sed Syrus legit חרש per litteram *Daleth*. Vulgatus, *ante solis ortum*, ex Rabbinis, qui Chaldaicum hic interpretem sequebantur. Sed מלמעלה, *antequam ascenderet*, Chaldaismus est, cuius exemplum in toto Hebraico Volumine non facile reperias. Id decepit Judæos Hieronymi magistros, et Chaldaismis assuetos.

Rosen.—13 *Rediitque Gideon, Joaschi filius, a bello inde ab ascensu Charesæ.* In duabus postremis versus vocibus explicandis in duas partes discedunt interpretes, nomen החרם aliis pro nomine proprio loci, aliis pro appellativo, *solem* denotante (ut Job. ix. 7) habentibus. Atque his quidem præivit Chaldaeus, qui sic reddidit: *עד לא מפל שוקצא, usque non intrare solem*, i. e., ante solis occasum uti Onkelos Deut. xvi. 6 pro Hebraico הַשָּׁמֶשׁ בָּנוּא, circa occasum solis posuit מלמעלה שוקצא. *Adscensum solis* cepit pro ejus occasu, quia, quæ sursum tolluntur, ab oculis nostris summoventur. Sed ab omni ratione abest, ut sol occidens dicatur *ascendere*, qui potius, ut aurora Genes. xix. 15, *ascendere* dicitur, cum in cælo apparet. Hinc alii sic interpretantur: *post ascensum solis*, i. e., post ortum ejus, ut כן valeat post, ut Jos. xxiii. 1,

ימים רבים, *post dies multos*, et Hos. vi. 2, כִּי־יֹמִים, *post biduum*, et quemadmodum Latini dicunt *a prandio, a cena*. Ea est mens Kimchii, R. Levi ben Gerson, Abarbenelis, aliorum, qui Gideonem existimant persecutum esse regis noctu; "quomodo enim," inquirunt, "ausus esset ille cum suis trecentis viris interdiu cum quindecim millibus virorum (vs. 10) pugnam inire, nisi confusus esset tenebris noctis? eæ vero iuverunt eum, ut terrorem hostibus injiceret, ut in priore nocte, vii. 19, 20, mane vero, cum aurora ascendit, rediit e bello; et hoc dicunt verba כִּי־יֹמִים, i. e., priusquam sol ascenderet super terram." Hinc et Hieronymus ea ante solis ortum reddidit. Sed כִּי nequaquam ante significare potest. Omnis vero illa de solis aut occasu aut ortu sententia est repudianda. Nam ut taceamus, nomen וַיָּסֶם tantum in stylo poetico Job. ix. 7 et affine וַיִּסֶּה item semel infra xiv. 18 de sole dici, nomen וַיִּסֶּה, *adscensus* frequenter non nisi de loco adhibetur, sequente nomine proprio loci alicujus. Sic supra i. 36 וַיִּסֶּה עַד־בְּרִי, vid. et Jos. x. 10; xv. 3, 7; xviii. 17; 1 Sam. ix. 11; Jesaj. xv. 5. Hinc antiquissimus Græcus interpres verba nostra sic reddidit, ac si וַיִּסֶּה pro nomine proprio agnosceret: ἀπὸ ἐπ' αὐθιγὴν τῆς παρατάξεως Ἀπὸς.

Syrus: عَجَّ مَحْصَمًا بِسَبَّاب, *ab ascensu Chadesæ*. In quo nomine errore scribæ Dolath pro Risch positum esse, ostendit

Arabica interpretatio, عَجَّلَ عَقَبَةَ حَرَّاسٍ, *apud clivum Charesæ*. Aquila: ἀναβάσεως ἀλσῶν, *ascensus saltuum*, et Symmachus, ἀναβάσεως ὄρων, *ascensus montium*, quasi pro וַיִּסֶּה legissent וַיִּסֶּה. Mons וַיִּסֶּה, sed qui in occidentali parte Jordanis situs erat, memoratur supra i. 35. Ceterum hic narratur, Gideonem e bello rediisse non eadem via, qua iverat, hoc est, per viam Scenitarum, sed ex ascensu montium, uti videtur, Gileaditidis, in quos reges Midianitarum erat sequutus, et quibus via Scenitarum ad meridiem fuisse videtur.

Ver. 15.

— הָיָה יָבֵחַ וַצִּלְמַנֶּע אֲשֶׁר חֲרָפְתָּם אֵלָיו לֵאמֹר וְגו' —

— ἰδού, Zebeè καὶ Σαλμανὰ ἐν οἷς ὠνειδίσαντέ με, λέγοντες, κ.τ.λ.

Au. Ver.—15 And he came unto the men of Succoth, and said, Behold Zebah and

Zalmunna, with whom ye did upbraid me, saying, &c.

Rosen.—*Venitque ad Succothenses dixitque: en! Sebachum et Salmunnam, quorum me per probrum interrogastis; sive, ut mallet Roorda Grammat. libr., p. ii., p. 248, de quibus exprobrastis mihi.*

Ver. 16.

וַיִּקַּח אֶת־זִנְיָו הָעֵיר וְאֶת־חֲרָפְתָּם הַמְּדַבֵּר וְאֶת־חֲרָפְתָּם הַמְּדַבֵּר אֵת־אֶנְשֵׁי סֻכּוֹת :

καὶ ἔλαβε τοὺς πρεσβυτέρους τῆς πόλεως ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς Βαρκενήμ, καὶ ἡλόησεν ἐν αὐτοῖς τοὺς ἄνδρας τῆς πόλεως.

Au. Ver.—16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught [Heb., made to know] the men of Succoth.

Briers. See notes on verse 7.

He taught.

Dathe, Houb., Ged., Booth.—He chastised [so the ancient versions].

Dr. A. Clarke.—Instead of וַיִּדַּע, *he taught*, Houbigant reads וַיִּדַּע, *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7, but is supported by the Vulgate, Septuagint, Chaldee, Syriac, and Arabic. The Hebrew text might have been easily corrupted in this place by the change of ש, *shin*, into ע, *ain*, letters very similar to each other.

Gesen.—He took thorns of the desert and threshing-sledges, וַיִּדַּע אֶת־אֲנָשֵׁי סֻכּוֹת, and with them made the men of Succoth know, i. e., punished them, probably by crushing them with the drays upon a layer of thorns; see שׁ, No. 3. Sept. and Vulg., ἡλόησεν, *contrivit*, from Heb. וַיִּדַּע, which seems indeed better adapted to the context, than is the common reading.

Rosen.—16 *Sumsitque seniores urbis et spinas deserti, et tribulos, et punivit iis viros Succoth.* וַיִּדַּע proprie: *scire, sentire fecit*, i. e., castigavit, uti R. Tanchum explicavit verbis Arabicis عاقبهم وعذبهم

punivit eos, cruciavit eos, castigavit eos. Similiter Prov. x. 9: *qui pervertit vias suas* וַיִּדַּע, *sciens reddetur, experietur scil. castigationes, poenas.* Et Jer. xxxi. 19, וַיִּדַּע, *postquam sentire factus*, i. e., castigatus sum. Syrus: [عاقبهم], *cruciavit.* Chaldæus: וַיִּדַּע, *confregit super iis spinis et tri-*

bulis. In editione Complutensi est: **וְצִיִּי**, *rasilque super iis Succothenses*. Sed Græcus Alexandrinus pro **וְצִיִּי** exhibet **הָלֹשֶׁן** *trituravit*, ac si **וְצִיִּי** legisset, coll. vs. 7, quod Hubigantus in textum recipiendum censet. Alii, ut Gesenius in Lex. conjiciunt **וְצִיִּי**, *contrivit*, a **וְצִי**, i. q. **וְצָצָה**, **וְצָצָה**. Hieronymus sensum expressit hisce verbis: *et contrivit cum iis et comminuit viros Succoth*. Nobis quidem receptum **וְצִיִּי** haud videtur mutandum esse.

Ver. 18.

וַיֹּאמֶר אֶל-זִבְחָה וְאֶל-צַלְמוֹנָה אֵיפֹה הָאֲנָשִׁים אֲשֶׁר חֲרַנְתֶּם בְּחִבּוֹר וַיֹּאמְרוּ כְמוֹתָם כְּמוֹתָם אֲחֵיךָ כְּהָאֵר בְּגֵי הַחֲלָה:

kai eipe pros Zebee kai Zalmunã. pou oi andres ouds apakteinate en Thabôr; kai eipav. ws sũ, ws autoi, eis omoiωμα υιου βασιλῆως.

Au. Ver.—18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled [Heb., according to the form, &c.] the children of a king.

What manner of men. So Pool, Patrick, and most commentators.

Houb.—*Tum Zebee et Salmana sic locutus esset: Quos putatis fuisse eos homines, quos in Thabor interemistis? &c. Illi autem; erant, inquit, tui similes, eorumque unus formam habebat filiis regis similem.*

איפה, *Ubi*, mendum ex *איכה*, *quomoddò*, vel *qualiter*, derivatum. Legunt *איכה* Syrus et Chaldaeus; quippe ille vertit *איכה*, hic *דכיכא*, quod significat *quomoddò*, non tantum *ubi* Chaldaice. Sed Syriacum *איכה* habet *quomoddò*, non *ubi*. Codex Orat. 54 in margine sic habet, כן כחי כן id est *sic est scriptum*, quã notã significatur esse in eo vocabulo quiddam vitiosum.

Rosen.—*Dixitque Gideon ad Sebachum et Zalmunnam, ubi sunt viri illi, quos occidistis in monte Tabor? וְצִיִּי*, quod locis reliquis omnibus, quibus legitur, *ubinam* denotare constat, h. l. interpretum plerique *quomodo?* vel *quales* erant? valere volunt, quia reges in sua responsione fratres Gideonis, quales fuerint, describunt. Sed consueta vocis significatio huic loco bene convenit. Nam interrogatio *ubi?* hic est *dolentis* fratrum sortem, et *desiderium* eorum ægre ferentis, ut Job. xvii. 15 **וְאֵי הָאֵר**, *ubi est spes mea?* **וַיֹּאמְרוּ כְמוֹתָם כְּמוֹתָם אֲחֵיךָ**, *Dixerunt: qualis tu, sicut*

VOL. II.

*illi. וְצִיִּי, *Unusquisque eorum secundum formam filiorum regis erat*, singuli eã formã erant, ut viderentur filii regis. **וְצִיִּי** sunt qui *unum* illorum præstanti formã fuisse intelligant. Sed pluralis **וְצִיִּי** arguit, plures significari, et **וְצִיִּי** hic denotare *unumquemque*, singulos, ut 2 Reg. xv. 20 *imposuit וְצִיִּי*, *viro uni*, i. e., cuique, singulis, *quinquagenos siclos*.*

Ver. 21.

וַיֹּאמֶר זִבְחָה וְצַלְמוֹנָה לְגֵדָה וְיָבֹעַ בְּנֵי כִיֹּשׁ בְּדִבְרֵהוּ וַיָּקָם וַיִּדְעוֹן וַיִּהְיֶה לָהֶם אֶת-זִבְחָה וְאֶת-צַלְמוֹנָה וַיִּקַּח אֶת-הַשְּׂחָרְזִים אֲשֶׁר בְּצַוְאֵהֶם בְּמַלְיָהם:

kai eipe Zebee kai Zalmunã anãsta sũ kai synãntēson hũmĩn, sti ws andrōs ē dũnamĩs sou. kai anēstē Gēdēwũ, kai apēkteuē tũn Zebee kai tũn Zalmunã. kai ēlabē tũs mēnĩskũs tũs en tũis trachĩlũis tũn kamĩlũw autũw.

Au. Ver.—21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments [or, ornaments like the moon] that were on their camels' necks.

Ged., Booth.—21 Then Zebah and Zalmunna said, Rise thou, and fall upon us; for according to one's age is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took for himself the crescents, and pendants, and purple garments that were on them, and the collars, that were on their camels' necks.

The words in Italics are not in the present Hebrew text; nor, indeed, in any of the ancient versions: yet, to me, they appear to be genuine: and a whole line may have easily been dropt. Comp. ver. 26.—*Geddes.*

Ornaments.

Gesen.—**וְצִיִּי**, m. plur. dimin. *crescents*, little moons [so Rosen., Lee], worn as an ornament on the necks of men, women, and camels, Judges viii. 21, 26; Isaiah iii. 18. Sept. *μηνίσκοι*; Vulg. *lunulae*.

Ver. 24.

Au. Ver.—24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

24, 25, 26, &c. *Earrings.*

Ged., Booth.—*Pendants.* I have here,

K K

and on other similar occasions, used this general term; rather than *ear-ring*, *nose-ring*, or *frontlet*; because the first includes all these, and would still express them in modern language.

Gesen.—קָטָן, m. c. suff. קָטָן, plur. קָטָנִים, constr. קָטָן, a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. xxiv. 47; Isa. iii. 21; Prov. xi. 22; Ezek. xvi. 12. See Jerome on Ezek. xvi. 12. Hartmann's Hebräerinn II. 166; III. 205, sq. b) an ear-ring, Gen. xxv. 4. Genr. and without specification, Judg. viii. 24, 25; Job xlii. 11; Prov. xxv. 12; Hos. ii. 15.

Ver. 26.

וַיְהִי מִשְׁקָל נְזָמֵי חֲזָקָה אֲשֶׁר שָׁאַל
אֵלָה וּשְׁבַע-מֵאוֹת זָהָב לְבָד מִן
הַשְּׁחָרָזִים וְהַנְּסִיפֹת וּבִגְדֵי הָאֲרָזָן
שֶׁעַל מַלְכֵי מִדְיָן וּלְבָד מִדְּתַעֲנִיקוֹת
אֲשֶׁר בְּצִימְאֵרֵי נְמִלֵּיהֶם :

καὶ ἐγένετο ὁ σταθμός τῶν ἐνωτίων τῶν χρυσῶν ὡς ἦν ἡσσε, χίλιοι καὶ ἑπτακόσιοι χρυσοί, παρέξ τῶν μνηίσκων καὶ τῶν στραγγαλίδων καὶ τῶν ἱματίων καὶ πορφυρίδων τῶν ἐπὶ βασιλεύσι Μαδιὰμ, καὶ ἐκτὸς τῶν περιθεμάτων ἃ ἦν ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

Au. Ver.—26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and collars [or, sweet jewels], and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

Earrings. See notes on ver. 24.

Ornaments. See notes on ver. 21.

Collars.

Bp. Patrick.—The Hebrew word *haneti-photh* is thought to signify "little pots of precious ointments." For *neteph* signifies a drop, or a tear; the most precious of which is balsam. Among the spoils of Darius (as Arius Montanus observes) historians mention boxes of ointments set with precious stones, and curiously wrought with elegant art.

Gesen.—קָטָן, f. pl. (r. קָטָן), drops, pendants for the ears, earrings, [so Rosen.,] especially of pearls, Judg. viii. 26; Isa.

iii. 19. Arab. كَطَانَة, id. Comp. Gr. σταλάγμα, a kind of ear-pendant, from σταλάω, to drop, distil.

Prof. Lee.—קָטָן, קָטָן, f. pl. twice, Judg. viii. 26; Isa. iii. 19. LXX, τῶν στραγγαλίδων. Ἀλλ. ὀρμίσκων, τὸ καθέμα. Aquila, κροκυφδύτους. Sym. χαλαστῖ. Theod. τὰ καθέματα. Vulg. monilibus. Syr. ܚܡܐܢܐܝܬܐ. Probably, either ornamental chains for the neck, or ear-rings, ear-drops.

Comp. كَطَانَة, inauris. Some suppose them to have been perfume boxes: r. קָטָן. See Schröder (p. 45) de Vestitu Mulierum.

Purple. See notes on Exod. xxv. 4, vol. i., p. 321.

Ver. 27.

וַיַּעֲשֶׂה אֹהֶל גִּדְעוֹן לְאֶפְדֹּד וַיִּצָּג אֹהֶל
בְּעִירָו בְּעֶרְכָּה וַיִּזְנֶה כָּל-יִשְׂרָאֵל אֲחֵרָיו
אֲשֶׁם וַיְהִי לְגִדְעוֹן וּלְבָרְיָהוּ לְמִנְהָשׁ :

καὶ ἐποίησεν αὐτὸ Γεδεὼν εἰς Ἐφῶδ, καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ ἐν Ἐφραθά. καὶ ἐξεπόρνευσεν πᾶς Ἰσραὴλ ὀπίσω αὐτοῦ ἐκεῖ. καὶ ἐγένετο τῷ Γεδεὼν καὶ τῷ οὐκᾶ αὐτοῦ εἰς σκῶλον.

Au. Ver.—27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

An ephod.

Bp. Patrick.—It is commonly said, that so much gold could not be laid out upon an ephod, and therefore some take this for a short expression, to signify the breast-plate, with the *urim* and *thummim*; that he (being now supreme governor) might consult God at his own house, in such difficulties as might occur: and they think it probable that he made also a private tabernacle with cherubims: for how else could he employ such a quantity of gold? An ephod being only fine linen embroidered with it, &c., which would not cost much (see Exod. xxviii. 6). Theodore and St. Austin seem to incline to this opinion; for which I refer the reader to our Dr. Spencer, in his most learned work *De Leg. et Rit. Hebr.*, p. 881. But I do not see how Gideon can be excused from apostasy from God, if he set up an oracle in his own house; nor was there any need of it, Shiloh being not far from him, in the tribe of Ephraim, which adjoined to this of Manasseh. Therefore I take this ephod to have been only a monument of his victory, and of God's great

mercy, which conquerors were wont to erect: but he would not follow the common custom in erecting a pillar, and hanging up trophies, or anything of that nature; but chose to make an *ephod*, as a token that he ascribed his victory only to God, and triumphed in nothing, but only in the restoration of the true religion by his means. As for the gold that was laid out upon it, the reader may observe, that it is said "he made an ephod thereof;" that is, out of his offering; but not that it was all spent in this.

Gesen.—עֶפְדִּים, m. (by Syriasm for עֶפְדִּים), constr. also עֶפְדִּים, 1 Sam. ii. 18; Syr. عَفْدٍ from the Heb. form. R. עֶפְדִּים. 1. *An ephod*, a garment of the high priest. 2. *An image*, statue of an idol, comp. עֶפְדִּים, No. 2. Judg. xviii. 27: probably also in Judg. xvii. 5; xviii. 17—20; Hos. iii. 4.

Prof. Lee.—Idols seem to have been ornamented with an *ephod*; and hence, to have been so styled; see Judg. xvii. 5; xviii. 14, 17, 18, 20; Hos. iii. 4.

Rosen.—27 *Fecitque illud omne aurum Gideon in Ephod.* Eo nomine significatur vestimentum quoddam Pontificis extimum, super tunica et pallio gestatum quod describitur Exod. xxviii. 6, seqq. In quem finem vero hoc ephod a Gideone fuerit confectum, variae sunt variorum sententiae. Hebraei fere consentiunt, deposuisse illud Gideonem in urbe sua natali ut monumentum magnae a se de Midianitis reportatae victoriae. Quam sententiam pluribus commendavit Petr. Jurieu in opere, tacito suo nomine edito, *Histoire crit. des dogmes et des cultes de l'Eglise*, P. iv., tract. viii., cap. i., p. 732, seqq. Sed vestimentum vix poterat esse monumentum longe duraturum; quippe quod blattis et timeis paucorum annorum decursu conficeretur. *Spencerus de legibus Hebraeor. ritualibus*, lib. iii., dissertat. vii., sect. v., p. 945, seqq., edit. Tubing., Gideonem existimat idem per omnia fecisse ac Micham, de quo infra xvii. 4, hoc est, non tantum sacerdotium novum instituisse, vestesque et instrumenta sacerdotalia, sed etiam statuas, quae Tera- phim vocantur xvii. 5, conflasse, quas infereret pectorali, et oraculi instar consuleret. *Gesenius in Thes.*, p. 135, voce עֶפְדִּים hic statuam, simulacrum dei alicujus denotari statuit, ita dictum ab amictu aureo argenteove, ab עֶפְדִּים, accinzit, amicivit. Eadem fuit

Syri interpretis sententia, qui עֶפְדִּים reddidit عَفْدٍ (ita enim legendum esse, non عَفْدٍ, ut exstat in Bibliis Polyglottis, recte monuit Roediger *de orig. et indole Arab. libror. V. T. interpretat.*, p. 75), quod nomen cognatis linguis ignotum, Bar-Bahlul, teste Castello, *idolum parvum, hominis similitudinem habens*, et Ephraem in Commentar. ad loc. عَفْدٍ, imaginem explicat, Arabicus

quoque interpres تَمَنَّا, simulacrum reddidit. Sed quum עֶפְדִּים alias constanter vestimentum aliquod denotet, et a nominibus *simulacra* significantibus עֶפְדִּים, עֶפְדִּים, עֶפְדִּים, infra xvii. 5; xviii. 14, 17, 18, 20, diversum sit, et hoc loco vestimentum sacerdotale denotare, equidem haud dubito. Videtur autem, ut satis verisimiliter observat Theodoretus, Gideon ephodum illud eo consilio confecisse, ut per illum Deum consuleret, non ipse, quod nefas fuisset, sed per Pontificem: quum enim ipse populi princeps esset, cujus, et publicorum negotiorum causa maxime constitutum erat oraculum Urim et Thummim, Num. xxvii. 21, in pectorali ephodo impositum; habere apud se voluit, quae ad oraculum et Dei voluntatem exquirendam necessaria, cujusmodi erat ephod illud pretiosissimum, ac reliquus vestium Pontificalium apparatus, ut in negotio quolibet majoris momenti Deum consuleret. Obverti possit, Pontificem in Silo, ubi erat tabernaculum sacrum, habitare consuevisse, quum autem solius esset Pontificis, hoc vestimentum gestare, Deumque per ephodum consulere, supervacaneum et extra rem fuisse illum apparatus. Sed meminimus, Manasseam tribum conterminam fuisse Ephraimicam, in qua Silo erat et tabernaculum, atque adeo exiguo intervallo Ophram Silunte a domo Pontificia abfuisse, quare credi potest, Pontificem ad Gideonem principem frequenter commeare solitum, vel in negotiis gravioribus a Gideone advocari solitum ad oraculum consulendum. Porro extra tabernaculum quolibet loco potuisse oraculum esse, liquet ex 1 Sam. xxiii. 6; xxx. 7; 2 Sam. v. 19, 23; coll. vi. 2. עֶפְדִּים עֶפְדִּים עֶפְדִּים, *Posuitque illud, ephodum, in urbe sua, in Ophra*, vi. 11. E verbo עֶפְדִּים, statuere hic usurpato collegerunt nonnulli, Ephodum solidum quid, simulacrum, statuamve fuisse, quod erectum

steterit. Male. Nam verbum illud latius *ponere aliquid in loco, collocare* quid denotare constat, ut supra vi. 37, ubi de vellere in area deposito dicitur, vid. et vii. 5; Am. v. 15; Job. xvii. 6. וְהָיָה לְבֵיתוֹ לְבֵית־לַקְוֶה, *Factumque est Gideoni ejusque domus in laqueum*, sive, ut Hieronymus reddidit, *in ruinam*; causa perniciiei.

Ver. 31.

Au. Ver.—31 And his concubine that was in Shechem, she also bare him a son, whose name he called [Heb., set] Abimelech.

Bp. Patrick.—*Whose name he called Abimelech.*] Perhaps his mother gave him this name (signifying "my father a king") out of pride and arrogance, that she might be looked upon as the wife of one who was thought to deserve a kingdom, though he did not accept it: which afterward, it is likely, inflamed the mind of this son to affect the royal dignity.

Ver. 33.

וַיְהִי כִּשְׁלֹשִׁים שָׁנָה בְּיָמָיו וַיָּמָת וַיִּשְׁרָאֵל בְּיָמָיו לְהָם בַּעַל בְּרִית לְאֵלֹהִים :

καὶ ἐγενήθη ὡς ἀπέθανε Γεδεὼν, καὶ ἐπέστρεψαν οἱ υἱοὶ Ἰσραὴλ, καὶ ἐξεπόρνευσαν ὁπίσω τῶν Βααλῖμ, καὶ ἔθηκαν ἑαυτοῖς τῷ Βάαλ διαθήκην τοῦ εἶναι αὐτοὺς αὐτὸν εἰς θεόν.

Au. Ver.—33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

Baalim—*Baal-berith.* See notes on ii. 11, p. 166.

Dr. A. Clarke.—*Baal-berith.*] Literally, *the lord of the covenant*; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity whose business it was to preside over *compacts, leagues, treaties, covenants*, &c. Some of the versions understand it as if the Israelites had made a *covenant* or agreement to have *Baal* for their god; so the Vulgate: *Percusseruntque cum Baal fœdus, ut esset eis in deum.*

Rosen.—*Factumque est cum mortuus esset Gideon, ut reverterentur Israëlita et scortarentur post Baales*, i. e., iterum ad Baalium cultum reversi sunt. De גִּלְיָם vid. not. ad ii. 11. *Et posuerunt iis, sibi, Baal-Berithum in Deum.* Quæ verba Græcus Alexandrinus

secundum codicem Vaticanum sic reddidit: ἔθηκαν αὐτοῖς τῷ Βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν, *percusseruntque cum Baal fœdus, ut esset eis in Deum*, ut Hieronymus vertit. Sane Hebraica sic vertere licet: *et posuerunt sibi Baalem fœdere in Deum*, i. e., fœdere et pacto se hujus idoli cultui consecrarunt. Sed e versu 4 capite proximi patet, גִּלְיָם esse partem nominis illius idoli, quum ibi גִּלְיָם בַּעַל, *fanum Baal-Berithi* commemoretur.

CHAP. IX. 2.

דִּבְרֵיהֶם בְּאָזְנוֹ קִלְבִּיעֵלִי שָׂקֶם מַחֲזִיב לָקֶם הַמִּשְׁלֵל בְּכֶם וְרוֹ

λαλήσατε δὴ ἐν τοῖς ὡσὶ πάντων τῶν ἀνδρῶν Συχέμ. τί τοι ἀγαθὸν ὑμῖν κυριεῦσαι ὑμῶν, κ.τ.λ.

Au. Ver.—2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you [Heb., What is good? whether, &c.] either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

2, 3, 6, 7, 18, 20, 23—26, 39, *Men of Shechem.* So Rosen.

Bishop Horsley.—Rather, "governors of Shechem." See Houbigant. These גִּבְרֵי שִׁכֶם seem evidently distinguished from the common people in verse 6.

Ged.—Magistrates.

Booth.—Leading men.

Bp. Patrick.—By the *men* of this city are to be understood, the chief persons of authority in it, as in the foregoing chapter the *men of Succoth* signify the princes and elders of that place.

Houbigant.—*In auribus omnium procerum Sichem.* Interpretamur גִּבְרֵי, *proceres*, hoc loco, duabus de causis, 1. Quia infra vs. 45 et 46, distinguuntur *cives* à *proceribus*. Nam *cives*, vs. 45 nominantur, הָעָם, *populus*; versu autem 46, *proceres*, גִּבְרֵי, qui quidem eo versu non possunt esse *cives* (*Sichem*); si quidem eos *omnes* fanum Bethel-Berith capiebat. Similiter vs. 51, in turri *Thebes*, dicitur eò confugisse *viros et mulieres*, et post additur וְכָל גִּבְרֵי שִׁכֶם ubi planum est גִּבְרֵי esse ipsos *proceres*, non autem *plebem* civitatis. 2. Quia singularum trium cum status esset aristocraticus, gubernantibus unamquamque tribum viris *senibus* ac *principibus*, non autem democraticus, conveniebat

in rege deligendo, adire ad ipsos principes, non autem ad universam plebem.

Rosen.—*Loquimini, quæso, in auribus omnium dominorum Sichemi, quibus non principes, optimates, sed cives urbis significantur, ut infra xx. 5* וְהַגִּבְעָא, *cives Gibeæ, Jos. xxiv. 11* וְהַיְרִיחוֹ, *cives Jerichuntis.*

Ver. 4.

וַיִּתְּנוּ לָוִי שְׁבַעִים כֶּסֶף מַגִּית בַּעַל
בְּרִית וַיִּשְׁלַח בָּהֶם אֲבִימֶלֶךְ אֲנָשִׁים
רִיקִים וְתַחֲזִים וַיִּלְכְּדוּ אֶחָדָיו :

καὶ ἔδωκαν αὐτῷ ἐβδομήκοντα ἀργυρίου ἐξ οἴκου Βαλβερὶθ, καὶ ἐμισθώσατο αὐτῷ Ἀβιμέλεχ ἄνδρας κενούς καὶ δειλοὺς, καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ.

Au. Ver.—4 And they gave him three-score and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

Pieces of silver.

Rosen., Clarke, Ged., Booth.—Shekels of silver.

Bishop Patrick.—It is uncertain what is meant by “pieces of silver;” but, in all probability, more than shekels; for they would have been but a small present to make a man a prince. Therefore the Vulgar translates it so many pounds weight of silver, which learned men approve of, particularly Stanislaus Grepaius, in his book *De Siclo et Talento*. For seventy shekels were too little for his occasions; and so many talents too much for him to give. And thus Josephus interprets Gen. xxxvii. 28, where it is said, Joseph was sold to the Ishmaelites for twenty pieces of silver; that is, for so many pounds weight of it.

Wherewith Abimelech hired vain and light persons.] The Hebrew word *rekim*, which we translate *vain*, signifies *empty*; that is, poor and needy persons: and the other word, *pochazim*, idle, vagabond fellows, that could settle to no business, but wandered about the country; who being commonly men of loose lives, were fittest for his purpose. Therefore Kimchi understands by them “light-headed persons” (as we speak), who have no settled principles, but are disposed to do any thing, though never so wicked. Such Zephaniah saith the prophets in his time were (iii. 4), “light and treacherous.”

Baal-berith. See notes on ii. 11, p. 166.

Rosen.—4 *Et dederunt ei septuaginta*

siclos argenti; est enim ad וְהַגִּבְעָא subaudiendum וְהַיְרִיחוֹ. *Et conduxit sibi iis septuaginta siclos argenteis viros nequam et protervos.* וְהַיְרִיחוֹ, propr. *vacui*, possunt esse inopes, quomodo Hieronymus reddidit, ut Nehem. v. 13. וְהַיְרִיחוֹ, *excusius* bonis omnibus et *vacuus*. Sed videntur hic potius homines leves, nullæ frugis (*vauriens*) significari, ut infra xi. 3, et 2 Chron. xiii. 7. וְהַיְרִיחוֹ propr. *impudici, lascivi*, hinc protervi, ad quævis patranda prompti; vid. de verbo וְהַיְרִיחוֹ ad Genes. xlix. 4. *Ibuntque post eum, partes ejus sequebantur.*

Ver. 6.

וַיִּתְּנוּ לָוִי שְׁבַעִים כֶּסֶף מַגִּית
בְּרִית וַיִּשְׁלַח בָּהֶם אֲבִימֶלֶךְ
לְמִלּוֹ עַם-מִלּוֹ וַיִּשְׁלַח אֶת-אֲבִימֶלֶךְ
לְמִלּוֹ עַם-מִלּוֹ וַיִּשְׁלַח אֶת-אֲבִימֶלֶךְ

καὶ συνήχθησαν πάντες ἄνδρες Σικίμων, καὶ πᾶς οἶκος Βηθμααλῶ, καὶ ἐπορεύθησαν, καὶ ἐβασίλευσαν τὸν Ἀβιμέλεχ πρὸς τῇ βαλάνῃ τῇ ἐν τῇ στάσεως τῆς ἐν Σικίμοις.

Au. Ver.—6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar [Heb., or, by the oak of the pillar] that was in Shechem.

Men of Shechem. See notes on verse 2.

Of Millo.

Pool.—*Of Millo*; of a place or person [so Dr. A. Clarke] so called; some eminent and potent family living in Shechem, or near to it; either the family of Abimelech's mother, or some other: or, and all *Beth-millo*; so *Beth* is not a house, but a part of the name of the place.

Bp. Patrick.—*And all the men of Shechem gathered together, and all the house of Millo.*] None seem to have understood these words better than Corn. Bertram, in his little book *De Republ.*, cap. 9, where by *col-baale Shechem* he understands all the principal men or lords of that city; principes civitatis, “the princes of the city,” by whom it was governed: and by *col-beth Millo*, all the citizens, who in a full assembly (for *Millo* signifies *fullness*) agreed upon what follows: and so we read in the next chapter (x. 18), that the “people and princes of Gilead” consulted together, who should fight for them; that is, all the citizens met together, with their elders (as these princes are called, xi. 5), to advise about this matter: for when the Canaanites, and other people, ruled over the Israelites and oppressed them, they con-

tented themselves with setting such a power over them, as should make them pay what tribute they imposed, and other taxes; but left them to their own government and laws, as appears from viii. 14, where we read of the *elders of Succoth* in the time of the Midianites.

Bp. Horsley.—*And all the house of Millo.* Might this be rendered, *and the whole house of assembly?*

Rosen.—*Et congregati sunt omnes cives Sichemi* (vid. ad vs. 2) *et omnis Beth-Millo.* Hieronymus: *et universæ familiæ urbis Mello.* Vix dubium, esse locum prope Sichemum, qui cum hac urbe et infra vs. 20 jungitur. Sed incertum, utrum מִלּוֹ pars sit nominis proprii, *Beth-Millo*, ut *Beth-Choron*, *Beth-Lechem*, *Beth-Meon*, et plura alia hujusmodi locorum nomina, an vero מִלּוֹ, *familiam* denotet. Prius tamen verisimilius. Nomen מִלּוֹ locum terræ et lapidibus *oppletum* atque aggestum significat, ut Chaldaicum אֲגֶגֶרֶם, אֲגֶגֶרֶם, *aggerem* vel *vallum*. Hinc מִלּוֹ, *locus munimenti*, castellum prope Sichemum fuerit, quale castellum, מִלּוֹ dictum fuit ad montem Zion, 2 Sam. v. 9; 1 Reg. ix. 15, 24, et מִלּוֹ מִלּוֹ 2 Reg. xii. 21. Nostrum מִלּוֹ מִלּוֹ eundem locum fuisse, qui infra vs. 46, 47, 49 מִלּוֹ שִׁכֶּם, *turris Sichem* appellatur, nonnullorum est conjectura satis verisimilis.

By the plain of the pillar.

Bp. Patrick.—*By the plain of the pillar that was in Shechem.* Or the oak (as St. Jerome commonly translates this word *elon*), where Joshua set up a pillar as a token of the covenant between God and them, Josh. xxiv. 26. That is in a very remarkable place, as the manner was to do such things: but here, I suppose, they proclaimed him king, after they had chosen him in the common hall of the city: and some think they intended hereby to declare, that they would not forsake the worship of God, to which they were engaged, but only join the worship of Baal with him. After all it must be confessed, that the Hebrew word *mutzab* doth not certainly signify a *pillar*: for I cannot find it so used in any other place of Scripture: and therefore St. Jerome translates this passage thus, “By the oak which stood in Shechem,” and the LXX, ἐν βαλάνῳ τῆς στάσεως, which seems to signify as if it was the place where they had their stations, or solemn assemblies. See Mr. Mede’s Discourse xviii.

Bp. Horsley.—By the oak of the pillar. See Josh. xxiv. 26.

Ged., Booth.—At the turpentine-tree which stands by Sichem.

Gesen.—מִלּוֹ m. (part. Hoph. r. מִלּוֹ) *station* of troops, *post*, Is. xxix. 3. Here too we may refer Judg. ix. 6 מִלּוֹ שִׁכֶּם, *the oak of the garrison which is at Shechem*, so called probably from a military post established there. Others here take מִלּוֹ in the sense of a monument, pillar, i. q. מִלּוֹ.

Houb.—*Prope quercetum, ubi præsidium erat in Sichem*; verbum pro verbo, *quercetum præsidium, quod in Sichem.*

Rosen.—*Prope quercum stationis, quæ est in Sichem.* Chaldaeus מִלּוֹ שִׁכֶּם reddidit מִלּוֹ שִׁכֶּם, *planitiem segetis, vel statuæ*. Syrus مِلَّةٌ بِسِخْمَ, posterius nomen pro nomine loci alicujus proprio habuit Arabicus interpres, qui مَصْفِيَا, *in Masphia*. Sed

possit vox Syriaca editum locum, unde late patet prospectus (coll. מִלּוֹ, *speculatus est, prospectavit*) significare. Hebraicum מִלּוֹ, participium Hophal verbi מִלּוֹ a. מִלּוֹ, *posuit, stilit*, præter hunc locum duntaxat Jesaj. xxix. 3 legitur de *præsidio militari*, de quo et Græcum στάσις, quod Græcus Alexandrinus hic habet, usurpatur. Potuit quercus illa inde appellari, quod *statio* militum illic esse soleret. Alii *aggerem*, sive *tumulum aggestum* indicari putant, ex quo Abimelech, cum inauguraretur ab omnibus conspici potuerit, ut laud. Jesajæ loco מִלּוֹ de *aggere* dici videtur. Sunt qui conjiciant, designari quercum illam, sub qua Josua xxiv. 26 magnum lapidem monimenti instar erexisse narratur. Hieronymus: *juxta quercum, quæ stabat in Sichem*; ac si pro מִלּוֹ שִׁכֶּם, uti hic exstat, scriptum esset מִלּוֹ שִׁכֶּם.

Ver. 9.

וַיֹּאמֶר לְחֶם הַחַיִּית הַחֲדָלָתִי אֶת־
דְּשֵׁנִי אֲשֶׁר־בִּי יִכְבְּדוּ אֱלֹהִים וְאֲנָשִׁים
וְתִלְכְּתִי לְגִיעַ עַל־הָעֵצִים:

καὶ εἶπεν αὐτοῖς ἡ εἰλαία. μὴ ἀπολείψασα
τὴν πωτότητά μου, ἐν ᾗ δοξάσῃ σου τὸν θεὸν
ἄνδρες, πορεύσθε κινεῖσθαι ἐπὶ τῶν ξύλων;

Au. Ver.—9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees [Heb., go up and down for other trees]?

God. So Pool, Patrick.

Dr. A. Clarke.—*Wherewith—they honour God and man.*] I believe the word אֱלֹהִים, *elohim* here should be translated *gods*, for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the Vulgate, Arabic, and others. It is true that *olive oil* was often used in the service of God; the priests were *anointed* with it; the lamps in the tabernacle *lighted* with it; almost all the offerings of fine flour, cakes prepared in the pan, &c., had *oil* mingled with them; therefore Jotham might say that *with it they honour God*: and as *priests, prophets, and kings* were *anointed*, and their office was the most honourable, he might with propriety say, *therewith they honour man*. But I am persuaded he used the term in the first sense.

Rosen.—*Quam in me honorant, magni faciunt, dii et homines?* Respicit usum olei in sacris et quotidianis hominum rebus.

9, 11, 13, *To go to be promoted.*

Pool.—*To be promoted*, Heb., *to move* hither and thither, to wander to and fro, to exchange my sweet tranquillity for incessant cares and travels for the good of others, as a king ought to do.

Rosen.—*Ut irem agitare me, s. agitari super arbores*, i. e., ut recte R. Tanchum explicat, obire et circumagi in rebus earum curandis. Bene Arabicus interpres, qui

Syriaca كَعْدَمَ حَلَا اَنْكَبَا, *moveri supra*

arbores sic reddit: وَاَصِيرُ مَشْغُولَةً بِأَمْرِ الشَّجَرِ

, et ibo occupatum in negotio arborum.

Chaldaeus: וְלִמְעַד מְלִכָּה עַל אֲלֵנָא, *ad faciendum regnum super arbores*. Non satis apte Hieronymus: *ut inter ligna promovear*. Nec probabile, quod Gesenius in *Lex. Man.*, p. 656 dicit, *librari super arbores valere*: iis imperare.

Ver. 14, 15.

Au. Ver.—14 Then said all the trees unto the bramble [*or, thistle*], Come thou, and reign over us.

14, 15, *Bramble.*

Dr. A. Clarke.—The word אֲתָד, *atad*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See Theodoret on Ps. lviii. 10.

Gesen.—אֲתָד m. the southern buckthorn, Christ's thorn, *Rhamnus paliurus*, Linn. so called from the firmness of its roots, Judg.

ix. 14, 15; Ps. lviii. 10; Arab. أَطْد, i. q.,

the more usual, عَوْسَج.

Ver. 16.

Au. Ver.—16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, &c.

16, 19, *Sincerely.*

Booth.—Uprightly.

Rosen.—וְעַתָּה אִם נִצַּחְתֶּם בְּעֵינֵיכֶם וּבְעֵינֵי הָעָם, *Nunc igitur si in veritate et integritate, sincero animo* (cf. Jos. xxiv. 14), sive, ut Hieronymus, *si recte et absque peccato, egistis, regemque constituistis Abimelechum*.

Ver. 17.

אֲשֶׁר-נָלַחַם אָבִי עִלְיָהֶם וַיִּשְׁלַח אֶת-נַפְשִׁי מִגִּדְדוֹ וַיַּנְחֵל אֶתְּכֶם מִיַּד מִדְיָן:

ὡς παρετάξατο ὁ πατήρ μου ὑπὲρ ὑμῶν, καὶ ἐξέβηκεν τὴν ψυχὴν αὐτοῦ ἐξεναντίας, καὶ ἐπῆρυσσεν ὑμᾶς ἐκ χειρὸς Μαδιάν.

Au. Ver.—17 For my father fought for you, and adventured [*Heb., cast his life*] his life far, and delivered you out of the hand of Midian.

For my father.

Rosen.—*Qui pater meus pugnavit pro vobis.*

Pronomen relativum respicit ad ἃ, *ei*, Gideon in fine versus superioris.

Adventured his life far.

Rosen.—*Et projecit animam suam e regione, s. ex adverso sui, quemadmodum abjicimus, quod vile habemus. Cf. Genes. xxi. 16. Consedit הִרְדֵּק, e conspectu, e regione, elongando sese.* Hieronymus reddidit: *et animam suam dedit periculis. Vitam projicere* dicitur qui caput objectat periculis, qua ipsa translatione usus est Lucanus *Pharsal*, l. iv., 516, ubi Vultejus, Cæsaris miles, ad mortem paratus:

Projeci vitam, comites, totusque futurae Mortis agor stimulis.

Ver. 20.

Au. Ver.—House of Millo. See notes on verse 6.

Ver. 23.

וַיִּשְׁלַח אֶלְהֵיָם רֶחֶם רָצָה וְגו'

καὶ ἐξαπέστειλεν ὁ θεὸς πνεῦμα πονηρὸν, κ.τ.λ.

Au. Ver.—23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.

Pool.—God gave the devil commission to enter into or work upon their minds and hearts; knowing that he of himself, and by his own inclination, would fill them with jealousies and dissensions, which would end in civil wars and mutual ruin.

Bp. Patrick.—At the three years' end, I suppose, God ordered things so in his providence, that they grew jealous and distrustful one of another, and fell into dissensions and discords.

Rosen.—*Misitque Deus spiritum malum inter, Abimelechum et inter cives Sichemi.* הָיָה, *spiritus* haud raro *affectum* denotare constat; quinam autem animi affectus signetur, ex adjectivo subjuncto, aut re ipsa colligendum est. Sic Num. xiv. 24 רָחַם ה', *spiritus* alius est contraria animi affectio, contrariaque sententia. Similiter 1 Sam. xviii. 10 *spiritus malus* est mala animi affectio, quæ videbatur furoris esse effectus aut paroxysmi melancholici. Hoc vero loco discordiam significare, ostendunt quæ narrantur.

Ver. 25, 26.

Men of Shechem. See notes on verse 2.

Ver. 27.

וַיֵּצְאוּ הָעָם וַיִּבְצְרוּ אֶת־פְּרֻמֵּיהֶם וַיֵּרְדּוּ וַיַּעֲשׂוּ הַלְלוּלִים וַיִּבְּאוּ בָּרִית אֶל־הֵיחָלָם וַיִּאָכְלוּ וַיִּשְׂתּוּ וַיִּקְלְלוּ אֶת־אֲבִימֶלֶךְ׃

καὶ ἐξῆλθον εἰς ἀγρὸν, καὶ ἐτρύγησαν τοὺς ἀμπελῶνας αὐτῶν, καὶ ἐπάτησαν, καὶ ἐποίησαν Ἑλλουλίμ. καὶ εἰσήνεγκαν εἰς οἶκον θεοῦ αὐτῶν, καὶ ἔφαγον καὶ ἔπιον, καὶ κατηράσαντο τὸν Ἀβιμέλεχ.

Au. Ver.—27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry [or, songs: see Isai. xvi. 9, 10; Jer. xxv. 30], and went into the house of their god, and did eat and drink, and cursed Abimelech.

Made merry.

Bp. Patrick.—The LXX of the Vatican edition retain the Hebrew word, and translate it, they made Ἑλλουλίμ, whereby some understand songs, as other dances: both are expressed by the Vulgar, and other copies of the LXX have χοροὺς; for their

merriment consisted very much in dances, with music and songs; which, as Max. Tyrius observes, were among the Greeks first used, and in honour of Bacchus, when they pressed out their grapes (see Dr. Spencer, lib. iii., dissert. i., cap. 9).

Cursed Abimelech.] Some think they only scoffed at him with taunts and reproaches, as men used to do in their cups: but the LXX translate it κατηράσαντο, which signifies *cursing*, as we translate it; that is, they wished their god would confound him. And so we translate this word, Lev. xx. 9; Prov. xx. 20.

Gesen.—הָלַל m. plur. verbal of Piel from רָלַל, *days of rejoicing, thanksgiving festivals*, after the ingathering of the fruits and harvest, Judg. ix. 27; Lev. xix. 24.

Rosen.—הָלַל וְרָעַד, *Et fecerunt laudes*, i. e., lætos cantus, qui peractâ vindemiâ cum conviviis et choreis conjuncti erant; cf. Jesaj. xvi. 9, 10; Jerem. xxv. 30. Chal-dæus h. l. הָלַל, *tripudia*, reddidit. Hieronymus: *et factis cantantium choris.* וְרָעַד, *Et exsecrati sunt Abimelechum*, convitiis eum prosciderunt.

Ver. 28.

וַיֹּאמֶר יְהוָה בְּעַל פֶּרֶךְ אֲבִימֶלֶךְ וּבְמִשְׁכָּם כִּי נִעְבְּדוּהוּ חֵלָא בְּרִיבָעַל וְזָבֹל קְרוּיָו עֲבָדוּ אֶת־אֲנָשֵׁי חַמּוֹר אֲבִי שָׁלָם וַיַּדְעַע נַעֲבֹדָהּ אֲנָחֶנּוּ׃

καὶ εἶπε ὁ θεὸς ἰσχυροῦ Ἀβιμέλεχ, καὶ τίς ἐστὶν υἱὸς Συχεὶμ, ὅτι δουλεύομεν αὐτῷ; οὐχ υἱὸς Ἱεροβάαλ, καὶ Ζεβουλ ἐπίσκοπος αὐτοῦ, δούλος αὐτοῦ σὺν τοῖς ἀνδράσιν Ἐμμὼρ πατρὸς Συχεὶμ; καὶ τίς ἐστιν δουλεύσομεν αὐτῷ ἡμεῖς;

Au. Ver.—28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

Pool.—*Who is Shechem?* Shechem is here the name, either, 1. Of the place or city of Shechem; and so the Hebrew particle *mi*, *who*, is put for *mah*, *what*, as it is Judg. xiii. 17; and then the sense of the place is this: Consider how obscure and unworthy a person Abimelech is, and what a potent and honourable city Shechem is; and judge you whether it be fit that such a city should be subject to such a person. Or,

rather, 2. Of a person, even of Abimelech, named in the foregoing words, and described in those which follow, *the son of Jerubbaal*, between which Shechem is hemmed in, and therefore cannot conveniently belong to any other. He is called Shechem for the Shechemite [so Bp. Patrick], by a metonymy of the subject, whereby the place is put for the person contained in it, and belonging to it; as Egypt, Ethiopia, Seba, Judea, Macedonia, and Achaia, &c., are put for the people of those countries, Job i. 15; vi. 19; Psal. lxxviii. 31; cv. 38; Isa. xliii. 3; Matt. iii. 5; Rom. xv. 26. Thus *mi* is taken properly, and the sense is, *Who is this Shechemite?* for so he was by the mother's side, born of a woman of your city, and she but his concubine and servant; why should you submit to one so basely descended? *The son of Jerubbaal*, i. e., of Gideon; a person obscure by his own confession, Judg. vi. 15, and famous only by his boldness and fierceness against that Baal which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish. *And Zebul his officer*; and you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very servants to bear rule over you, and enslave you; and particularly this ignoble and hateful person Zebul. *Serve the men of Hamor the father of Shechem*: if you love bondage, call in the old master and lord of the place; choose not an upstart, as Abimelech is; but rather take one of the old stock, one descended from Hamor, Gen. xxxiv. 2, who did not carry himself like a tyrant, as Abimelech did, but like a father of his city of Shechem. This he might speak, either, 1. Sincerely, as being himself a Canaanite and a Shechemite. Or, 2. In way of derision, he being an Israelite: If you are so servile, serve some of the children of Hamor; which because you rightly judge to be absurd and dishonourable, do not now submit to a far baser person; but cast off his yoke, and recover your lost liberties.

Bp. Patrick.—*Who is Shechem?* Some think he means the city of Shechem is as noble as he is base: why, therefore, should they be subject to him? But it seems, by what follows, to be rather the same thing repeated, "Who, I say, is the Shechemite?"

For why should we serve him? But what reason can be given for our subjection to this upstart? This shows pretty plainly that

VOL. II.

R. Solomon's opinion is true, that Gaal was a Gentile; who would have been glad to see the authority of the Canaanites restored. For though he suggests it only as comparatively more desirable than Abimelech's rule over them, yet, it is likely, he thought they might as well receive their government, as they had done their religion.

Bp. Horsley.—*Is not he, &c.*] It is not easy to bring the words as they now stand to any tolerable sense. The versions of the LXX and the Vulgate particularly incline me to correct the passage thus: *האם בן ירבעל, הוא חבל עבדו והספק אמו לאיש, &c.* The alteration consists only in the insertion of *ירבעל*, upon the authority of the LXX; the transposition of the words *ספקי* and *עבדו*; and the alteration of the letter in *הספקי*, of *אמו* into *אמי*, and the prefixing of *ל* to the word *אמי*, by conjecture, founded, however, on the version of the Vulgate. "Is not he the son of Jerubbaal, and Zebul his slave; and him he hath set over the men of Hamor the father of Shechem?"

From all the circumstances of the story, it appears that Shechem was at that time in the possession of an idolatrous race; at least, that an idolatrous faction had the upper hand, and were the first promoters of Abimelech's exaltation. This Gaal, who seems to have been an idolater too, flatters these idolatrous governors of Shechem, by speaking of them as the genuine descendants of the original Shechemites, although the fact was that the race of the Shechemites was extirpated by the sons of Jacob, in their father's life-time.

Ged., Booth.—And Gaal, the son of Ebed, said, Who is Abimelech, and who the king of Shechem, that we should serve him? Have not the son of Jerubbaal, and Zebul, his officer, made the men of Hamor, the father of Shechem, slaves? yet why should we be slaves to him?

Who is Sicheim? It is commonly thought that by *Sicheim* here are meant the *Sichemites*, in contrast with Abimelech. I am inclined to think the terms synonymous. A chief in all the East, and in many other places, is surnamed from his place of abode, or his castle. In case this does not please the reader, he may render: *Who are (we) the Sichemites?* See Gen. xxxvi. 40.

In rendering the latter part of this verse I have followed the Greek and Latin ver-

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Ver. 31.

וַיִּשְׁלַח מִלְאָכִים אֶל־אֲבִימֶלֶךְ בְּתֹרְמָה
לֵאמֹר הִנֵּה לְנֹעַם בְּנוֹתָיִם וְאֶחָיו בָּנָיִם
שָׁמָּה וְהֵנָּה צָרִים אֶת־הָעִיר שָׁמָּה :

καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἀβιμέλεχ ἐν κρυφῇ, λέγων. ἰδοὺ Γαὰλ υἱὸς Ἰωβὴλ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔρχονται εἰς Συχέμ, καὶ ἰδοὺ αὐτοὶ περικάθηται τὴν πόλιν ἐπὶ σε.

Au. Ver.—31 And he sent messengers unto Abimelech privily [Heb., craftily; or, to Tormah], saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

Privily. So Houb., Horsley, Rosen., Lee, Gesen.

Pool.—*Privily*, so as Gaal and his confederates might not know it. Or, in *Tormah*; or who was in *Tormah*; for some make it the name of the place where Abimelech was, which is called with some variation *Arumah*, ver. 41 [so Bp. Horsley].

Gesen., Lee.—הָרָמָה, f. r. רכב. Deceit, craft, Judg. ix. 31, only.

Rosen.—31 *Misitque nuntios ad Abimelechum in fraude, fraudulenter, astute, i. e., נָשָׂא, clam, ut Jarchi explicat, et sic veteres omnes. Alii הָרָמָה nomen loci esse putant, ejusdem, qui vs. 41 הָרָמָה dicitur. Ita verba sic reddenda forent: misit nuntios ad Abimelechum, qui in Torma tunc erat. Interpretationis Alexandrinæ codex Vaticanus habet ἐν κρυφῇ, in occulto; sed Alexandrinus et Aldinus exhibet μετὰ δώρων, cum muneribus. Cujus versionis auctor legit הָרָמָה. Sed muneribus nullus hic locus.*

Ver. 37.

וַיִּקַּח עוֹד צֶעַל לְיָדָהּ וַיֵּאמֶר הִנֵּה
עַם וְיְהוּדִים מְרַם טַבָּר הָאָרֶץ וְרָאשֵׁי
אֶחָד מֵהֶם מְדַבֵּר אֵלָיו מְצֻנְנִים :

καὶ προσέθετο ἐπὶ Γαὰλ τοῦ λαλήσαι, καὶ εἶπεν. ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα ὀμφαλοῦ τῆς γῆς, καὶ ἀρχὴ ἐτέρᾳ ἔρχεται δι' ὁδοῦ Ἠλὼν Μαωνενίμ.

Au. Ver.—37 And Gaal spake again and said, See there come people down by the middle [Heb., navel] of the land, and another company come along by the plain of Meonenim [or, the regards of times].

By the middle of the land.

Pool.—Heb., *by the navel of the land*. So he calls either, first, The middle of it, as

the middle part of Greece and of Sicily are called *the navel* of them by the Roman writers, because the navel is in the midst of man's body; or, secondly, The higher part of it, called *the mountains*, ver. 36, and here *the navel*, because it was raised above the other ground, as the navel is above the rest of the body.

Gesen.—נָבֶה, m. *the highest part, height, summit*, from r. נָבַה i. q. נָצַף. Judg. ix. 37, נָבֶה נָבֶה מִן הָרִים (in v. 36 הָרִים הָאֵלֶּה), *they come down from the height of the land*. Ez. xxxviii. 12, נָבֶה עַל־פְּנֵי הָאֵרֶץ, *who dwell on the height of the earth*, i. e., in the Holy Land, which the Hebrews regarded as higher than all other lands; comp. הָאֵרֶץ הַזֶּה for the land of Israel, Ez. vi. 2; xxxiii. 28; xxxv. 12; xxxviii. 8. Corresponding is Samar. סַבְּ, Ethiop. ደብር : mountain. Sept. and Vulg. render נָבֶה by *umbilicus, navel*, as the top or height of the belly; comp. Talmud. נָבֶה, navel.

Prof. Lee.—נָבֶה, m.—pl. non occ. Sam.

סַבְּ. *Aeth.* ደብር : *mons*, occ. twice, Judg. ix. 37, and Ezek. xxxviii. 12. In the first, הָרִים הָאֵלֶּה, *from the heads of the mountains*, is in the parallel in the preceding verse : and hence, *high*, or *eminent, place*, is probably meant. In the other, נָבֶה עַל פְּנֵי הָאֵרֶץ, evidently implies the same thing; as such places were usually chosen, because they were easily defended. The Rabbins with the LXX find "*umbilicus*," *navel*, here : but this is, perhaps, a mere fancy. The allusion is clearly to Jerusalem in the latter place, although the prediction relates to Christian times. A similar prediction will be found in Ps. xlviii., where God's holy hill (הַר צִיּוֹן) is termed, vr. 2, 3, הַר מִשְׁכָּן יְהוָה. Comp. vr. 13, 14, which will throw much light on this otherwise obscure passage.

Rosen.—*En! homines descendunt ab edito terræ loco. Chaldæus hic vertit fortitudinem terræ, et Syrus munitionem terræ, quia edita loca naturâ sunt munita.*

Plain. See notes on Deut. xi. 30, vol. i., p. 681.

Meonenim. See notes on Levit. xix. 26, vol. i., p. 467.

Bp. Patrick.—*Another company come along by the plain of Meonenim.* We read of this place nowhere else, and so I can give no account of it; but the Vulgar takes *elon* to signify not the *plain*, but an *oak*; and

translates these words, "by the way which looks towards the oak;" which, in some copies of the LXX, are rendered "the oak of those that look towards, or, that regard times," as we have it in the margin of our Bibles; as if it were like the oak at Dodona among the Greeks, where they made divinations.

Geddes, Booth.—By the turpentine-tree of Meonenim.

Rosen.—*A via quercus augurum.* Hæc quercus haud dubie inde dicta, quod sub ea auguria capi solebant. De קצון, vid. not. ad Lev. xix. 26.

Ver. 44.

וַיֵּצֵא אֲבִימֶלֶךְ וְהָרָאשִׁים אֲשֶׁר עִמּוֹ מִן הַמִּצָּד
וַיַּעֲבֹדוּ בְּתַחַת שַׁעַר הָעִיר וַשְּׁנֵי הָרָאשִׁים
פָּשְׁטוּ עַל-כָּל-אֲשֶׁר בַּמָּדָה וַיַּכּוּם :

καὶ Ἀβιμέλεχ καὶ οἱ ἀρχηγοὶ οἱ μετ' αὐτοῦ ἐξέτειναν, καὶ ἐστησαν παρὰ τὴν θύραν τῆς πύλης τῆς πόλεως. καὶ αἱ δύο ἀρχαὶ ἐξέτειναν ἐπὶ πάντας τοὺς ἐν τῷ ἀγρῷ, καὶ ἐπάταξαν αὐτούς.

Au. Ver.—44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all the *people* that *were* in the fields, and slew them.

The company that was with him.

Dathe.—In textu Hebræo legitur pluralis: *et agmina, quæ cum eo erant*, et rel. Sed quoniam in altero membro hujus versus duo reliqua agmina, in quæ Abimelech exercitum suum distribuerat secundum versum præcedentem, huic opponuntur, non dubitem legendum esse in singulari. Atque hunc quoque expressit Vulgatus: *cum cuneo suo*. Syrus secundum puncta habet quidem pluralem, sed parum accurate puncta h. l. videntur adjecta et tantum textui Hebræo accommodata.

Bp. Horsley.—*And stood.* For יָעַמְדוּ, two of Dr. Kennicott's Codd. have יָעַמְדוּ in the singular, which I am persuaded is the true reading.

"And Abimelech, and the companies that were with him, sallied forth; and he took his post at the entrance of the gate of the city. And the two [other] companies sallied forth upon all the people," &c.

Rosen.—44 *Et Abimelech et agmina, quæ cum eo erant, expanderunt se, irruerunt, te,*

quod ad unum agmen milites ejus *constiterunt ad ostium portæ urbis*. Pro plurali אֲשֶׁר אִתּוֹ sunt qui legendum censeant singularem אֶחָד. Sed plurali recte utitur scriptor, quia quæ tria agmina egerint hoc versu narrat. Prius ejus hemistichium de uno tantum agmine loqui, intelligitur inde, quod pergit, וַשְּׁנֵי הָרָאשִׁים, *duo vero agminum*, duo reliqua agmina, *diffuderunt se irrueruntque contra omnes, qui in agro erant, eosque percusserunt*. Abimelech cum suo agmine ad portam urbis se contulit, ut palantibus aditum in eam præcluderet, quos interea temporis reliqua duo agmina persequiebantur et cædebant, et sic propugnatoribus vacuam civitatem sine negotio cepit.

Ver. 48.

וַיֵּצֵא אֲבִימֶלֶךְ חֶרֶב לְמֹון חוּמָה וְכָל
הָעָם אֲשֶׁר-אִתּוֹ וַיִּקַּח אֲבִימֶלֶךְ מִתַּחַת
הַקִּרְדָּמֹות בְּיָדוֹ וַיַּכֵּת שׁוֹכֵת עֲצִים
וַיִּשְׁלַח וַיִּשְׁכְּמוּ עַל-שִׁכְמוֹ וַיֹּאמֶר אֶל-
הָעָם אֲשֶׁר-עִמּוֹ מָה רָאִיתֶם עָשִׂיתִי
מִיְּהִי עָשׂוּ כְמוֹנִי :

καὶ ἀνέβη Ἀβιμέλεχ εἰς ὄρος Ζελμών, καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ. καὶ ἔλαβεν Ἀβιμέλεχ τὰς ἀξίνας ἐν τῇ χειρὶ αὐτοῦ, καὶ ἔκοψε κλάδον ξύλου, καὶ ἤρην, καὶ ἔθηκεν ἐπὶ ὤμων αὐτοῦ. καὶ εἶπε τῷ λαῷ τῷ μετ' αὐτοῦ. ὁ εἶδτέ με ποιοῦντα, ταχέως ποιήσατε ὡς ἐγώ.

Au. Ver.—48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that *were* with him, What ye have seen me do [Heb., I have done], make haste, and do as I have done.

An axe.

Rosen.—*Sumsitque Abimelech secures manu sua.* Plures secures secum sumsit, quibus milites uterentur.

A bough from the trees.

Bp. Horsley.—φορτίον ξύλων, *Aquila*; "a load of wood," i. e., as much as a man could carry. This is probably the true rendering.

Prof. Lee.—יִשְׁכְּמוּ. Syr. ܠܡܢܐ, *ramus*. *A bough*, Judg. ix. 48, 49.

Rosen.—וַיִּשְׁכְּמוּ עַל-שִׁכְמוֹ, *Succiditque ramum, ramos arborum*. Græcus Alexandrinus

in codice Complutensi, Aldino et Alexandrino reddit *φορτίον ξύλων, sarcinam lignorum*; sed accuratius in codice Vaticano κλάδον ξύλου, *ramum, arboris*, ut Hieronymus posuit. Nam חֲבִיטָה, sive formâ masculinâ חָבִיט, quod versu proximo legitur, convenit cum Aramaico חַבִּיטָא, *ramus*. חֲבִיטָה חָבִיטָה חָבִיטָה, *Sustulitque illos posuitque super humerum suum*. Pronomen suffixum femininum vocis חֲבִיטָה respicit ad חֲבִיטָה collective capiendum.

Ver. 49.

וַיִּקְרְחוּ גַם-כָּל-הָעָם אִישׁ שֹׁכְלוֹ וְגו'

καὶ ἔκοψαν καὶ γε ἀνήρ κλάδον πᾶς ἀνήρ, κ.τ.λ.

Au. Ver.—49 And all the people likewise cut down every man his bough, &c.

His bough.

Bishop Horsley.—Several of Kennicott's MSS. read שָׁכְנו, or שָׁכְנו, "his burthen," or "his load." See verse 48.

Ver. 53.

וַתִּשְׁלֶךְ אִשָּׁה אַחַת פֶּלֶחַ רָבֵב עַל-רֹאשׁ אֲבִימֶלֶךְ וַתִּפְרֹץ אֶת-גִּלְגָּלָהּ :

καὶ ἔρριψε γυνὴ μία κλάσμα ἐπιμύλιον ἐπὶ κεφαλῇν Ἀβιμέλεχ, καὶ ἔκλασε τὸ κρανίον αὐτοῦ.

Au. Ver.—53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

Millstone.

Bp. Patrick.—The Hebrew word *rechab* properly signifies the upper millstone, which moves (and, as it were, *rides*) upon the lower.

And all to brake his skull.

Dr. Adam Clarke.—A most nonsensical version of נָגַלְתָּ וְנָגַלְתָּ, which is literally, *And she brake, or fractured his skull.*

Rosen.—*Et confregit cranium ejus.* וַתִּפְרֹץ est Hiphil verbi פָּרַץ cum Chirek brevi, pro Segol וַתִּפְרֹץ, ideo forsitan, ut quidam putant, ut differat a וַתִּפְרֹץ, *currere fecit.*

CHAP. X. 6.

Au. Ver.—6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of

Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

Baalim. See notes on ii. 11, p. 166.

Ashtaroth. See notes on ii. 13.

Rosen.—וַיִּשְׁכָּחוּ אֱלֹהֵי מִצְרָיִם וְאֱלֹהֵי אֲשֶׁתְרֹתַיִם, *Colueruntque Baales et Ashtarothas*, vid. de iis not. ad ii. 13.

The gods of Syria. So the Heb. text and most commentators.

Ged.—Syr. and Arab. read Edom, which perhaps is the true reading.

Booth.—The various lection is thought by some to be genuine. I conceive the text preferable; as the gods of Edom are only mentioned 2 Chr. xxv. 14, 20; but the gods of Syria frequently.

Ver. 8.

וַיִּרְעֻצֻּ וַיִּרְעֻצֻּ אֶת-בְּנֵי יִשְׂרָאֵל בְּשָׁנָה הָיְתָה שְׁמֹנֶה עָשָׂרָה שָׁנָה וְגו'

καὶ ἔθλιψαν καὶ ἔθλασαν τοὺς υἱοὺς Ἰσραὴλ ἐν τῷ καιρῷ ἑκατὼν ὀκτωκαίδεκα ἔτη, κ.τ.λ.

Au. Ver.—8 And that year they vexed and oppressed [Heb., crushed] the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

And that year.

Ged.—On that occasion.

Booth.—At that time.

Bp. Horsley.—*That year.* Is the year of Jair's death meant?

Pool.—Or, *that year they had vexed and oppressed the children of Israel eighteen years.* Or, *they vexed them in that year, that was the eighteenth year*, to wit, of that vexation. This was the eighteenth year from the beginning of that oppression. And these eighteen years are not to be reckoned from Jair's death, because that would enlarge the time of the judges beyond the just bounds, as may appear from 1 Kings vi. 1; nor from Jephthah's beginning to reign, because he reigned but six years, and in the beginning thereof put an end to this persecution; but from the fourth year of Jair's reign; so that the greatest part of Jair's reign was contemporary with this affliction. And although this oppression of the Ammonites and Philistines, and the cause of it, the idolatry of the Israelites, be not mentioned till after Jair's death, because the sacred penman would deliver the whole history of this calamity entirely and together; yet they

both happened before it; and Jair's death is mentioned before that only by a *prolepsis* or anticipation, than which nothing is more frequent in Scripture. The cases of Jair and Samson seem to be much alike. For as it is said of Samson, that *he judged Israel in the days of the tyranny of the Philistines twenty years*, Judg. xv. 20, by which it is evident that his judicature and their dominion were contemporary; the like is to be conceived of Jair, that he began to judge Israel, and endeavoured to reform religion and purge out all abuses; but being unable to effect this, through the backwardness and baseness of the people, God would not enable him to deliver the people, but gave them up to this sad oppression; so that Jair could only perform one half of his office, which was to determine differences amongst the Israelites, but could not deliver them from their enemies.

Rosen.—In anno illo, quo Jair mortuus est (vs. 5), uti recte notat Jarchi.

Ver. 10.

Au. Ver.—Baalim. See notes on ii. 11, p. 166.

Rosen.—Baales.

Ver. 11, 12.

וַיֹּאמֶר יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל חֲלָא
מִפְּעִלִים וּמִדִּי־אֲמֹרִי מִדְּבָנֵי צִפּוֹן וּמִדְּ
פְּלִשְׁתִּים : 12 וְצִדּוֹנִים וְעַמְלֵק וְעַזּוֹן
לְחָצֵי אֲתָכֶם וְהִצַּעְתִּי אֵלַי וְאֹשְׁתִּיעַ
אֲתָכֶם מִיָּדָם :

11 καὶ εἶπε κύριος πρὸς τοὺς υἱοὺς Ἰσραὴλ.
μὴ οὐχὶ ἐξ Αἰγύπτου, καὶ ἀπὸ τοῦ Ἀμορραίου,
καὶ ἀπὸ υἱῶν Ἀμμὼν, καὶ ἀπὸ Φυλιστιῖμ,
12 καὶ Σιδωνίων, καὶ Ἀμαλῆκ, καὶ Μαδιάμ, οἱ
ἐθλιψαν ὑμᾶς: καὶ ἐβοήσατε πρὸς μέ, καὶ
ἔσωσα ὑμᾶς ἐκ χειρὸς αὐτῶν.

Au. Ver.—11 And the Lord said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

Did not I deliver you.

Rosenmüller.—Nonne ab Ægyptiis, et ab Emoræis, ab Ammonitis, et a Philisthæis, scil. אֶתְּמֹרִי, liberavi vos? quod repeti

potest e verbis אֶתְּמֹרִי אֶתְּמֹרִי in fine versus sequentis. Sed alii præfixum ꝑ capiunt *partitive*, junguntque hæc verba cum priori versus sequentis hemistichio hoc modo: *nonne ex Ægyptiis, et ex Emoræis, ex Ammonitis, et ex Philisthæis* aliqui, *atque Zidonii, et Amalekitæ et Maonitæ* אֶתְּמֹרִי אֶתְּמֹרִי, *oppresserunt vos?* Sed quum parum apte aliqui ex Ægyptiis, Emoræis cet. oppressisse Israelitas dicantur, nisi eorum exercitus intelligas, alii, ut Ludov. de Dieu, per ꝑ nominativum exprimi volunt ita, ut *ex Ægyptiis, ex Emoræis* cet. idem valeat, quod Ægyptii, Emoræi, cet. oppresserunt vos, ut vs. 12 simpliciter nominativi צִדּוֹנִים וְעַמְלֵק ponuntur. Sane hic loquendi modus, per abusum formulæ *partitive*, Arabibus frequens est, ut in Corano Sur.

vii. 69, أَنِّي مَعَكُمْ مِنَ الْمُنْتَظَرِينَ, certe

ego ero vobiscum ex expectantibus, h. e. certe ego ero vobiscum expectans. Cujusmodi exempla plura collegit Agrell in *Commentat. de varietate generis et numeri in Linguis OO. Heb., Arab., et Syr.*, p. 142, et in *Supplem. Syntax. Syriac.*, p. 283. Cf. Storrii *Observ. ad Analog. et Syntax. Hebr.*, p. 449. Hanc posteriorem rationem sequutus est Hieronymus, qui sic reddidit: *Nunquid non Ægyptii, et Amorrhæi, filiique Ammon et Philisthiim, Sidonii quoque, et Amalec et Canaan oppresserunt vos?* Consentit Syrus. Minime opus est, cum DeWettio (*Theol. Stud. u. Kritiken*, vol. iv., a, 1831, p. 305), statuere, scriptorem constructione excidisse. Probabilius est, in mente ipsi fuisse, post אֶתְּמֹרִי ponere אֶתְּמֹרִי, sed mox sui oblitum sententiam denuo inchoasse.

Pool.—12 The Zidonians also; for though we do not read of any oppression of Israel, particularly by the Zidonians, yet there might be such a thing; as many things were said and done, both in the Old and New Testament, which are not recorded there; or they might join their forces with the king of Mesopotamia, Judg. iii. 8, or with some other of their oppressors; for it is certain these were *left* among others to *prove Israel*, Judg. iii. 1—3. Of the *Amalekites*, see Judg. iii. 13; vi. 3. *Maonites*; either, first, Those who lived in or near the wilderness of Maon, in the south of Judah, 1 Sam. xxiii. 25; xxv. 2, whether Edomites or others. Or secondly, the Mebunims, a

people living near the Arabians, of whom 2 Chron. xxvi. 7. For in the Hebrew the letters of both names are the same, only the one is the singular, the other the plural number. Or, thirdly, The Midianites, whose oppression he would not omit; it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, Judg. vi. 3, 33. Or, fourthly, Some other people now unknown, and not expressed elsewhere in Scripture.

Bp. Patrick.—*The Maonites, did oppress you.* Maon is the name of a nation; the plural of which *Meunim*, occurs in many places, particularly in 2 Chron. xxvi. 6, 7, where they are called in Greek *Μωαῖτες*: a people in Arabia, both in that which we call Felix, and in that called Deserta. Which latter was not far from the Moabites and the Ammonites; with whom interpreters are apt to confound the Meunites, as if, by a transposition of letters, they were the same with the Ammonites: which had misled us in our translation of those words, 2 Chron. xx. 1, "And with them from the Ammonites," which makes no sense; but if we read "with them from Meunim" (as it is in Greek *ἐκ Μωαῖτων*), all runs clearly, and makes perfect sense: and thus we ought to translate that place, 1 Chron. iv. 41, where we take *Meunim* to signify dwellings, and render the words thus, "The habitations which were found there;" as if where there were tents (which are mentioned before) there were not habitations, which are the same; therefore *Meunim* is the name of a people (as the LXX understood it) who dwelt in tents, being Arabians; who being neighbours (as I said) to the Moabites and Ammonites, joined with them in their invasion of the land of Israel, and helped to oppress them; but they are plainly distinguished from the Ammonites, in the first place mentioned, and 2 Chron. xxvi. 6—8.

Bp. Horsley.—*The Maonites*; rather, *the Meunim*. These Maonites, or Meunim, are not acknowledged by the ancient versions. The Alexandrian LXX, instead of them, has "the Midianites" [so Booth.] between the Zidonians and Amalekites. Other copies of the LXX have "the Midianites" in the third place, after Zidonians and Amalekites. Other copies, again, have "Canaan" [so Houb.]. And with these

Symmachus and the Vulgate agree. But I doubt not but these "Meunim" are the people mentioned by the same name, 2 Chron. xxvi. 7, where they are called by the LXX, "Minæi." The same people were probably mentioned in another place, namely, 2 Chron. xx. 1, where the LXX calls them by the same name, Minæi. But by a transposition of the *ν* and *μ*, the modern Hebrew text has turned them into Ammonites, which makes great confusion in that text. But if for מואונים, we read with LXX מינאונים, all is clear. See Bp. Patrick on this place. There were two nations called Minæi, in different parts of Arabia; the one in Arabia Felix [vide Bochart, Geograph., lib. ii., cap. 22], the other in Arabia Deserta. The latter must be meant here. Their territory probably bordered upon Reuben's portion. See Numb. xxxii. 38.

Rosen.—Nusquam legimus in historiis superiorum temporum Mosis, aut Josuæ, vel hujus ipsius libri, Maonitas graves fuisse Hebræis. Ideoque Græcus Alexandrinus interpres pro מואני, habet Μαδαν, si sequamur Alexandrinum et Vaticanum codices, *Μαδαν* vero est in aliis codicibus, nec non in editione Aldina et Complutensi, quomodo etiam vertit Hieronymus. Sed videntur hæc interpretum vel librorum conjecturæ esse. Sane mirum est, memorari hic Sidonios et Maonitas, de quibus alioquin nihil legitur inter eos populos, qui male habuerunt Hebræos, et a quibus sint liberati; Madianitas vero et Moabitas, qui, ut docemur in hoc libro, male mulctati fuerunt ob calamitates Hebræis illatas, silentio hic prætermitti. Sed vere observat Clericus, in ejusmodi recensionibus nunc hos, nunc illos memorari, hic pauciores, illic plures, ac raro omnes populos enumerari, quia satis est aliquot proferri, exempli causa, ut similes omnes in memoriam revocentur. Vid. Gen. xv. 19, 20; Exod. iii. 8; xxiii. 23; Deut. xx. 17. Jarchi monet, septem populos hic recenseri respectu habito septem idolorum, de quibus vs. 6. In Syriaca interpretatione vs. 11 post *Ægyptios* pro *Amoræis*, Ammonitis et Philisthæis nonnisi Moabitæ memorantur, de quibus nihil in Hebræo. In versu 12 vero post Zidonios et Amalekitas pro מואני ponitur *מואונים*, et *Ammonitæ*. Sed Arabicus interpres in suo Syriaco codice paulo aliter legisse videtur. Apud eum

populi hoc modo recensentur: *Ægyptii, Moabitæ, Ammonitæ, Philisthæi, Amalekitæ, et Zidonii*, omisiss Maonitis.

Ver. 16.

Au. Ver.—Served the Lord. So the Heb. *Ged., Booth.*—Served the Lord only [LXX].

Ver. 18.

וַיִּמְרֹאוּ הָעָם שָׂרֵי גִלְעָד אִישׁ אֶל-רֵעֵהוּ וְנָגְדוּ

καὶ εἶπον ὁ λαὸς οἱ ἄρχοντες Γαλαὰδ, ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ, κ.τ.λ.

Au. Ver.—18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

And the people and princes of Gilead.

Ged., Booth.—"And the chief people of Gilead." We should either insert the ו before שר, or transpose the words and read שר העם. That this is the natural order is obvious; and what follows is the proposal which the chiefs made. The ὁ. read as the text and render the words as in apposition. "The people said, the chiefs of Gilead," but this I consider unusual.—*Booth.*

Houb.—*Tum universi Galaad principes alter ad alterum sic locuti sunt.*

גלעד, *Populus principum Galaad.* Idem *populus ac universi*: nam *העם* sæpe habet, non *populum*, sed *universitatem*. Non agitur hoc loco *populus* in oppositione cum *principibus*. Aguntur soli principes, quorum erat Ἀριστοκράτεια et quorum fuit eligere belli ducem et Galaad principem, quem vellent esse.

Rosen.—*Dixerunt vero populus et principes Gilead vir ad socium suum*, inter se. וַיִּמְרֹאוּ דִּשְׁוֹדֵדֹן esse patet, nam *populus* et *principes* s. *duces* semper distinguuntur. Græcus in codice Vaticano retinuit δύνδρον, dum reddidit ὁ λαὸς, οἱ ἄρχοντες. Sed in cod. Alexandrino est οἱ ἄρχοντες λαοῦ. Hieronymus omisit vocem *populus*.

CHAP. XI. 1.

וַיִּפְתָּח הַגִּלְעָדִי הַיָּהּ בְּצֹר חִילִי וַהֲוָא בְּרִאשָׁתָהּ זִוְנָה וַיִּוָּלַד בְּלָעָד אֶת-יִפְתָּח :

καὶ Ἰεφθάς ὁ Γαλααδίτης ἐπηρμένους δυνάμει, καὶ αὐτὸς υἱὸς γυναικὸς πόρνῃς, ἣ ἐγέννησε τῷ Γαλαὰδ τὸν Ἰεφθά.

Au. Ver.—1 Now Jephthah [Heb. xi. 32, called Jephthae] the Gileadite was a mighty man of valour, and he was the son of an harlot [Heb., a woman an harlot]: and Gilead begat Jephthah.

An harlot. See notes on Joshua ii. 1, p. 5, &c.

Bp. Patrick.—*He was the son of an harlot.* Or, but he was, &c. Some, by the Hebrew word *zonah*, understand a concubine, but it never signifies so in Scripture; but, as we translate it, a *harlot*; and sometimes one that kept a public house; for such people were wont to make their bodies as common as their houses, to all comers (see Josh. ii. 1). But several of the Hebrew doctors think that this word may signify either one of another tribe, or a stranger, one of another nation: and so Josephus himself here understands it, that he was ξένος περὶ τῇ μητέρα, "a stranger by his mother's side." And Saidas Batricides saith, his mother was an Ishmaelite, as Mr. Selden observes, lib. de Successionibus, cap. 3. Now such were called νόθοι by the Greeks, as Grotius observes, who were born of a wife that was not a citizen. But among the Jews, if such persons embraced the law, their children were not stained, but capable to inherit among the rest of their brethren; and therefore Jephthah complains of his expulsion (ver. 7) looking upon himself as unjustly dealt withal, which could not have been said, had he been a bastard.

Dr. A. Clarke.—I think the word וְנָגְדוּ, which we here render *harlot*, should be translated as is contended for on Josh. ii. 1, viz., a *hostess, keeper of an inn or tavern* for the accommodation of travellers; and thus it is understood by the Targum of Jonathan on this place: וְנָגְדוּ בְּמִסְתָּרָא, "and he was the son of a woman, a *tavern-keeper*." See the note referred to above. She was very probably a Canaanite, as she is called ver. 2 a *strange woman*, אִשָּׁה זָרָה, a *woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Rosen.—*Et erat filius mulieris meretricis*, pro qua Chaldaeus מְסִתְרָא, *cauponarium* posuit, ut Jos. ii. 1 ad quem loc. vid. not. Alii Hebræorum וְנָגְדוּ non publicum scortum, sed hoc loco *concubinam* denotare existimant, quæ Gileado non conjuncta fuerit per נָגְדוּ וְנָגְדוּ, *literas contractus matrimoniales* et

sponsalitia. Sed eam שְׂפָתַי scriptor vocasset; vid. supra viii. 31.

Ver. 3.

וַיָּהֲלֹךְ מִן אֶל־יִפְתָּח וַיִּגְשׁוּ אֵלָיו רֵעֵים
וַיִּצְאוּ עִמּוֹ :

— καὶ συνεστράφησαν πρὸς Ἰεφθάε ἄνδρες
κενοὶ. καὶ ἐξῆλθον μετ' αὐτοῦ.

Au. Ver.—3 Then Jephthah fled from [Heb., from the face] his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

Bp. Patrick.—*Vain men.*] Or empty men; for the word *rekim* signifies poor and needy persons, men of no estates, such as resorted to David when he fled from Saul (1 Sam. xxii. 2). So I suppose it to be here understood (not that they were profligate persons), for the word *pochazim*, *light men*, is not here added, as it is in the story of those who followed Abimelech, ix. 4. Therefore Grotius doth not seem rightly to have represented Jephthah, when he saith, he was one of those who “ex prædonum ducibus justiduces facti sunt” (lib. iii. De Jure Belli et Pacis, cap. 3, sect. 3). For these were not highwaymen, as we call them, that lived by prey: but only men of small or no fortune, who were glad of an occasion to join themselves to so gallant a man as Jephthah was. And so the word we translate *gathered*, imports that they listed themselves under him of their own accord, being invited to it by the great fame of his humanity and valour. But Grotius herein follows the Vulgar, who adds the word *latrocinantes*, without any authority, either from the Hebrew, Chaldee, or LXX.

Dr. A. Clarke.—אִשִּׁים רֵעִים, *Empty men*, persons destitute of good sense, and profligate in their manners. The word may however mean in this place *poor persons*, without property and without employment. The versions in general consider them as *plunderers*.

Rosen.—*Et congregarunt se ad Jephtham homines vacui, leves et nequam*, vid. ad ix. 4. Hieronymus: *inopes et latrocinantes*. וַיִּצְאוּ עִמּוֹ, *Et exiverunt cum eo ad latrocinia faciendi*, quæ Jephthah, homo exul et profugus, ad tolerandam vitam suscipere cogeatur.

Ver. 7.

Au. Ver.—7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and

VOL. II.

expel me out of my father's house? and why are ye come unto me now when ye are in distress?

Did ye not hate me, and expel me, &c.

Rosen.—וַיִּסְמַח יִפְתָּח בְּלִבּוֹ וַיֹּאמֶר אֲנִי אֶתְּכֶם וְאֶתְּכֶם, *Dixitque Jephthah senibus Gilead: nonne vos estis, qui odistis me, et expulistis me e domo patris mei? Fratres Jephtham expulsi dicuntur vs. 2. Sed eorum factum confert hic in senes, i. e., in magistratum Gileaditidis, ideo haud dubie, quod non sine ejus sententia expulsus fuisset, aut saltem eo connivente.*

Ver. 8.

וַיִּמְרֹצוּ זָקְנֵי גִלְעָד אֶל־יִפְתָּח לֵאמֹר
עָתָה שָׂכַנְנוּ אֵלֵינוּ וְהִלַּכְתָּ עִמָּנוּ
וְנִלְחַמְתָּ בְּבִנֵּי עָמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ
לְכָל יוֹשְׁבֵי גִלְעָד :

καὶ εἶπαν οἱ πρεσβύτεροι Γαλαὰδ πρὸς Ἰεφθάε. διὰ τοῦτο νῦν ἐπιστρέψαμεν πρὸς σέ, καὶ πορεύσῃ μεθ' ἡμῶν, καὶ παρατάξῃ πρὸς υἱοῦς Ἀμμων, καὶ ἔσῃ ἡμῖν εἰς ἀρχοντα πᾶσι τοῖς κατοικοῦσι Γαλαὰδ.

Au. Ver.—8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

Bp. Patrick.—*Therefore we turn again to thee now.*] This may relate either to what immediately goes before, and then the sense is, We confess we are in distress, and therefore implore thy help (which, if thou wilt afford us, thou shalt command us all for ever); or to the beginning of the foregoing verse, and the meaning is, We are sensible of the injury that was done thee, and therefore are come to repair it, by inviting thee to be our head; for that is meant by their “turning again to him:” they had altered their mind, and not only revoked that unjust act, but offered him a recompense.

Rosen.—*Dixeruntque senes Gilead ad Jephtham: ideo nunc conversi sumus ad te, ut eas nobiscum et pugnes contra Ammonitas*. וַיִּבְּחֵם ה. l. non est *redire*, nam Gileaditæ a Jephthah non discederant; sed convertere se ad aliquem animo cum eo reconciliati. Illud לָּנוּ, *ideo*, s. *ob hanc causam*, ut Hieronymus reddidit, referri potest vel ad id, quod dixerat Jephthah, eos necessitate compulso ad se venire; et tunc erit hic sensus: verum eat,

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fatemur, quod dicis, nos necessitate compulso, et ob hanc causam ad te venisse, ut nobiscum venias, nosque ab Ammonitis dux populi factus liberes; vel ad id, quod sese ut inimici erga eum gesserunt, ut sensus hic sit: fatemur nos in ea re peccasse, et ideo ad te venimus, ut injuriam hanc compensemus, et te ducem nostrum constituamus, ut sequitur: *et sis nobis in caput omnibus qui habitant Gilead.*

Ver. 11.

Au. Ver.—11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

Pool.—*Jephthah uttered all his words*, objectively so called; i. e., all that was spoken, not only by him, but also by the elders of Gilead concerning him, and concerning this whole transaction, and the conditions of it; or, *all his matters*, the whole business. *Before the Lord*, i. e., before the public congregation, wherewith God was usually and then especially present: see Exod. xx. 24; Deut. vi. 25; Matt. xviii. 10. Or, before the altar, which possibly they did erect upon this special occasion, by God's permission. Or, in God's presence, calling him to be present, as a witness and judge between them [so Rosen.].

Rosen.—*וְיָצֵאתָ אִתָּהּ לְפָנֵי יְהוָה בְּמִצְפֶּה*, *Et loquutus est Jephthah omnia verba sua coram Jova in Mizpa.* Pronomen suffixum nominis יְצֵאתָ sunt qui ad populum referant, ut Jephthah dicatur auditis verbis populi, ipsum ducem eligentis, ea teste vocato Deo repetiisse. Sed videtur potius Jephthah sua ipsius verba iterasse, quibus, sub qua conditione se populi ducem esse vellet, spononderat, vs. 9, si ipsum, expulsus a se hostibus, ducem retinere velint. Quo populi promisso recepto vicissim ipse promisit, se fideliter res populi administraturum velle, idque *coram Jova*, i. e., adhibito jurejurando, et Deo in testem advocato. *Coram Jova* alias quidem ante tabernaculum sacrum, aut ante arcam foederis significat, ut Exod. xxxiv. 34; Lev. i. 3; ix. 5, infra xxi. 2. Sed arcam sacram in Gileaditidem translatam fuisse, nusquam memoratur, nec est verisimile.

Ver. 16.

Au. Ver.—Red sea.

Gesen.—Sea of sedge.

Rosen.—*Mare algæ.* See notes on Exod. xiii. 18, vol. i., p. 265.

Ver. 18.

Au. Ver.—On the other side of Arnon. See notes on Numb. xxi. 13, vol. i., p. 582.

Ver. 24.

Au. Ver.—Chemosh.

Gesen.—כִּמּוֹשׁ m. (perhaps subduer, vanquisher, r. כִּמַּשׁ) *Chemosh*, pr. n. of the national god of the Moabites and Ammonites, Judg. xi. 24; the worship of which was introduced at Jerusalem under Solomon, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlvi. 7.

Ver. 31.

וְהָיָה חֵירוֹתָא אֲשֶׁר יָצָא מִדְּלִתִּי בֵּיתִי
לְקִרְיָתִי בְּשֹׁנֵי בְּשָׁלוֹם מִפְּנֵי עַמּוֹן
וְהָיָה לִיהוָה וְהַעֲלִיתִיהוּ עֹלָה :

καὶ ἔσται ὁ ἐκπορευόμενος ὁς ἂν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν τῇ ἐπιστροφῇ μου με ἐν εἰρήνῃ ἀπὸ νίῳν Ἀμμων, καὶ ἔσται τῷ κυρίῳ, ἀνοίσω αὐτὸν δολοκαύτωμα.

Au. Ver.—31 Then it shall be, that whatsoever cometh forth [Heb., that which cometh forth, which shall come forth] of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and [or, or I will offer it, &c.] I will offer it up for a burnt offering.

Pool.—*Quest.* What was it which Jephthah vowed and performed concerning his daughter? *Answ.* Many, especially of modern writers, conceive that Jephthah's daughter was not sacrificed, but only devoted to perpetual virginity, which then was esteemed a great curse and reproach. This they gather, 1. From ver. 37, 38, where we read that she bewailed not her death, which had been the chief cause of lamentation, if that had been vowed, but *her virginity*. 2. From this ver. 39, where, after he had said that *he did with her according to his vow*, he adds, by way of declaration of the matter of that vow, *and she knew no man*. But for the first, there may be a fair reason given, That she could not with honour bewail her death, which she had so generously and cheerfully accepted of, because it was attended with and occasioned by the public good, and her father's honour and happiness, ver. 36, and was a kind of

martyrdom; and moreover, an act of religion, the payment of a vow, which ought to be done cheerfully; but only bewailed the circumstance of her death, that it was in some sort accursed and opprobrious; she having had no husband to take away her reproach, as they speak, Isa. iv. 1, and leaving no posterity to her father's comfort, and the increase of God's people. And for the second, that clause, *and she knew no man*, is plainly distinguished from the execution of his vow, which is here mentioned before; and this is added, not as an explication of the vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this opinion seems liable to weighty objections: 1. There is no example in all the Scripture of any woman that was obliged to perpetual virginity by any vow of her own, much less by the vow of her parents; nor have parents any such power over their children, either by the law of nature, or by the Holy Scripture. 2. The express words of the vow, ver. 31, mention nothing of her virginity, but only that she should *surely be the Lord's*, i. e., devoted to the service of the Lord, which might be without any obligation to perpetual virginity; for even Samuel, who was as fully devoted to the Lord by his parents as he could be, 1 Sam. i. 11; and Samson, who was devoted not only by his parents, but by God himself, and that in the highest degree, even to be a perpetual Nazarite, Judg. xiii. 5, 7; yet were not prohibited marriage; nor were any of the most sacred persons, Levites or priests, or high priests, though they were the Lord's in a singular manner, obliged to perpetual virginity: and therefore if she was not offered up for a burnt-offering, as the authors of this opinion say, but only was consecrated to God, there was no occasion to bewail her virginity, which for anything that appears, she was not tied to. 3. If this were all, here was no sufficient cause why so wise and valiant a man as Jephthah should so bitterly and passionately lament over himself or his daughter. And therefore it may seem most probable that Jephthah did indeed sacrifice his daughter, as he had vowed to do; which was the opinion of Josephus the Jew, and of the Chaldee Paraphrast, and of divers of the Jewish doctors, and almost all the ancient fathers, and many eminent writers; and this best agrees with the words of the vow,

delivered ver. 31, *Whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's, and I will offer it for a burnt-offering*. Nor is there one word in all the following verses which denies that she was thus offered; only the execution of the vow is delivered in more ambiguous and general terms, ver. 39, which in all reason, and by the laws of good interpretation, ought to be limited and explained by the more plain and particular description of it. It is true, those words may seem capable of another interpretation; the conjunctive particle *and* may be here put for the disjunctive *or* [so Dr. Randolph, Ken.], as it often is, as Exod. xxi. 16, 17; Lev. vi. 3, 5; 2 Sam. ii. 19, &c.; and so the meaning is, That what I first meet *shall surely be the Lord's, or, I will offer it up for a burnt-offering*, to wit, if it be a creature fit to be offered; otherwise, say they, if a dog or an ass should have met him first, he should have been obliged to offer them, which was against the law. But it is sufficiently evident that he speaks of a human person, from the very phrase of *coming forth to meet him* at his return; which plainly argues a design to meet him, purposely to congratulate his return; this phrase of *going to meet* a person coming being very oft used in Scripture, and constantly of one person meeting another, as Gen. xiv. 17; xviii. 2; xxiv. 17, &c., and never of any brute creature. And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two sentences in this manner, where the one is more general, and the other being more special, is comprehended within it, which is the case here; for it *shall surely be the Lord's*, is the general; and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lord's; as it were very improper to say, This is either a man, or it is my servant John; because the latter branch is contained in the former; and therefore in all the alleged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as Exod. xxi. 17, *father or mother*; 2 Sam. ii. 19, *right hand or left*. But the great objection against this opinion is this, That it seems a most horrid act, directly contrary to the law of nature, and to plain Scripture, thus to sacrifice his own daughter; and that

it seems altogether incredible, either that such a man as Jephthah, so eminent for piety, and wisdom, and zeal, and faith, should either make so barbarous a vow, or pursue it for above two months' space; and that none of the priests of that time should inform him of the unlawfulness of executing so wicked a vow, and of the liberty he had to redeem such a vow, by virtue of Lev. xxvii. 2, 3, &c.; or that Jephthah would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or that the priests and people would suffer him to execute his own daughter, and not rather hinder him by force, as they afterwards did Saul, when he had sworn the death of Jonathan. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming monstrousness of this fact. 1. These were times of great and general ignorance and corruption of religion, wherein the Israelites had apostatized from God, and learnt and followed the practices and worships of the heathen nations, Judg. x. 6, whereof this was one, to offer up human sacrifices to Moloch; and although they seem now to have repented and forsaken their idols, Judg. x. 16, yet they seem still to have retained part of the old leaven, and this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord. And whereas some of the Jewish writers pretend that Phinehas was alive at this time; and tell a fine story concerning him and Jephthah, that both stood upon their terms, and neither would go to the other to advise about the matter; yet it is more than probable that Phinehas was dead long before this time, and whosoever was the high priest then, he seems to be guilty either of gross ignorance or negligence; so that a late learned writer conceives that this was the reason why the priesthood was taken from him, and from that line, and translated to the line of Ithamar, which was done in the time of the judges, as may be gathered from 1 Sam. ii. 35, 36. Moreover Jephthah, though now a good man, may seem to have had but a rude and barbarous education; having been banished from his father's house, and forced to wander and dispose himself in the utmost borders of the land of Gilead beyond Jordan, at a great distance from the place of worship and in-

struction: nor is it strange that the priests and people did not resist Jephthah in this enterprise; partly because many of them might lie under the same ignorance and mistake that Jephthah did; and partly because they knew Jephthah to be a stout, and resolute, and boisterous man, and were afraid to oppose him in a matter wherein he seemed to be so peremptory, and their persons and families were not much concerned. 2. This mistake of Jephthah's, and of the rest of that age, was not without some plausible appearance of warrant from the holy text, even from Lev. xxvii. 28, 29, wherein it is expressly provided, that *no devoted thing, whether man or beast, should be redeemed, but should surely be put to death*; a place which it is not strange that a soldier in so ignorant an age should mistake, seeing even some learned divines, in this knowing age, and Capellus amongst the rest, have fallen into the same error, and justified Jephthah's action from that place; and though I doubt not they run into the other extreme, as men commonly do, those words being to be otherwise understood than they take them, yet it must be granted that place gave Jephthah a very colourable pretext for the action; and being pushed on by zeal for God, and the conscience of his vow, he might easily be induced to it; and though this was a sin in him, yet it was but a sin of ignorance; which therefore was overlooked by a gracious God, and not reproved by any holy men of God. It is probably conceived, that the Greeks, who used to steal sacred histories, and turn them into fables, had from this history their relation of Iphigenia (which may be put for Jephthah's daughter), sacrificed by her father Agamemnon, which is described by many of the same circumstances wherewith this is accompanied.

Bp. Lowth.—העליו עולה, for *I will offer him a burnt-offering*, for *I will offer unto him* (that is, unto *JEHOVAH*) *a burnt-offering*; by an ellipsis of the preposition, of which Buxtorf gives many other examples, Thes. Grammat., lib. ii. 17. A late happy application of this grammatical remark to that much disputed passage, has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed

his daughter or not, in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow; which now at last has been cleared up beyond all doubt by my very learned friend Dr. Randolph, Margaret Professor of Divinity in the University of Oxford, in his Sermon on Jephthah's vow, Oxford, 1766.

Dr. A. Clarke.—31 *Shall surely be the Lord's, and I will offer it up for a burnt-offering.*] The text is, יהוה יהיה וזה יקריב, the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the Lord, or I will offer it for a burnt-offering*; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." That conditions of this kind must have been implied in the vow is evident enough. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife, son, or daughter, &c., had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c., because they offered their sons and daughters to Molech in the fire, i. e., made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated what was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14—27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers ("tell it not in Gath") have contended for. He could not commit a crime which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times; if instead of the words וזה יקריב, *I will offer it up a burnt-offering*, we read וזה יהיה, *I will offer him* (i. e., the Lord) *a burnt offering*: this will make a widely different sense, more consistent with everything that is sacred; and it is formed

by the addition of only a single letter (א), and the separation of the pronoun from the verb. Now the letter א is so like the letter ע, which immediately follows it in the word ערה, that the one might easily have been lost in the other, and thus the pronoun be joined to the verb as at present, where it expresses the thing to be sacrificed instead of the person to whom the sacrifice was to be made. With this emendation the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer him a burnt-offering.*" For this criticism there is no absolute need, because the pronoun ה in the above verse, may with as much propriety be translated him as it. The latter part of the verse is, literally, *And I will offer him a burnt-offering*, וזה יקריב, not וזה יהיה, for a burnt-offering, which is the common Hebrew form when for is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the ו זה יקריב, or *I will offer it up*, instead of *AND I will offer him a burnt-offering*.

"From verse 39 it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says, *She knew no man, for this was a statute in Israel*, וזה חק ביהודה, viz., that persons thus dedicated or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but in answer to this it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29; and that Spirit could not permit him to imbrue his hands in the blood of his own child; and especially under the pretence of offering a pleasing sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion.

The Versions give us but little assistance in clearing the difficulties of the text. In the Targum of Jonathan there is a remarkable gloss which should be mentioned, and

from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow which he had vowed upon her; and she knew no man: and it was made a statute in Israel [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phinehas the priest; for if he had consulted Phinehas the priest, he would have redeemed her with money]."

The Targumist refers here to the *law*, Lev. xxvii. 1—5, where the Lord prescribes the *price* at which either males or females, who had been *vowed to the Lord*, might be *redeemed*. "When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels: and from five years old unto twenty years, the male twenty shekels, and for the female ten." This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than *thirty* shekels of silver!

Dr. Hales has entered largely into the subject: the following is his exposition of Jephthah's vow.

"When Jephthah went forth to battle against the *Ammonites*, he vowed a vow unto the Lord, and said, 'If thou wilt surely give the children of Ammon into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me*, when I return in peace from the children of Ammon, *shall either be the Lord's, or I will offer it up (for) a burnt-offering*,' Judg. xi. 30, 31. According to this rendering of the two conjunctions, *ו*, *vau*, in the last clause, '*either, or*' (which is justified by the Hebrew idiom; thus, 'He that curseth his father *and* his mother,' Exod. xxi. 17, is necessarily rendered disjunctively, 'His father *or* his mother,' by the Sept., Vulg., Chald., and Eng., confirmed by Matt. xv. 4, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively), the vow consisted of two parts: 1. That what *person* soever met him should *be the Lord's*, or be dedicated to his service; and 2. That what *beast* soever

met him, if *clean*, should be offered up for a *burnt-offering* unto the Lord.

"This rendering and this interpretation is warranted by the *Levitical* law about vows.

"The *נדר*, *neder*, or *vow*, in general included either *persons, beasts, or things* dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. xxvii. 1—8: this was a wise regulation to remedy rash vows. But if the vow was accompanied with *נדרים*, *cherem*, *devotement*, it was irredeemable, as in the following case, Lev. xxvii. 28.

"Notwithstanding, no devotement which a man shall devote unto the Lord, (either) of *man, or beast, or of land of his own property*, shall be sold or redeemed. Everything devoted is most holy to the Lord.

"Here the three *ו*, *vau*, in the original should necessarily be rendered disjunctively, or as the last actually is in our translation, because there are three distinct subjects of devotement to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as Samuel by his mother Hannah, 1 Sam. i. 11; the *cattle*, if clean, such as *oxen, sheep, goats, turtle-doves, or pigeons*, to be sacrificed; and if unclean, as *camels, horses, asses*, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands*, to be sacred property.

"This law therefore expressly applied in its first branch to Jephthah's case, who had devoted his daughter to the Lord, or *opened his mouth to the Lord*, and therefore *could not go back*, as he declared in his grief at seeing his daughter and only child coming to meet him with timbrels and dances; she was, therefore, necessarily devoted, but with her own consent, to perpetual *virginity* in the service of the tabernacle, chap. xi. 36, 37; and such service was customary, for in the division of the spoils taken in the first Midianitish war, of the whole number of captive virgins the Lord's *tribute was thirty-two persons*, Numb. xxxi. 15—40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to *bewail her virginity*, are both perfectly natural. Having no other issue,

he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the *Israelites*, and was therefore no ordinary sacrifice on her part; who, though she generously gave up, could not but regret the loss of, becoming 'a mother in Israel.' And he did with her according to his vow which he had vowed, and she knew no man, or remained a virgin, all her life, ver. 34—39.

"There was also another case of *devotement* which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to *PERSONS* devoted, omitting *beasts* and *lands*. 2. It does not relate to *private property*, as in the foregoing. And 3. The subject of it was to be *utterly destroyed*, instead of being *most holy unto the Lord*. This law therefore related to *aliens*, or *public enemies* devoted to destruction *either* by God, the *people*, or by the *magistrate*. Of all these we have instances in Scripture.

"1. The *Amalekites* and *Canaanites* were devoted by God himself. Saul was, therefore, guilty of a breach of the law for sparing Agag the king of the *Amalekites*, as Samuel reproached him, 1 Sam. xv. 33: 'And Samuel hewed Agag in pieces before the Lord;' not as a *sacrifice*, according to Voltaire, but as a *criminal*, whose sword had made many women childless. By this law the Midianitish women who had been spared in battle were slain, Numb. xxxi. 14—17.

"2. In Mount *Hor*, when the *Israelites* were attacked by Arad, king of the southern *Canaanites*, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the *Canaanites* and their cities, if the Lord should deliver them into their hand, which the Lord ratified; whence the place was called *Hormah*, because the vow was accompanied by *cherem*, or devotement to destruction, Numb. xxi. 1—3; and the vow was accomplished, chap. i. 17.

"In the *Philistine* war Saul adjured the people, and cursed any one who should taste food till the evening. His own son Jonathan inadvertently ate a honeycomb, not knowing his father's oath, for which Saul sentenced him to die. But the people interposed, and rescued him for his public services; thus assuming the power of *dis-*

persing, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelevant to Jephthah's vow, which did not regard a foreign enemy or a domestic transgressor devoted to destruction, but on the contrary was a vow of thanksgiving, and therefore properly came under the former case. And that Jephthah could not possibly have sacrificed his daughter (according to the vulgar opinion), may appear from the following considerations:—

"1. The sacrifice of children to Molech was an abomination to the Lord, of which in numberless passages he expresses his detestation, and it was prohibited by an express law, under pain of death, as a *defilement of God's sanctuary*, and a *profanation of his holy name*, Lev. xx. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination, and there is no precedent of any such under the law in the Old Testament.

"2. The case of Isaac, before the law, is irrelevant, for Isaac was not sacrificed, and it was only proposed for a trial of Abraham's faith.

"3. No father, merely by his own authority, could put an offending, much less an innocent, child to death upon any account, without the sentence of the magistrate (Deut. xxi. 18—21) and the consent of the people, as in Jonathan's case.

"4. The *Mischna*, or traditional law of the Jews, is pointedly against it; ver. 212: 'If a Jew should devote his *son* or *daughter*, his *man* or *maid-servant*, who are *Hebrews*, the devotement would be void, because no man can devote *what is not his own*, or *whose life he has not the absolute disposal of*.' These arguments appear to be decisive against the sacrifice; and that Jephthah could not have devoted his daughter to celibacy against her will is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate, which they celebrated by a regular anniversary commemoration four days in the year; chap. xi. 40."—*New Analysis of Chronology*, vol. iii., p. 319.

Ver. 40.

מִיָּמִים וּמִיָּמָה הִלְכָּהּ בְּנֹת
יִשְׂרָאֵל לְהַפְּזוֹת לְבַת-יִפְתָּח הַגִּלְעָדִי
אַרְבַּעַת יָמִים בַּשָּׁנָה :

ἀπὸ ἡμερῶν εἰς ἡμέρας ἐπορεύοντο θυγατέρες Ἰσραὴλ θρηνεῖν τὴν θυγατέρα Ἰεφθάε τοῦ Γαλααδίτου ἐπὶ τέσσαρας ἡμέρας ἐν τῷ ἐν-
αυτῷ.

Au. Ver.—40 *That the daughters of Israel went yearly [Heb., from year to year] to lament [or, to talk with] the daughter of Jephthah the Gileadite four days in a year.*

To lament the daughter of Jephthah.

Dr. A. Clarke.—I am satisfied that this is not a correct translation of the original. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jephthæ—ut eam quotannis dies quatuor, consolarentur*: “But this custom prevailed in Israel, that the virgins of Israel, went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her.” This verse also gives evidence that the daughter of Jephthah was not sacrificed; nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah’s daughter.

Gesen.—תָּרַחַ, Piel, *to praise, to celebrate* [so Lee, Rosen.], seq. acc. Judg. v. 11; seq. ל, Judg. xi. 40. Aram. תָּרַחַ, תָּרַחַ, i. q., תָּרַחַ, to recount. Arab. ثَنَى, IV., to celebrate with praise, pp. to utter.

Rosen.—*Eunt filiae Israelis per plateas aut agros ad laudandam filiam Jephthæ, Gileadensis.* תָּרַחַ Græcus Alexandrinus θρηνεῖν, et Chaldeus תָּרַחַ, ad lamentandum, reddunt, quibuscum ceteri veteres consentiunt. Sed תָּרַחַ est infinitivus Piel verbi תָּרַחַ; quod supra v. 11, *laudare*, significare vidimus. R. Tanchum: “Verbum תָּרַחַ significat *prædicationem*, et quidem eam, quæ conjuncta est cum lætitia, et commemoratione virtutum actionumque generosarum, ut supra v. 11. Atque hoc ipso modo peragi solebant nœniæ.” תָּרַחַ תָּרַחַ, *Per quatuor dies in anno continuas.* non ut Hebræorum nonnulli, volunt, quatuor diversis per annum vicibus.

CHAP. XII. 4.

וַיִּהְיֶה יִפְתָּח אֶת־צִלְ-אֲנָשָׁיו גִּלְעָד
וַיִּלָּחֶם אֶת־אֲמֹרִים וַיִּכּוּ אֲנָשָׁיו גִּלְעָד
אֶת־אֲמֹרִים כִּי אֲמָרָה פְּלִיטִי אֲמֹרִים אֲתָם
גִּלְעָד בְּתוֹךְ אֲמֹרִים בְּתוֹךְ מִנְשָׁח:

καὶ συνέστρεψεν Ἰεφθάε πάντας τοὺς ἄνδρας
Γαλααδ, καὶ παρετάξατο τῷ Ἐφραΐμ. καὶ

ἐπάταξαν ἄνδρες Γαλααδ τὸν Ἐφραΐμ, οἱ
εἶπαν οἱ διασωζόμενοι τοῦ Ἐφραΐμ, ὑμεῖς
Γαλααδ ἐν μέσῳ τοῦ Ἐφραΐμ καὶ ἐν μέσῳ τοῦ
Μανασσή.

Au. Ver.—4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Pool.—According to this translation, these words are a scoffing and contemptuous expression of the Ephraimites concerning the Gileadites, whom they call fugitives of Ephraim; the word *Ephraim* being here taken largely, as it is elsewhere, as Isa. vii. 2, 5, so as it comprehends the other neighbouring tribes, of which Ephraim was in some sort the head or chief; and especially their brethren of Manasseh, who lived next to them, and were descended from the same father, Joseph; by reason whereof both these tribes are sometimes reckoned for one, and called by the name of *the tribe of Joseph*. And this large signification of Ephraim may seem probable from the following words, where, instead of *Ephraim*, is put *the Ephraimites and the Manassites*. By *Gileadites* here they seem principally to mean the Manassites beyond Jordan, who dwelt in Gilead, as appears from Deut. iii. 13; Josh. xvii. 1, 5, 6. And although other Gileadites were joined with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the victory, Judg. xi. 29; and partly, because they were more nearly related to them, and therefore more obliged to desire their conjunction with them in the war. These they here opprobriously call *fugitives*, i. e., such as had deserted their brethren of Ephraim and Manasseh, and for some worldly advantage planted themselves beyond Jordan, at a distance from their brethren, and were alienated in affection from them, and carried on a distinct and separate interest of their own, as appears by their monopolizing the glory of this success to themselves, and excluding their brethren from it. According to the Hebrew, the words lie and may be rendered thus, *Therefore* (so *chi* is oft rendered) *they*

said, Fugitives of Ephraim are ye (i. e., Ye Ephraimites are mere runaways; for the words next foregoing are, *the men of Gilead smote Ephraim*. And having told you what they said, because the pronoun *they* was ambiguous, he adds by way of explication), who said it, even the Gileadites (and they said it when they had got the advantage over them, and got between them and home, as the next verse shows), being *between Ephraim and Manasseh*; i. e., having taken the passages of Jordan, as it follows, which lay between Ephraim and that part of Manasseh which was beyond Jordan. Or these latter words may be rendered thus, *And the Gileadites were between Ephraim and Manasseh*. So there is only an ellipsis of two small words, which are oft defective and to be understood in Scripture. Or thus, *And the Gileadites were in the midst of the Ephraimites, and in the midst of the Manassites*, to wit, those Manassites who ordinarily lived within Jordan, who possibly were confederate with the Ephraimites in this quarrel. And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them; and they sent a party to intercept them at the passages of Jordan, as it here follows.

Bp. Patrick.—*Ye Gileadites are fugitives of Ephraim.*] That which provoked them to kill so many of them was their scoffing language (added to their threats), whereby they reproached the men of Gilead (who were the chief managers of the late war, xi. 29), as if they were but the scum and dregs of the tribe of Ephraim; i. e., of those descended from Joseph, among whom they were the principal.

Among the Ephraimites, and—Manassites.] That is, that dwelt in the land of Canaan; who looked upon the Gileadites, and the rest of the Manassites, on the other side Jordan, and in the most northerly part of it, as the refuse of their nation. But it must be acknowledged, that the words in the Hebrew are capable of another sense, and may be thus translated: "Therefore (so the particle *ki* is often translated) they said, Fugitives of Ephraim are ye;" that is, having smote them, the Gileadites called the Ephraimites *run-aways*. And the truth is, thus they (not the Gileadites) are called in the next verse: and then the following words may be thus translated, "Gilcad got between the

Ephraimites and the Manassites." It is very probable, that the Manassites in Canaan joined with the Ephraimites in this presumptuous attempt upon the Gileadites; who being well acquainted with their own country, got between them and the river Jordan, to intercept their passage over it, as we read in the following verse.

Bp. Horsley.—Houbigant has made the best of this obscure passage. But it is certainly corrupt. The word מְסֻרִים signifies persons escaped from some extreme danger. It never signifies "fugitives" in an opprobrious sense. I suspect that this verse and the next have been by some accident intermixed; and that this passage relates to the situation of the Ephraimites at the ford.

Ged., Booth.—4 And the men of Gilead smote Ephraim, because they said, Ye are only fugitives of Ephraim: Gilead *is a base breed* between Ephraim and Manasseh!

Houb.—Deinde Jephthe omnibus viris Galaad congregatis, contra Ephraim pugnavit, et viri Galaad viros Ephraim internecione deleverunt, propterea quod dixerant, Galaad fugitivus est de Ephraim; Galaad gregalis Ephraim, gregalis Manasse.

Rosen.—*Et considerunt Gileadenses Ephraimitas, nam dixerunt: fugitivi Ephraimitarum vos estis Gilead, in medio Ephraimi, in medio Manasses.* Quibus in verbis explicandis interpretes in diversissimas partes abeunt. Atque primum verba וְהָיָה כִּי יִפְגְּעוּ בָּכֶם sintne Ephraimitarum, an vero Gileadensium, haud satis liquet. Longe plerique tamen Ephraimitarum esse statuunt per convitium in Gileadenses jactata, quibus horum animi exasperati fuerint accensique ad pugnam. Nec tamen hi in sensu constituendo consentiunt. Ut ab antiquissimis ordiamur, Græca Alexandrina interpretatio est talis: ὅτι ἔπαν οἱ διασωζόμενοι τοῦ Ἐφραΐμ· ὑμεῖς Γαλαὰδ ἐν μέσῳ τοῦ Ἐφραΐμ· καὶ ἐν μέσῳ τοῦ Μανασσῆ. Chaldaeus illa sine redditit: אֲנִי אֶמְצָא בְּכֶם בְּמִדְבַּר מִן־בְּנֵי מְנַשֶּׁה וְהָיָה כִּי יִפְגְּעוּ בָּכֶם בְּנֵי מְנַשֶּׁה בְּנֵי מְנַשֶּׁה וְהָיָה כִּי יִפְגְּעוּ בָּכֶם בְּנֵי מְנַשֶּׁה, *nam dixerunt evasi domus Ephraim: quid vos æstimamini, qui de domo Gilead estis, in medio domus Ephraimi, in medio domus Manassis?* Quod sequutus Jarchi hæc notat: Gileadenses minimi erant inter Ephraimitas; ideo ii contemptum habebant Gileadenses illic dicebant: equid vos, Gileadenses, æstimati estis inter Ephraimitas et Manassitas? Ita et R. Tanchum. Utraque interpretatio, Græca et Chaldaica,

two ancient editions, read יָבִין, *yabin*; "they did not understand to speak it thus."

Rosen.—6 *Tum dixerunt ei* Gileadenses: *dic, quæso, Schibboleth. At ille dicebat Sibboleth, neque rectificabat proloqui sic, i. e., non exacte proferebat vocem, ut proponebatur. Syrus: quia scilicet non poterat proloqui sic. Arabs: quia Ephraimitæ non poterant pronunciare literam Schin. Vox*

שִׁבּוֹלֶת denotat et *spicam*, ut Arab. سَبَلَة, et *fluxum aquarum*, Ps. lxi. 3, 16. Priorem significatum hic expressit Græcus Alexandrinus, secundum codicem Vaticanum, ubi pro Hebraicis שִׁבּוֹלֶת מִיָּבִין leguntur hæc: εἶπον δὴ στάχυς. Sed in codice Alexandrino: εἶπατε δὴ σύνθημα, *dicite tesseram, i. e., vocem constitutam, qua alii ab aliis internoscendi sunt; est enim militaris tessera, qua socii, quibus ea communicatur, ab hostibus internoscuntur. Sed de militari tessera hic non agi, non est quod doceamus. Pro יָבִין in codicibus nonnullis et editionibus veteribus legitur יָבִין, nec sciebat, quod non videtur reprobandum.*

Ver. 7.

וַיָּקָרָה בְּצָרֵי גִלְעָד —

— καὶ ἐτάφη ἐν πόλει αὐτοῦ Γαλαὰδ.

Au. Ver.—7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

And was buried in one of the cities of Gilead.

Houb., Horsley, Ged., Booth.—And was buried in his own city [LXX, Vulg.] in Gilead.

Houb.—Solus Chaldæus legit יָבִין in numero plur. atque inde fortasse id mendum fuit hodiernos in Codices derivatum. Nam inferioris ævi Judæi Paraphrasim Chaldaicam sæpe habuerunt, ut normam sæe Codicum et scriptionis interpretationis. Sed legebant Græci Intt. יָבִין, in civitate sua, eosque sequitur Vulgatus. Melius, ut videtur, Syrus יָבִין, in civitate (Galaad) ut mendum sit in litterâ malè trajectâ. Arabs eodem modo interpretatur, quo Syrus. Ex quibus colliget Lector, nimium sanè incautos fuisse Grammaticos recentiores, qui hoc verbum יָבִין, in civitatibus, Enallagen numeri esse crediderint, quasi Hebr. in linguam cadere posset, ut unum eundemque hominem diceret fuisse in civitatibus sepultum, pro in civitate. Certe ejusmodi Enallagen ignoravit

Chaldæus, quam si cognosset, interpretatus fuisset, in civitate, non autem in civitatibus. Ignoravere ipsi Judæi Magistri. Nisi enim ignorassent, non commenti fuissent fabulam talem; Jephthe, quia filiam suam immolasset, à Domino percussam fuisse gravi ulcere, ut corpus ejus de civitate in civitatem membratim dilaberetur, et in singulis civitatibus corpus ejus fuisse frustatim divisum ac sepultum. Nam quorsum talia fingerent, si contextu in Sacro nihil aliud viderent, quàm numeri Enallagen consuetam? Hoc attendere debuissent Grammatici novi, qui Rabbinos unice amplectebantur, nec alios habebant Hebr. linguæ magistros.

Rosen.—*Mortuusque est Jephtha Gileadita, et sepultus in urbibus Gileaditidis, i. e., in una ex urbibus Gileaditidis, quam definire nihil attinebat. Sic et alias pluralis pro uno aliquo indefinite ponitur, ut Gen. xix. 29 ubi not. vid. Cf. Genesii Lehrgeb., p. 665. Græcus Alexandrinus reddidit ἐν πόλει αὐτοῦ Γαλαὰδ, quod sequutus Hieronymus: in urbe sua Galaad. Sic quoque Syrus et Arabs. Quasi legisset, aut legendum censuissent יָבִין. Sed non est mutatio opus.*

Ver. 14.

וַיְהִי לוֹ אַרְבָּעִים בָּנִים וְשָׁלֹשִׁים בְּנֵי בָנָיו

καὶ ἦσαν αὐτῷ τεσσαράκοντα υἱοί, καὶ τριάκοντα υἱῶν υἱοῦ, κ.τ.λ.

Au. Ver.—14 And he had forty sons and thirty nephews [Heb., sons' sons], that rode on threescore and ten ass colts: and he judged Israel eight years.

Nephews.

Bp. Patrick, Horsley, Rosen.—Grandsons.

CHAP. XIII. 6.

Au. Ver.—6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name.

Dr. A. Clarke.—But I asked him not whence he was, neither told he me his name.] This clause is rendered very differently by the Vulgate, the negative not being omitted: *Quem cum interrogassem quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere; sed hoc respondit.* "Who, when I asked who he was and whence he came, and by what name he was called, would not tell me; but this he said," &c.

The *negative* is also wanting in the Septuagint, as it stands in the Complutensian Polyglot: *Και ηρωτων αυτον ποθεν εστιν, και το ονομα αυτου, ουκ απηγγειλε μοι.* "And I asked him whence he was, and his name, but he did not tell me." This is also the reading of the Codex Alexandrinus; but the Septuagint, in the London Polyglot, together with the Chaldee, Syriac, and Arabic, read the *negative* particle with the Hebrew text, *I asked not his name, &c.*

Ver. 9.

Au. Ver.—The angel of God.

Booth.—The angel God.

Ver. 10.

הַגֹּת נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא

בַּיּוֹם אֵלַי :

— ἰδοὺ ὁπταί πρὸς μέ ὁ ἀνὴρ ὃς ἦλθεν ἐν ἡμέρᾳ πρὸς μέ.

Au. Ver.—10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

The other day.

Booth.—Dathe following Le Clerc considers בַּיּוֹם as signifying *nuper, lately*, and so others. Houbigant follows Syr., Ch., and Arab. who read בַּיּוֹם; and contends that בַּיּוֹם never signifies lately.

Rosen.—*Die isto*, de quo vs. 3.

Ver. 12.

וַיֹּאמֶר מִלּוֹחַ עֲתָה יָבֹא דְבָרִיךָ מִחַ-

יְהוָה מִשְׁפָּט הַפֶּזֶר וּמַעֲשָׂיו :

καὶ εἶπε Μανωῆ. νῦν ἐλεύσεται ὁ λόγος, τίς ἐστὶ κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ;

Au. Ver.—12 And Manoah said, Now let thy words come to pass. How shall we order the [Heb., What shall be the manner of the] child, and how shall we do unto him [or, what shall he do? Heb., what shall be his work]?

Pool.—*Let thy words come to pass*; or, *thy words shall come to pass*; I firmly believe that thy promises shall be fulfilled.

How shall we order the child?

Bp. Patrick.—The Hebrew word *mishpat*, which we translate *order*, signifies here the rule whereby he should live.

Rosen.—12 *Nunc veniat verba tua*, unumquodque verborum tuorum, i.e., eveniat quod prædixisti, ut Deut. xviii. 22. Nomen

plurale in pluribus codicibus est defective scriptum, פְּזֶר. — *Quid erit jus pueri et opus ejus?* i.e., quænam erit ratio educationis pueri, et quomodo eum tractabimus? Chaldaeus: *Quid erit quod dignum infanti, et quid faciemus ei?* פְּזֶר proprie *judicium*, hinc *quod legibus consentaneum* est, porro *modus agendi*. Hieronymus verba sic interpretatus est: *Quid vis ut faciat puer? aut a quo se observare debet?* Sed פְּזֶר, *opus ejus* non est, quod Simson facturus sit, sed quod cum eo agi debeat, quomodo tractandus sit, ut angeli responsio ostendit. Similia pronominis suffixi usus observatur Genes. i. 4, ubi בְּרֵאשִׁית, *fletus ejus*, Josephi, est fletus de eo, propter eum.

Ver. 18.

וַיֹּאמֶר לוֹ מִלְאָךְ יְהוָה לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וְהִיא פִלְאִי :

וְהָיָה

καὶ εἶπεν αὐτῷ ὁ ἄγγελος κυρίου. εἰς τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ αὐτὸ ἐστὶ θαυμαστόν.

Au. Ver.—18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret [or, wonderful]? 13, 14, 15, 18, &c. *Angel of the Lord.*

Booth.—Angel Jehovah.

Secret. So Houb., Prof. Lee.

Ged., Booth.—It is a secret.

Pool.—Or, *hidden* from mortal men: or, *wonderful* [so Patrick, Horsley, Rosen., Gesen., Clarke], such as thou canst not comprehend; my nature or essence (which is oft signified by *name* in Scripture) is incomprehensible. This shows that this was the Angel of the covenant, the Son of God.

Bp. Horsley.—*Wonderful.* But for מִלְאָךְ, read with several MSS. מִלְאָךְ.

Rosen.—18 *Dixitque ei nuntius Jovæ? quare rogas nomen meum?* Additum vocis לְמִי pronomen demonstrativum הָ infert emphasim quandam, q.d., cur tam serio interrogas? cur tantopere meum nomen cognoscere urges? Vid. et Genes. xviii. 13; xxv. 22; xxxii. 30. וְהָיָה, *Quum illud sit mirabile?* Pro וְהָיָה, quomodo in margine legi jubetur, in textu est וְהָיָה, aut וְהָיָה, a מִלְאָךְ, *mirum*, cum terminatione adjectivi. Est vero וְהָיָה non capiendum pro angeli nomine, quod forte alicui videri posset colato loco Jesaj. ix. 5, tum quia angelus responsione sua indicat, se nomen suum nolle revelare (cf. Genes. xxxii. 29), tum

quia in Hebræo non fuisset scriptum **וַיֵּבֶן**, et illud est mirabile, i. e., quum illud sit mirabile, sed simpliciter **וַיֵּבֶן**, illud est *Peli*. Multo minus verba **וַיֵּבֶן** trans-ferenda sunt: et ipse, angelus erat mirabilis, i. e., mirandum se præstabat factis suis; nam de eo in sequentibus adhuc verba fiunt. Sed *mirabile* dicitur nomen angeli quia est occultum, adeo ut nemo id intelligere queat. Chaldæus reddit **כִּמְחִי**, quod Kimchi exponit **כִּמְחִי** *separatum distinctumque a cognitione humana*. Syrus et Arabs **مَجْرَدٌ**, *laudatum, gloriosum* verterunt.

Ver. 19.

וַיֵּבֶן מְנוּחַ אֶת־יָדָיו הַעֲצִים וַאֲתֵּר־הַמִּצְחָה וַיַּעַל עַל־הַצֹּר לַיהוָה וּמִפְּלֵא לַעֲשׂוֹת וּמִקֶּדֶם וַאֲשָׁתוֹ רָאִים :

καὶ ἔλαβε Μανωὲ τὸν ἔριφον τῶν αἰγῶν καὶ τὴν θυσίαν, καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ, καὶ διεχώρισε ποιῆσαι, καὶ Μανωὲ καὶ ἡ γυνὴ αὐτοῦ βλέποντες.

Au. Ver.—19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderfully; and Manoah and his wife looked on.

Bp. Patrick.—Offered it upon a rock.] He did not offer it, properly speaking, but laid it upon the rock, as on an altar, to be offered unto the Lord. And so the LXX, *ἀνήνεγκε*, “he brought it to be offered;” he laid τὸν ἄρτους καὶ τὰ κρέα ἐπὶ τῆς πέτρας, “he laid the bread and the flesh upon the rock.”

The angel—did wonderfully.] The word *angel* is not in the Hebrew, and therefore this is to be referred unto Jehovah, immediately foregoing, who appeared in the form of an angel, and now acted suitable to his name *Pele*, wonderful; unto which the word *maphli* (*did wonderfully*) plainly alludes, that is, he brought fire, it is probable, out of the rock, as in the days of Gideon.

Manoah and his wife looked on.] Which shows that Manoah was only a spectator of what was done, but did not offer the sacrifice.

Bp. Horsley.—the Lord: and the angel did wondrously, &c.; rather, to Jehovah, who did a wonderful thing, while Manoah and his wife looked on. For **וַיֵּבֶן**, a great number of Kennicott's best MSS. have **וַיֵּבֶן**. I have sometimes thought that the

true reading might be **וַיֵּבֶן**, to be in connexion with **וַיֵּבֶן**, as a title of Jehovah, and that the words **וַיֵּבֶן** have crept in, improperly, in this place from the following verse. So that the whole of this 19th verse should stand thus:

19 So Manoah took a kid, with a meal-offering, and offered it upon a rock to Jehovah, who is wonderful in operation. 20 And it came to pass, &c.

Houb.—Rem fecit Dominus admirabilem, Manue uxoreque ejus aspectantibus.

*וַיֵּבֶן, Quidam interpretantur, Domino, et fecit rem mirabilem, quod prorsus alienum est ab Hebraici consuetudine sermonis, ut participium **וַיֵּבֶן** nullo nomine comitante subnixum, vim habeat præteriti. Atque hunc locum in mendo esse docent ipsi Veteres, dum alii aliter, aut legunt, aut interpretantur. Chaldæus similiter habet, ut *hod.* Codex, atque etiam similiter ob eam causam obscurus est. Syrus et Arabs vertunt *laudabat Dominum*. Divinabant, quia nihil certum habebant, quod sequerentur. Græci Intt. in Codice Rom. *διεχώρισε ποιῆσαι, discessit, vel divisit ad faciendum*; obscurum reddunt per obscurius. Codex Alex. *τῷ θαυμασῶ ποιοῦντι κυρίῳ, facienti mirabilia Domino*, quasi ex scripturâ **וַיֵּבֶן** sit legendum **וַיֵּבֶן**, et *Domini fecit rem mirabilem*, ut deinde subjungatur, *atque hanc videre Manue ac uxor ejus*. In quâ emendatione optimè quadrat membrum prius cum posteriori, ut quemadmodum in posteriori participium **וַיֵּבֶן**, antecedente *Manue et uxor ejus*, idem valet ac præteritum, id etiam contingat in priori, in quo nomen **וַיֵּבֶן** participium **וַיֵּבֶן** regit et antecedit.*

Rosen.—Et mirabiliter egit faciendo, scil. angelus, ad eum enim hæc verba referenda esse, patet inde quod additur: et *Manoachus et uxor ejus conspicientes* erant mirum illud, quod angelus peregit; eduxit enim e petra

ignem, qui hædum cum munere farreo consumsit. Hoc colligitur ex eo quod versu proximo legimus. In sensum plane alienum hæc verba detorsit Hieronymus, qui illa sic reddidit: *et posuit supra, offerens Domino, qui facit mirabilia*, quasi non Manoachus sacrificium obtulerit, sed illius oblationem demandaverit angelo, qui dixerat nomen suum *מִי, mirabile*. Sed hic si sensus esset, debuisset ante *מִי* omissum esse.

Ver. 23.

וְכָעֵת לֹא הִשְׁמִיעֵנוּ פְּזֹאת :

— καὶ καθὼς καιρὸς οὐκ ἂν ἠκούσεν ἡμᾶς ταῦτα.

Au. Ver.—23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

Nor would as at this time have told us such things as these.

Pool.—Or, at this time; the particle *as* noting here, not likeness, but the truth and reality of the thing, as it doth Numb. xi. 1; Deut. ix. 10, and elsewhere. This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such public and grievous calamity: and in a time when the word of the Lord was precious, and there was no open vision, as it was afterwards, 1 Sam. iii. 1.

Bp. Horsley.—Rather, Nor would have revealed unto us *what by the time has actually taken place*. כֹּאֵן—כֹּאֵן. This conversation seems to have taken place at some little distance of time after the last appearance of the angel of Jehovah, when Manoah's wife found herself pregnant, and knew by the state of her pregnancy that her conception must have commenced since the time the angel of Jehovah first promised it. To the particular fact of her pregnancy she alludes by the word כֹּאֵן, and to the time of it by the word כֹּאֵן. These two things taken together, that she was now pregnant, and that her conception was posterior to the angel's promise, make a complete proof, that she and her husband were still objects of the angel's favour, and had nothing to apprehend.

Rosen.—*Et circa hoc tempus*, i. e., hoc

tempore, nunc (ut infra xxi. 22), *non audire nos fecisset secundum hoc*, nec prædixisset nobis hujusmodi. Hieronymus: *neque ea quæ sunt ventura dixisset*, ut de abstinencia matris Simsonis a vino et a cibis immundis, dum in utero gestaret filium, qui populum suum a Philisthæorum tyrannide sit liberaturus, vs. 4, 5, 14.

Ver. 24.

Bp. Patrick.—*Samson.*] Which Josephus saith signifies *ἰσχυρὸν, strong, or robust*; but whence he derived it I cannot imagine. Some think from *Shemesh*, which signifies *the sun*, which is a body of mighty force. So St. Jerome, who thinks Samson is as much as *their sun*; a great "light of Israel," as David is called.

Gesen.—שֶׁשֶׁן (sun-like, denom. from שֶׁשֶׁן), *Shimshon, Samson*. Sept. Σαμψών, which Josephus (Ant. v. 10) explains by *ἰσχυρός*, but against the etymology; see *Gesch. der Hebr. Spr.*, p. 81, 82.

CHAP. XIV. 3.

Au. Ver.—3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? &c.

My people.

Dathe, Houb., Booth.—Thy people [Syr., Arab.].

Rosen.—אִמִּי וְאָבִי הָאֵלֶּיךָ הָיוּ וְאִמִּי וְאָבִי הָיוּ, *Dixitque ei pater ejus et mater ejus: nunquid non est inter filias fratrum tuorum*, i. e., *popularium, et in toto populo meo mulier*, quam tibi uxorem eligere possis. Pro דָּתִי Dathius legendum vult דָּתִי, *in populo tuo*, quia secundæ personæ pronomen suffixum præcedit. Sed referuntur verba solius patris, uti videtur. Syrus secundæ personæ suffixum posuit, ut cum præcedente conveniret; reliqui vero veteres primam personam expresserunt.

Of the uncircumcised Philistines.

Ged., Booth.—From among the daughters [three Hebrew and one Chald. MSS.] of the uncircumcised Philistines.

Ver. 4.

וְאָבִיו וְאִמִּי לֹא יָדְעוּ כִּי מִיָּהוָה הָיָה
כִּי־הָיָה הוּא־מִבְּקֶשׁ מִפְּלִשְׁתִּים וְגו'
καὶ ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ

ἔγνωσαν, ὅτι παρὰ κυρίου ἐστὶν, ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων, κ.τ.λ.

Au. Ver.—4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Rosen.—*Pater vero ejus et mater ejus nesciebant, quod a Jova hoc rem a Jova proficisci, injectam ei eam cogitationem a Deo esse.* נִמְצָאָה, *Nam occasionem ipse quærens erat a Philisthæis.*

Ver. 5.

Au. Ver.—5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him [Heb., in meeting him].

Rosen.—וַיֵּרָד סָמְסוֹן וְאָבִיו וְאִמּוֹ לְתִמְנַת, *Et en! leunculus leonum rugiens obviam ei venit.* נֶפֶץ *est leo juvenis, major catulo, quem Hebræi נֶפֶץ vocant, vid. Ezech. xix. 2, 3, 6. Leunculus leonum idem est dicendi modus qui נֶפֶץ צִידִים, hædus caprarum, supra xiii. 15.*

Ver. 10.

Au. Ver.—10 So his father went down unto the woman; and Samson made there a feast; for so used the young men to do.

Made there a feast.

Houb., Ged., Booth.—Made there a feast of seven days [LXX, Syr., Arab.].

Houb.—*Convivium.* Addunt Græci Intt., ἡμέρας ἐπτά, *septem dies*, atque eos sequuntur Syrus et Arabs. Quæ eos legisse id persuadet, quòd nulla necessitas erat cur hæc adderent, nisi et legerent. Imò hæc non fuisse omittenda, docet id quod sequitur, *nam sic facere juvenes solebant.* Nimirum causa erat, cur sacer scriptor legentes doceret ejusmodi convivia *dies septem* fuisse celebrata, non item, cur tantum *celebrata.* Nam nemo erat, qui nesciret in nuptiis adhiberi convivia: vide versum 12.

Ver. 12.

וְנָתַתִּי לָכֶם שְׁלֹשִׁים קִדְיָיִם —
וְשְׁלֹשִׁים חֲלָצֹת בְּנָדִים :

— δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολὰς ἱματίων.

Au. Ver.—12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find

it out, then I will give you thirty sheets [or, shirts], and thirty change of garments.

Sheets.

Bp. Patrick.—Most take *sidinim* (from whence the word *sinclon* seems to come) for such linen cloths as the whole body may be wrapped in; and therefore properly translated *sheets*: and *change of garments* signify new robes, which they might change for the old: but of the word *sinclon*, see Braunius De Vestitu Sacerd. Hebr., lib. i., cap. 7, n. 7.

Dr. A. Clarke.—*Thirty sheets.*] I have no doubt that the Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2,000 years ago. Mr. Jackson, in his account of the Empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings (*but the paintings are taken from Asiatic models*); that of the men consists of a *red cap* and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee; a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c., obliges him to wrap it round him. The hayk is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with hayks or hykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant, or at least the caftan; but most likely both: for the Hebrew has יֵשֶׁת, *changes or succession of garments*. Samson, therefore, engaged to *give or receive* thirty *haykes*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Gesen.—שָׂדֶה, m. (r. שָׂדֶה), *indusium, shirt*, a wide under-garment of linen worn next the

body, Judg. xiv. 12, 13; Isa. iii. 23; Prov. xxxi. 24. Sept. συνδών.—Chald. id. Syr. ܡܢܕܢܐ, in the Syr. version of the N. T., is put for Gr. σουδάριον, Luke xix. 20, λέντιον, John xiii. 4.

Prof. Lee.—ܡܢܕܢܐ, m. pl. ܡܢܕܢܐ. Arab. ܡܢܕܢܐ, lana; ܡܢܕܢܐ, velum, tegumentum;

cogn. ܡܢܕܢܐ, Id. ܡܢܕܢܐ, laxavit, dimisit mulier vestem suam. The LXX translate the word by συνδώνας, which is manifestly derived from it. Apparently, Any covering. (a) Fine cloth of Syrian manufacture. (b) A dress made of it. (c) A piece of this cloth used as a sheet, see Herod. ii. 95. (a) Prov. xxxi. 24. (b) Isa. iii. 23. (c) Judg. xiv. 12, 13.

Rosen.—Tum dabo vobis triginta indusia. De ܡܢܕܢܐ tunicas interiores, nudæ carni impositas, quas Latini interulas, vel subuculas, vel indusia appellarunt, significantibus, vid. not. ad Jes. iii. 23, et Schræderum De vestitu mulierum Hebræ., p. 339, seqq. ܡܢܕܢܐ, Et triginta mutationes vestium (ut ܡܢܕܢܐ ܡܢܕܢܐ, Genes. xlv. 22), i. e., mutatorias vestes. Ita dicuntur vestes pretiosiores, quæ cum quotidianis permittantur, quarum diebus festis est usus.

Ver. 14.

וַיֹּאמֶר לָהֶם כְּחֹמֶל יֵצֵא מֵאֶפֶס
וּמִצֵּד יֵצֵא מְהֵרָה וְלֹא יִבְלֶי לְחַקֵּר
הַחֲדָדָה שְׁלֹשֶׁת יָמִים :

καὶ εἶπεν αὐτοῖς. τὶ βρωτὸν ἐξηλθεν ἐκ
βιβρώσκοντος, καὶ ἀπὸ ἰσχυροῦ γλυκύ· καὶ
οὐκ ἠδύναντο ἀπαγγεῖλαι τὸ πρόβλημα ἐπὶ
τρῆς ἡμέρας.

Au. Ver.—14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

The strong.

Houb., Patrick, Ged., Booth—The fierce.

Bp. Patrick.—The opposition is manifest in the first part of the riddle, but not in the second; for weakness is opposed to strength, not sweetness, whose opposite is bitterness, or sharpness: but Bochartus hath ingeniously observed, that these two words are sometimes confounded; for, in the Arabic language, the word mirra, which signifies strength,

comes from marra, which signifies to be bitter: and so it is among the Latins, where acer, a sharp man, is as much as a valiant man, who eagerly (as we speak) engaged his enemies: and this very word (as he and others have noted) is used of lions, whom Ovid in his Fasti calls

"Genus acre leonum."

And therefore the riddle is truly this: "Food came from the devourer, and sweetness from that which is eager and sharp;" i. e., fierce.

Rosen.—Dixitque iis scil. ænigma, quod hoc erat; e vorante prodiit cibus, et e forti prodiit dulcedo. "In quibus verbis," inquit Bochartus Hieroz., p. ii., l. iv., cap. 12, t. iii., p. 284 edit. Lips., "ut comedenti cibus, ita forti dulce opponitur. Quæ tamen non videntur esse opposita. Forti enim imbelles, aut debiles, dulci opponitur acre aut amarum. Sed quandoque hæc confunduntur; et amarum pro forti, acre pro utroque sumitur. Sic Arabice مَرَّة, robur, et مَرِير, robustus, validus, sit a verbo مَرَر, amarum esse. Et acer Latine dicitur qui fortis est." Quam suam sententiam commendare potuisset Syriaci interpretis auctoritate, qui ܡܢܕܢܐ reddidit ܡܢܕܢܐ, ex amaro. Et in co-

dicibus nonnullis Græcæ Alexandrinæ translationis pro ἀπὸ ἰσχυροῦ exstat ἀπὸ πικροῦ, ab amaro. Sed nihil necesse est, tam accurate sibi respondere hæc ἀντίθετα. Præterea cum fortitudine sæpe durities quædam et feritas conjuncta est, ut fortis haud raro sit immitis, cui in saporibus dulce opponitur. Sed non poterant indicare, solvere (vid. vs. 12, 13) ænigma per tres dies. Pro ܡܢܕܢܐ in quodam De-Rossii codice Hispanico, initio seculi duodecimi nostræ æræ scripto, quem numero 701 signavit, legitur a prima manu scriptum ܡܢܕܢܐ, septem dies. Quo adscito De-Rossi difficultatem, quæ circa diem septimum, versus proximi initio exstat, sublatam judicat. Sed illud unci tantum codicis ܡܢܕܢܐ nonnisi librarii allucinationi deberi vix dubium.

Ver. 15.

וַיְהִי וּבְיוֹם הַשְּׁבִיעִי וַיֹּאמֶר
לְאַשְׁתּוֹ שִׁמְשׁוֹן פְּתִי אֶרֶץ-אִישׁוֹ וַיְגֹד-
לָנוּ אֶת-הַחֲדָדָה פְּרִינְשָׁרָה אֲחִתָּהּ וְאֶת-
בֵּית אָבִיהָ בָּאֵשׁ הִלְרִשְׁנוּ קְרָאָתָם לָנוּ
חֵלָה :

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ, καὶ εἶπαν τῇ γυναίκὶ Σαμφών. ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγεῖλάτω σοὶ τὸ πρόβλημα, μή ποτε κατακαύσωμέν ἐν σέ καὶ τὸν οἶκον τοῦ πατρὸς σου ἐν πυρὶ. ἢ ἐκβιάσαι ἡμᾶς κεκλήκατε;

Au. Ver.—15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have [Heb., to possess us, or, to impoverish us]? *is it not so?*

On the seventh day.

Houb., Dalhe, Horsley, Ged., Booth.—On the fourth [LXX, Syr., Arab.] day.

Bp. Horsley.—The LXX say "the fourth," which is more consistent with the context. The difference between the textual reading והביע and הריב, which must have been the reading of their copies, lies only in the letters ו and ר.

That he may declare unto us.

Houb., Horsley, Booth.—That he may declare unto thee [LXX, Vulg.].

Houb.—*Die septimo.* Nos, *die quarto*, ex scriptura הריב quam sequuntur Græci Intt. Syrus et Arabs. Nam, cum mox dictum fuerit, convivii socios non potuisse ænigma solvere *per tres dies*, prope necessarium est, ut iidem *die quarto* Samsonis uxorem de ænigmate solvendo sollicitarint. Qui, si diem septimum expectassent, cum Sacra Pagina pugnarent mox narrante, Samsonis uxorem per eos septem dies plosset apud maritum suum, donec *die septimo* Samson uxori ænigma declarasset. Id tam clarum est, ut explicando fieri obscurum videatur. Sed superest explicandum, quomodo mulier per eos *septem dies* apud Samsonem flevit, si die tantum *quarto* eam sodales pellexere, ut eliceret ex marito ænigmatis interpretationem. Nam sequi videtur dies tantum *tres* uxorem apud maritum lacrymasse. Itaque respondetur, *per eos septem dies*, idem valere, ac *per eam septimanam*, non autem *totam*, sed partem ejus eam, quæ restabat. Rem esse ita intelligendam videbit, si quis attentè legit versum 17, ubi *septem dies* attribuuntur convivii nuptialibus, non autem uxoris apud maritum fletibus. *Blandire marito tuo, ut indicet nobis (ænigma).* In promptu est רובי, *nobis*, esse in mendo positum, et legendum ריב, *tibi*, ut legunt Græci Interpretes qui ἀπαγγεῖλάτω σοι, *renuntiet tibi*. Nam

VOL. II.

sodales Samsonis vincuntur, si eis Samson ænigma interpretatur. Itaque agunt apud mulierem, ut urgeat maritum blanditiis, ut cum ea rem ipsis patefecerit, deinde fingant a se ipsis ænigma fuisse solutum.....*אין* idem ac *אין*, *huc*; nisi mendosum est, sine *אין*, *finali* scriptum. Ita rem accipiunt Veteres.

Rosen.—*Factumque est die septimo, ut dicerent juvenes Philisthæi ad uxorem Simsonis: blandire viro tuo, ut indicet, solvat nobis illud ænigma.* Pro *die septimo* Græcus Alexandrinus in codice Romano et Syrus ponunt *diem quartam*, quasi *אין* legissent, probantibus Hubiganto, Dathio, aliis, qui diem, quo Simsonis uxorem aggressi sunt Philisthæi, nuptialis convivii fuisse quartum contendunt, quum præcesserit vs. 14, per tres dies convivii eos ænigma solvere non potuissent. Sane recepto *אין* facilius procedit quæ sequitur narratio, quæ retento *אין* nonnihil implicatior fit. Attamen si *אין* genuinum esset, mirum esse debet, id seriei narrationis tam aptum e codicibus Hebraicis ita evanuisse, ut nec a Chaldæo nec a vetere Latino interprete lectum fuerit. In codice Regiomontano secundo verba *אין* ex prima manu desunt, judicatque Lillienthal in *Commentat. Crit. de Codd. Regiomont.*, p. 192, melius illa verba omitti. "Paronymphi enim," inquit, "Simsonis, qui sensum ænigmatis conjectando assequi frustra tentarunt primis convivii nuptialis tribus diebus, non demum diem septimum exspectasse, sed illico sollicitasse videntur noviter nuptam." Neque tamen, re diligentius considerata, verba illa sollicitare necesse erit. Philisthæos juvenes jam primis nuptialis convivii diebus prope modum desperantes de ænigmatis solutione invenienda credibile est jam tum aggressos esse Simsonis uxorem, et petiisse, ut blanditiis nova sponsa a novo sponso solutionem eliceret, levibus etiam forsitan minis adjectis, ni faceret, sperantes tamen adhuc nonnihil fore, ut aliquid interea temporis alicui ipsorum occurreret, quod ad solutionem faceret, sponsamque ipsis operam suam promississe. At quum Simson usque ad diem septimum importunitatem mulieris rejecisset, eam denuo juvenes illi die septimo aggressi sunt, gravioribus minis adjectis, *ne comburemus te domumque patris tui igne*; unde mulier omnes quas potuit artes et blanditias adhibuit, ut quod volebat a marito extorqueret, quod et perfecit. Difficultatis quid est in verbis *אין*, *ut indicet nobis*. Nam

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juvenes vincuntur, si eis Simson ænigma interpretatur. Itaque agunt apud mulierem, ut urgeat maritum blanditiis, ut cum ea rem ipsis patefecerit, deinde fingant a se ipsis fuisse ænigma solutum. Græcus Alexandrinus et Hieronymus reddunt, *ut indicet tibi*. Nimirum sensum expresserunt verborum Hebræorum, qui hic est: tibi indicet, ut nobis aperias, vel, nobis per te indicet. *Num ad pauperes nos reddendos vocastis nos? Nonne?* נִשְׁמַע לְךָ propr. *num ad occupandum nos*, i. e., res nostras, ad spoliandos nos, s. pauperes nos reddendos. Est infinitivum formæ Piel, significatione cum Hiphil convenientis, ut 1 Sam. ii. 7 סִחַשׁ וַיִּשְׁמַע, *qui pauperem et divitem reddit*. חַלְדָּאֵס Chaldæus reddidit הלֵכִי, *huc*, eumque sequutus Jarchi exponit per הֵלֵךְ. Sed non est, cur vocem hac nova significatione hic capiamus.

Ver. 17.

וַתִּבְכֶּה עָלָיו שִׁבְעַת הַיָּמִים אֲשֶׁר
הָיָה לָהֶם חַמְשָׁתָּה וַיְהִי וּ בְנִיִּם
הַשְּׂבִיעִי וְגו'

καὶ ἔκλαυσε πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας,
ὅς ἦν αὐτοῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρᾳ,
τῇ ἐβδόμῃ, κ.τ.λ.

Au. Ver.—17 And she wept before him the seven days [or, the rest of the seven days] while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

Pool.—The seven days, while their feast lasted, i. e., on the residue of the seven days [so Bp. Patrick], to wit, after the third day. It is a familiar synecdoche. Or, on the seventh of the days on which the feast was; and then the following clause, on the seventh day, is only the noun repeated for the pronoun, on that day; as is most frequent, as 1 Kings viii. 1, Solomon assembled—unto Solomon, i. e., unto himself.

Rosen.—Septem dies minus accurate dictum esse patet pro intra septem dies, vel majore septem dierum parte, vel omnibus diebus qui residui erant usque ad diem septimum. Nisi malis, mulierem jam initio septem dierum monitam fuisse, ut a sponso solutionem expiscaretur, idque ipsam fecisse, sed frigidius et languidius tribus primis diebus, quam postea; cf. quæ ad vs. 15, notavimus.

CHAP. XV. 4.

וַיִּלְכֹּד שָׁמְשׁוֹן וַיִּקְלֹד שְׁלֹשׁ-מֵאוֹת
שָׁעֵרִים וַיִּקַּח לְפָדִים וַיִּפֹּן זָנְבֵּי-
זָנָב וַיִּשְׁם לְפִיד אֶחָד בֵּין-שְׁנֵי הַזָּנָבוֹת
בֵּתְרוֹ:

καὶ ἐπορεύθη Σαμψών, καὶ συνέλαβε τρια-
κοσίας ἀλώπεκας, καὶ ἔλαβε λαμπάδας, καὶ
ἐπέστρεψε κέρκον πρὸς κέρκον, καὶ ἔθηκε λαμ-
πάδα μίαν ἀναμέσον τῶν δύο κέρκων καὶ ἔδησεν.

Au. Ver.—4 And Samson went and caught three hundred foxes, and took firebrands [or, torches], and turned tail to tail, and put a fire-brand in the midst between two tails.

Foxes.

Ken.—The 300 foxes, caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider, whether the words may not admit a more rational interpretation. For, besides the improbability arising here from the number of these foxes, the use made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still: whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked that the word שְׁעִירִים, here translated foxes, signifies also *handfuls* (Ezek. xiii. 19, *handfuls of barley*), if we leave out that one letter י, which has been inserted or omitted elsewhere almost at pleasure. No less than seven Heb. MSS. want that letter here; and read שְׁעִירִים. Admitting this version, we see, that Samson took 300 *handfuls* (or sheaves) of corn and 150 *firebrands*, that he turned the sheaves end to end, and put a firebrand between the two ends, in the midst, and then, setting the brands on fire, sent the fire into the standing corn of the Philistines. The same word is now used twice in one chapter (Ezek. xiii. 4, 19) in the former verſe ſignifying foxes, in the latter handfuls: and in 1 Kings xx. 10, where we render it *handfuls*, it is ἀλωπεξί in the Greek version. See "Memoirs of Literature," fol. 1712, p. 15.

Bagster's Bible.—Dr. Kennicott and others contend that for שְׁעִירִים, foxes, we should read שְׁעִירִים, handfuls, or sheaves of corn. But 1. The word לָכַד, rendered caught, never signifies simply to get or take, but always to catch, seize, or take by assault or

stratagem. 2. Though the proposed alteration is sanctioned by seven MSS., yet all the versions are on the other side. 3. Admitting this alteration, it will be difficult to prove that the word *שׁוּב* means either a *sheaf* or a *handful of corn in the ear and straw*. It occurs but thrice in Scripture (1 Kings xx. 10; Is. xl. 12; Ezek. xiii. 9): where it evidently means as much as can be contained in the *hollow of the hand*; but when *handfuls* of grain in the shock, or *sheaves* are intended, very different words are used. See Ruth ii. 15, 16, &c. 4. It is not hinted that Samson collected them *alone*, or in *one day*; he might have employed many hands and several days in the work. 5. The word *שׁוּב* properly denotes the *jackal*, which travellers describe as an animal between the wolf and fox, gregarious, as many as 200 having been seen together, and the most numerous of any in eastern countries; so that Samson might have caught many of them together in nets.

Gesen.—*שׁוּב* m. 1. *A fox*, Cant. ii. 15; Lam. v. 18; Ez. xiii. 4; Neh. iii. 35. As to the origin of the word, Bochart supposes the fox to be so called from a word signifying to *cough*, which he refers to its yelp,

comp. *שׁוּב*, to cough. But more probably the animal has this name from its burrowing under ground, from r. *שׁוּב*, so that *שׁוּב* denotes pp. *digger, burrower*, comp. *שׁוּב* No. ii. But under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. *شغال*, *Shaghal*; see Niebuhr's "Description of Arabia," p. 166, Germ. Thus *jackals* seem to be meant in Judg. xv. 4, since the fox is with great difficulty taken alive; and also in Ps. lxxiii. 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. See Bochart Hieroz., t. ii., p. 190 sq., ed. Lips.; Faber's Archæol. i., p. 140; Rosenm. Alterthumsk. IV. ii., p. 154.

Ver. 5.

וַיִּבְרֹךְ מִצְדִּיק וְצִדְקָהּ וְצִדְקָהּ —

זִית :

— καὶ ἐκάθισαν ἀπὸ ἑλῶνος καὶ ἔως σταχυῶνος ὄρθων, καὶ ἔως ἀμπελώνος καὶ ἐλαίας.

Au. Ver.—5 And when he had set the brands on fire, he let them go into the stand-

ing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

With the vineyards and olives.

Rosen.—Postrema versus verba, *עֲרֵבָם נָח*, Bochartus l. 1, p. 196 per *ἀσύνδερων usque ad vineam et olivam* interpretatur, cum Hieronymo, qui sic reddidit: *in tantum, ut vineas quoque et oliveta flamma consumeret*. Neque tamen ut h. l. *ἀσύνδερων* statuamus necesse est. Quum *עֲרֵבָם* a radice *עָרַב*, nobilis fuit proprie in universum terram nobiliorem in horti modum cultam significet; nihil obstat, quo minus *נָח* *עֲרֵבָם*, terram olearum cultura adaptatam, olivetum, red-damus.

Ver. 6.

Au. Ver.—6 Then the Philistines said, Who hath done this? and they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

And they answered.

Rosen.—*Dixerunt*, dictum est iis.

Her and her father.

Ken., Ged., Booth.—Her and her father's house [LXX, Syr., Arab., and forty MSS.].

Ver. 7.

וַיֹּאמֶר לָהֶם שְׁמֵשׁוֹן אִם־תִּשְׁשׁוֹן בְּחַיָּתָא :
כִּי אִם־בְּנִקְמָתִי בָכֶם וַאֲחֵר אֲחֻדָּל :
καὶ εἶπεν αὐτοῖς Σαμψών. ἂν ποιήσῃτε οὕτως ταύτην, ὅτι ἡ μὴν ἐκδίκησάω ἐν ὑμῖν, καὶ ἔσχατον κοπάσω.

Au. Ver.—7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

Bp. Patrick.—*Though ye have done this.* The words in the Hebrew are a concise form of speech, "If ye had done after this manner;" that is, punished them sooner for the injury done him, it might have seemed love of justice; but now they did it only out of love to themselves.

Yet will I be avenged of you.] Or, but I will surely take a farther revenge of you.

Dr. A. Clarke.—As they saw Samson had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in verse 7: *And Samson said—Though ye have done this, yet will I be*

Græci σκελίζω et υποσκελίζω dicunt, hoc est, impacto crure cruri luctatorem dejicere. Sed quis sibi persuadeat, jacturam aliquot luctatorum a scriptore vocari magnam cladem, quam Simson Philisthæis attulerit? Sed *crura et femora alicujus percutere* simpliciter dicere videtur: aliquem vehementer percutere eumque prosternere (*Arm und Bein entzweischlagen*). Gesenius in *Lex. man. Hebr. et Chald.*, p. 990, hanc loquendi formulam: *percussit eos crura super femora* ita: in frusta eos concidit, ita ut membra eorum, crura et femora, alia super aliis, disjecta jacerent, i. e., ad internecionem eos cecidit. Dubito tamen, hanc in *frusta concidendi* notionem phrasi Hebrææ inesse. Ceterum quænam, et quomodo illata hæc a Simsone Philisthæis plaga fuerit, non explicatur.

8, 9, 11, *In the top of the rock Etam.*

Horsley, Ged., Booth., Rosen., Gesen., Lee.—In a cleft of the rock Etam.

Gesen.—סֶדֶם m. (r. סֶדֶם) 1. *A cleft, fissure*; סֶדֶם סֶדֶם, *cleft of a rock*, Judg. xv. 8, 11. Plur. סֶדֶם סֶדֶם, Is. ii. 21; lvii. 5. 2. *A branch, bough*, Is. xvii. 6; xxvii. 10.

Ver. 15.

וַיִּמְצָא לְחֵי-חֲמוֹר מְרִיגָה וּנָה

καὶ εὗρε σιαγὸνα ὄνου ἐξηβρῶμμένην, κ.τ.λ.

Au. Ver.—15 And he found a new [Heb., moist] jaw-bone of an ass and put forth his hand, and took it, and slew a thousand men therewith.

New. So Rosen., Gesen., Lee, and most commentators.

Dr. A. Clarke.—I rather think that the word מְרִיגָה, *teriyah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabid* or *putrid state* of the ass from which this jawbone was taken. He found there a dead ass in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments; this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But were we to understand it of a *fresh jawbone*, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

Ver. 16.

וַיִּתְּחֵן עַל-הָאֵשׁ וַיִּשְׂרֹף אֶת-הַחֲמוֹר וְאֶת-הַחֲמוֹר

הַמְרִיגָה בְּלִחֵי הַחֲמוֹר הַחֲמוֹר אִישׁ

καὶ εἶπε Σαμψών. ἐν σιαγόνῃ ὄνου ἐξελείψων ἐξήλειψα αὐτοὺς, ὅτι ἐν τῇ σιαγόνῃ τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας.

Au. Ver.—16 And Samson said, With the jaw-bone of an ass, heaps upon heaps [Heb., an heap, two heaps], with the jaw of an ass have I slain a thousand men.

Bp. Patrick.—*With the jawbone of an ass, heaps upon heaps, &c.* This seems to have been the beginning, and, perhaps, the end of the song. In which words, Belehi hachamor chamor chamorathaim, every one may observe a graceful allusion; *chamor* signifying both an *ass*, and also a *heap*.

Dr. A. Clarke.—*With the jawbone of an ass, heaps upon heaps.* I cannot see the propriety of this rendering of the Hebrew words בָּלִחֵי הַחֲמוֹר חֲמוֹר חֲמוֹרִים. I believe they should be translated thus:

“With the jawbone of this ass, an ass (the foal) of two asses;

With the jawbone of this ass I have slain a thousand men.”

This appears to have been a triumphal song on the occasion; and the words are variously rendered, both by the Versions, and by expositors.

Bishop Horsley.—*Heaps upon heaps.* Rather, *I have made havoc of them.* See LXX, Vulgate, Parkhurst, Houbigant. The text requires no emendation.

Ged., Booth.—I have utterly routed them.

Houb.—Mire hic allucinantur ex prava Judæorum punctatione novi Interpretes, quorum alii vertunt, *asinus duarum asinarum*; alii, *acervus duorum acervorum*, quia vocabulum חֲמוֹרִים Judæi puncto eo affecerunt, quod notare solet numerum dualem, cum contra omnes Veteres verbum חֲמוֹרִים sic acceperint, ut verbum persona in prima positum, cum affixo ם. Nos igitur, *disturbavi eos*, ex significatu Vulgari חֲמוֹר, *turbare*. Sic Græci Interpretes ἐξήλειψα αὐτούς, *delevi eos*; quos Sam. Bochartus sine causa creditit legisse חֲמוֹרִים, cum verbum חֲמוֹר Græci Interpretes alibi vertant ἐξελείψω.

Rosen.—*Cum maxilla asini acervum, duos acervos, cum maxilla asini percussi mille viros.* Verba חֲמוֹר חֲמוֹרִים reddidit Chaldæus: וַיִּתְּחֵן עַל-הָאֵשׁ, *projeci eos acervos*, Syrus: כֻּמְלוֹס בְּחֵלִי אִישׁ, *cumulos*

cumulavi ex iis. Recte. Nam etsi *cumulus*, *acervus* alias est רָמָה, hic tamen pro eo usurpatur רָמָה, ut allusio sit in duplici nominis significatione. רָמָה רָמָה est eadem dicendi formula, quæ רָמָה רָמָה supra v. 30. *Acervo*, imo *acervus duobus* Simson designat multitudinem cæsorum, ex quibus non acervus tantum unus sed et duo fieri potuissent. Græcus Alexandrinus Hebræa transtulit: ἐξ αὐτῶν ἐξήλειψα αὐτοὺς, *delevi eos*, quasi רָמָה רָמָה legisset, a verbo רָמָה, quod quum alias de *fermentatione vini*, et *æstuatione maris* (Ps. xli. 4; lxxv. 9) dicatur, intellexit h. l. de *turbandis*, *disturbandis*, *dispellendis* hostibus. J. D. Michaëlis in *Supplem.*, p. 831 existimat, Græcum interpretem verbum רָמָה significatione *scabendi*, *radendi*, quam Arab.

حار obtinet, accepisse, quasi diceret, *rasi*, i. e., *delevi* eos. Minus feliciter Hieronymus hunc versum reddidit ita: *Et ait, in maxilla asini, in mandibula pulli asinarum, delevi eos, et percussi mille viros.*

Ver. 17.

וַיְהִי כְּכִלְתּוֹ לְרֹאֵר וַיִּשְׁלַח הַלְחִי
מִיָּדוֹ וַיַּהַרְא לְמָקוֹם הַהוּא רָמַת לְחִי :

καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψε τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ. καὶ ἐκάλεσε τὸν τόπον ἐκεῖνον, Ἀναίρεσις σιαγόνος.

Au. Ver.—17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-Lehi [*that is*, the lifting up of the jaw-bone, or, casting away of the jaw-bone].

Bp. Patrick.—Ramath-lehi.] That is, the projection, or casting away, of the jaw-bone, as the Chaldee and Kimchi interpret it, for so the word *rama* signifies, to throw anything from one. It is called, ver. 9, and 14, simply *Lehi* : it being usual to leave out the beginning of names, as I have often observed, Salem being put for Jerusalem, and Shittim for Abel-shittim, &c.

*Gesen.—*רָמָה לְחִי, *height or hill of the jaw-bone*, probably so called from a chain of steep, craggy rocks; just as single rocks are called *teeth*, see רָמָה. So too *jaw-bone* for a mountainous tract in the Chald. pr. n. רָמָה לְחִי for Heb. רָמָה לְחִי, Michaëlis *Suppl.*, p. 1453. The sacred writer himself (v. 17) refers it to the *throwing away of the jaw-bone*, as if written רָמָה לְחִי, from r. רָמָה, to throw.

Rosen.—Et vocavit locum illum Ramath-lechi, i. e., projectio maxillæ, quasi horum nominum prius esset a רָמָה, *jecit*, unde tamen רָמָה dicendum fuisset. Sed veteres Hebræos in explicandis etymologiis nominum priorum grammaticam ἀκριβείαν haud raro negligere constat. רָמָה quum ad רָמָה, *altum esse* sit referendum; nomen loci *excelsum* s. *collem maxillæ* denotat. Conjecit J. D. Michaëlis in *Supplem.*, p. 1435, utי רָמָה, *dens* singulus scopulus appellabatur (1 Sam. xiv. 4), ita *maxillæ* nomen inditum fuisse altiorum et asperiorum montium seriei. Sic metropolis Moabitum רָמָה נִיב Num. xxi. 28. Onkeloso vocatur רָמָה לְחִי. Sed hujus nominis alia ratio fuisse videtur; vid. Buxtorfii *Lexic. Chald.*, p. 1134. Quod hic legimus nomen רָמָה לְחִי designat *collem maxillæ*. Ad radicem רָמָה nomen prius et retulit Græcus Alexandrinus interpres, qui illud ἀναίρεσις σιαγόνος, eumque sequutus Hieronymus *elevatio maxillæ* vertit, a sublata asini maxilla.

Ver. 19.

וַיִּבְרַע אֱלֹהִים אֶת-הַמַּכְתָּשׁ אֲשֶׁר
בְּלְחִי וַיָּצֵא מִמֶּנּוּ מַיִם וַיִּשְׁתַּבּ וַתִּשָּׁב
רִחוֹ וַיְהִי עַל-כֵּן וַיִּקְרָא שְׁמָהּ עֵין
הַקְּוֶרָה אֲשֶׁר בְּלְחִי עַד הַיּוֹם הַהוּא :

καὶ ἔρριξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ σιαγόνῃ, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδωρ, καὶ ἔπιε· καὶ ἐπέστρεψε τὸ πνεῦμα αὐτοῦ καὶ ἔζησε· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς, πηγὴ τοῦ ἐπικαλουμένου, ἧ ἔστιν ἐν σιαγόνῃ, ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—19 But God clave an hollow place that was in the jaw [*or, Lehi*], and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore [*that is*, the well of him that called, *or, cried*], which is in Lehi unto this day.

Pool.—Clave an hollow place, i. e., by cleaving a place, made it hollow; an expression like that Isa. xlvii. 2, *grind meal*, i. e., grind corn into meal; and that Psal. lxxiv. 15, *thou didst cleave the fountain*, i. e., cleave the rock so as to make a fountain in it. *In the jaw*; in the jawbone which he had used, which God could easily effect, or, *in that Lehi* mentioned before, ver. 14; for *Lehi* is both the name of a place, and signifies a *jawbone*. *En-hakkore*, i. e., the

fountain of him that cried for thirst; or, that called upon God for deliverance; i. e., the fountain or well which was given in answer to my prayer. Which is in Lehi unto this day. According to this translation, Lehi is the name of a place, and not a jawbone, because it seems improbable that a jawbone should continue there so long, which every traveller might take away, and would be forward enough to carry a fountain with them in those hot countries; although it is not incredible that passengers would generally forbear to meddle with or remove so great a monument of God's power and goodness; or that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a testimony to posterity of the truth of this glorious work. But these words may be otherwise rendered thus, *which fountain was in that jawbone; and for the following words, unto this day, they may not be joined with the words next and immediately foregoing, as if the fountain was there to this day; but with the former words, he called, &c., and so the sense may be this, that it was so called unto this day; and the place may be thus read, he called the name thereof, or, the name thereof was called* (such active verbs being frequently put passively and impersonally), *The well or fountain of him that called or cried (which was in Lehi) unto this day.*

Bishop Patrick.—An hollow place.] The Hebrew word *maces* properly signifies the socket in which the great teeth in the jaw are fastened (as Bochartus evidently proves, par. i. Hieroz., lib. ii., cap. 16), one of which teeth he made drop out, and then caused water to come forth out of that hollow place; but our great Primate follows those who think God made a cleft in some part of the earth, in that place called Lehi, from whence he made a fountain of water to spring up. And so Josephus saith, he brought it, *κατά τῶος πέτρας*, "out of a certain rock."

En-hakkore, which is in Lehi.] Or, as Bochart, I think, more truly renders it, "En-hakkore-asher Belehi;" that is, the fountain of him that called, which is in the jaw (see him in the above-mentioned place, p. 205).

Unto this day.] Some have imagined, that the fountain continued in Lehi unto the time that this book was written: but Bochart

there observes, that these words, *unto this day*, are not to be joined with those next before; for they are separated by an accent which divides them: and therefore the meaning is, that it is called to this day by the name fore-mentioned.

*Dr. A. Clarke.—*לֵהִי בֹרָה, *that was in Lehi; that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow it was capable of containing the water that rose up in it, and thus of becoming a well. En-hakkore.] The well of the explorer.—Which is in Lehi unto this day.]* Consequently not in the *jawbone of the ass*, a most unfortunate rendering.

Bp. Horsley.—An hollow place that was in the jawbone; rather, the mortar-hole, which is in Lehi. See Parkhurst, שֶׁרָבָה.

*Gesen.—*שֶׁרָבָה m. (r. שֶׁרָבָה) 1. *A mortar, Prov. xxvii. 22. 2. In Judg. xv. 19 probably socket of a tooth, Lat. mortarium, Gr. ὀλμίσκος. See Bocharti Hieroz., t. i., p. 202.*

*Prof. Lee.—*שֶׁרָבָה, Prov. xxvii. 22. *A mortar. Aquila, Theod. ἐν ὀλμῶ. On Judg. xv. 19, see Bochart. Hieroz. i., p. 202, seq., who thinks that the sockets of the teeth, in the jaw bone, styled in the Gr. ὀλμίσκος mortariola, or little mortars, are meant: so also Gesen. All of which is grounded on an apparent similarity of terms in the Greek only; and which, therefore, appears scarcely worthy of belief. There is, however, enough in the context, I think, to make all clear. Whatever שֶׁרָבָה may mean here, certain it is that the place from which the waters flowed, was situated in (the place called) *Lehi*, and received the name of "*Fountain of the Caller*," or "*Crier out*," מַקְתֵּשׁ הַקּוֹלֵל. It is also certain, that this *fountain* or *spring* was in *Lehi* up to the time in which this event was recorded: it is added, וַיִּזְרַק מִן הַיָּד הַזֶּה הַמַּקְתֵּשׁ הַקּוֹלֵל. If then this fountain had a local habitation and a name, independent of the jaw-bone, so must also שֶׁרָבָה, the substitute of which it became, and ever afterwards remained. The text, moreover, says, וַיִּזְרַק מִן הַיָּד הַזֶּה הַמַּקְתֵּשׁ הַקּוֹלֵל, the *Maktesh* which, &c., which could hardly signify such a thing situate in the jaw-bone; particularly as the *spring* above-mentioned remained permanent. But, if some *tank, pond, well, or basin*, was called "*the mortar*," from its resembling that vessel; and God caused water to flow from it on that occasion, all will be clear and*

easy; and this, I think, was the case. In Zeph. i. 11, we have a place so called, no doubt, from its resemblance to a mortar.

Rosen.—*Fiditque Deus mortarium, quod in maxilla, s. in loco Lechi dicto, et exiverunt ex eo aquæ.* שָׁכַח אֶת הַיָּדָיִם, *terere, contundere* est *mortarium* Prov. xxvii. 22. Hoc vero loco translate dicitur de loculamento maxillæ, in quo dens conditur, quod et Græcis ὀλμίσκος, *mortariolum*, dicitur, teste Polluce *Onomast.*, l. ii., c. 4, § 21. Sunt vero verba ita conformata, ut, si vocabula שָׁכַח et הַיָּדָיִם proprio suo significatu capias, e mortariolo maxillæ a Deo percusso aqua emanasse dicatur. Quodsi vero שָׁכַח translate usurpatum sumas de *scrobe*, *fissura* terræ aut petræ, et הַיָּדָיִם pro nomine proprio loci habeas, simpliciter hoc narrabitur, effecisse Deum, ut in loco, cui Lechi nomen erat, e fissura terræ aut petræ fons erumperet. Fieri potest, ut fontis scatebra jam ante Simsonem eo loco esset, quæ postquam per aliquod tempus defecisset, iterum manare cœperit, quod in calidis regionibus haud infrequens est; cf. Genes. xxi. 19; Exod. xvii. 6; Num. xx. 8, 11. Quo minus הַיָּדָיִם hic pro nomine proprio habeamus, non impedit articulus (pro הַיָּדָיִם); eum enim et nominibus propriis haud raro præfigi constat, ut הַיָּדָיִם, vid. Gesenii *Lehrgeb.*, p. 656; Roordæ *Gram. Hebr.*, vol. ii., p. 175, § 472. אֶת הַיָּדָיִם, *Propterea vocavit*, vocatur, impersonali loquendi formâ, *nomen ejus*, fontis: *fons vocantis* (i. e., ut Chaldæus reddidit, הַיָּדָיִם הַיָּדָיִם, *qui datus est per s. ob preces Simsonis*), *qui in Lechi, usque ad hunc diem*. Verba הַיָּדָיִם שָׁכַח per accentum *Sakeph-katon* divelluntur ab iis quæ proxime sequuntur, ut sensus non sit, fontem exstare ad hunc diem, sed, ita vocari ad hunc diem. Neque tamen negatur, fontem illum eo tempore, quo hæc scripta sunt, adhuc exstistisse; hinc Chaldæus post verba quæ adduximus addit: הַיָּדָיִם שָׁכַח אֶת הַיָּדָיִם, *is fons perdurat in Lechi* cet.

Houb.—הַיָּדָיִם, *nomen ejus*, affixum femininum, etsi nullum nomen femininum, ad quod pertinere possit, antecedit. Antecedunt שָׁכַח et הַיָּדָיִם est שָׁכַח, *rupes*, masculinum, ut liquet ex שָׁכַח affixo masculino. Nec pertinet ad הַיָּדָיִם, *Lechi*, affixum הַיָּדָיִם. Nam datur nomen non loco, qui *Lechi*, sed *fonti*. Atqui fons non antecessit. Hæc incommoda vidit Vulgatus, cum converteret, *nomen loci illius*. Legitur in Codice Alex. τῆς πηγῆς corruptè pro πηγῆς, *fontis*. Quo ipso Lector satis monetur τὸ שָׁכַח esse

laciniam scriptionis antiquæ שָׁכַח הַיָּדָיִם, *nomen fontis*, et legendum bis שָׁכַח, hoc modo: שָׁכַח הַיָּדָיִם שָׁכַח הַיָּדָיִם, *(et vocavit) nomen fontis, fontem invocantis*.

Ver. 20.

וַיִּשְׁפֹּט אֶת-יִשְׂרָאֵל בִּימֵי פְלִשְׁתִּים
עֶשְׂרִים שָׁנָה :

καὶ ἔκρινε τὸν Ἰσραὴλ ἐν ἡμέραις ἀλλοφύλων εἴκοσιν ἔτη.

Au. Ver.—20 And he judged Israel in the days of the Philistines twenty years [He seems to have judged south-west Israel, during twenty years of their servitude of the Philistines].

Geddes and Boothroyd suppose that this verse is an interpolation from the end of chap. xvi.

Pool.—*Judged*, i. e., He pleaded their cause, and avenged them against the Philistines.

Dr. A. Clarke.—In the margin it is said, *He seems to have judged south-west Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of שָׁכַח הַיָּדָיִם, the Jerusalem Talmud has שָׁכַח הַיָּדָיִם *forty years*; but this reading is not acknowledged by any MS. or Version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the High-priest Eli.

Rosen.—20 *Judicavit Simson Israellem in diebus Philisthæorum*, i. e., quo tempore Philisthæi Israelitis dominabantur, *viginti annos*. Sed nusquam legimus, Simsonem ab Israelitis constitutum esse, ut summum magistratum apud ipsos gereret. Fuere, qui Elin conjicerent illo tempore Judicis proprie dicti partes egisse, seu jus dixisse Israelitis; nec Simsonem quidquam egisse in commodum populi Hebræi, nisi quod male mulctavit aliquoties Philisthæos. Masius in *Commentar. ad Jos.* xxiv. 31, ita scribit: “De Samsonis principatu ego sic existimo, illum nunquam imperasse Israelitis, sed eos annos viginti, quibus ipse memoratur *judicasse Israellem*, sic enim S. narratio Jud. xv. 20; xii. 31, habet, cum eum fuisse illo tempore inter Israelitas virum fortissimum, quique unus sese Palæstinis hostibus opponere, eosque lacerare auderet, significare vult, eos ergo viginti annos dimidiato Pontificatui Eli esse adscribendos. Memoratur

enim Eli gubernasse Israellem quadraginta annos, 1 Sam. iv. 18." Id vero sine justa causa sumi, non est quod moneamus, sed in eo assentimus Masio, quod Simson Judicibus, qui dicuntur, non nisi hoc nomine accenseri videtur, quod, postquam Israelitæ a Philisthæis oppressi fuerint, primus ille esset, qui in populi sui hostes surgere auderet, illisque aliquoties clades quasdam, haud tamen insignes, afferret, easque ulciscendarum privatarum tantummodo injuriarum causa. Hinc ab angelo supra xiii. 5, populum suum liberare *inchoaturus* dicitur. Sed nec aperto bello Philisthæos aggressus est, nec ii quamdiu viveret Israelitis dominari cessabant. Ceterum quum Simson hic viginti annos Israellem judicasse dicitur, narratio de rebus ab eo gestis absoluta videri possit. Sed Capite sequente subjunguntur plura alia ab illo gesta, usque ad mortem suam; quibus enarratis xvi. 31, repetitur quod hic legimus, Simsonem viginti annos Israellem judicasse. Cujus repetitionis causa fortasse in eo posita fuerit quod quæ sequuntur serius ex alio fonte addita sint. Clericus tamen nullam aliam repetitionis causam esse existimat, nisi quod *canones rhetorici*, de narratione, in hisce libris minime servantur.

CHAP. XVI. 2.

Au. Ver.—2 And it was told the Gazites, saying, Samson is come hither, &c.

And it was told.

Rosen.—Initio versus vix dubium est excidisse גַּזִּי, *nuntiatus est* גַּזִּי, *Gazæis*. Exprimit illud Græcus Alexandrinus suo ἀναγγέλη, Chaldæus suo אַנְגִּילָה, et Syrus suo ܐܢܓܝܠܐ, Hieronymus: quod quum audissent Philisthæi.

Ver. 3.

Au. Ver.—3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all [Heb., with the bar], and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And went away with them, &c.

Rosen.—וַיֵּצֵא אֶת הַבָּרָא וְאֶת הַמַּדְבָּעִים, Et evulsit eos una cum vecte transverso, qui postibus immissus, seræ instar, ne valvæ introrsum aperiantur, impedit.

Gesen.—נָסַח inf. נָסַח, c. suff. נָסַח.

1. pp. i. q. Arab. نَزَعَ, to pull up, to pluck or tear up or out (kindr. نَزَعَ), e. g., a peg

VOL. II.

or pin from the wall, Judg. xvi. 14; the posts of a gate ver. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. xxxiii. 20.

Ver. 5.

Au. Ver.—Pieces of silver.

Pool, Rosen., &c.—Shekels of silver. כֶּסֶף pro כֶּסֶף כֶּסֶף ut plene exstat Levit. xxvii. 16. Sed prius nomen sæpe omittitur in numeralibus, præsertim si cum nominibus כֶּסֶף, aurum et כֶּסֶף, argentum conjungitur, e. c., Genes. xx. 16; Num. vii. 13, 14. Pro כֶּסֶף, ut alias semper, hic כֶּסֶף positum, vocali longa ob Makkeph in brevem mutata.—*Rosen.*

Ver. 7.

וַיֹּאמֶר אֵלֶיהָ שְׁמָעוֹן אִם־יִצְאָרְכִי בְּשִׁבְעָה יָתָרִים יָתָרִים אֲשֶׁר לֹא־תָרְכִי וְחִלְיָתִי וְהִיָּיתִי כְּאֶחָד הָאָדָם :

καὶ εἶπε πρὸς αὐτὴν Σαμψών. ἐὰν δήσωσί με ἐν ἑπτὰ νεύραις ὑγπαῖς μὴ διεφθαρμέναις, καὶ ἀσθενήσω καὶ ἕσομαι ὡς εἰς τῶν ἀνθρώπων.

Au. Ver.—7 And Samson said unto her, If they bind me with seven green withs [or, new cords; Heb., moist] that were never dried, then shall I be weak, and be as another [Heb., one] man.

Dr. A. Clarke.—Seven green withs.] That is, any kind of pliant tough wood twisted in the form of a cord or rope. Such are used in many countries formed out of osiers, hazel, &c. And in Ireland, very long and strong ropes are made of the fibres of bog wood, or the larger roots of the fir, which is often dug up in the bogs or mosses of that country. But the Septuagint, by translating the Hebrew יָתָרִים יָתָרִים by νεύραις ὑγπαῖς, and the Vulgate by nervicis funibus, understand these bonds to be cords made of the nerves of cattle, or, perhaps, rather out of raw hides; these also making an exceedingly strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad, and after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry, this latter species of cord is called the tug, and is chiefly used for agricultural purposes,

P P

particularly for drawing the plough and the harrow, instead of the iron chains used in other countries.

Gesen.—וָ, 1. *A cord, rope*, pp. something *hanging over*, redundant; see the root וָ, No. 1, *Judg.* xvi. 7, 8, 9.

Rosen.—*Dixitque ad eum Simson; si vincient me septem funibus humidis, qui non aridi facti sunt.* Nomen וָ Græcus Alexandrinus νευρά reddidit eumque sequutus Hieronymus *nerviceos funes*, i. e., e nervis animalium quorumcunque compositos, et in morem funium contortos. Sane וָ, Ps. xi. 2, de chorda arcus dicitur, quam Græci pariter et Latini *nervum* vocant. Idemque nerviceum funiculi genus Orientales gentes arcubus suis adaptasse, confirmat Plinius *Hist. Nat.*, l. xi., cap. 49. *Camelino*, inquit, *genitali* (quippe quod νευράδες esset, i. e., nervosum) arcui *intendere Orientis populis fidissimum.* Neque arcus solum, sed onagros etiam balistasque et cetera tormenta, funibus nervinis olim intendi solita prodit Vegetius *de re militari*, l. iii., cap. 9. Funes e nervis tortos memorat quoque Vitruvius *de architect.*, l. i., cap. 1, et l. x., cap. 15, 16. Non igitur dubium videri possit, ejusmodi funes tanquam vincula validissima, hic significari, nisi vehementer impediret, quod nostro loco additur, funes illos adhuc *humentes nec siccos* fuisse. Constat enim, nervos humore ad firmiter arctique adstringendum inhabiles reddi; nam eo laxantur debilitanturque, flaccescente protinus omni intentionis vi. Josephus l. 1 *κλήματα ἀμπέλων, palmites viteos* dicit. Sed ii non apti fuissent ad vinciendum hominem, quum facile lacerentur. Verum vidisse Kimchium haud dubito, qui nomine וָ, quod proprie *funes, restes* quoscunque (a וָ, *redundare*, hinc וָ quod redundans *dependet*) denotat, hoc loco speciatim funes e virgis virentibus humidisque, ac ita facilibus ad flectendum contortos, quales sunt viminei aut salignei, intelligendos esse dicit. Tales aridi facti fiunt fragiles.

Ver. 13, 14.

13 וְהִלָּחֵם דָּלִיָּלָה אֶל־שִׁמְשׁוֹן עַד־
הָיָה הַחֵלֶבֶת בִּי וְהִדְגָּר אֵלַי כְּזָבִים
הַנִּידָה לֹא בָטָה הָאָסֶר וַיִּנְאָר אֶל־יָהּ
אֶם־תִּאֲרָצִי אֶת־שִׁבְעַת מַחֲלָפוֹת רִאשֵׁי
עַם־הַמִּצְרָיִם : 14 וְהִתְקַלַּע בַּיָּתֶד וַתִּנְאָר
אֶל־יָהּ פֶּלֶשֶׁתִּים עָלֶיהָ שִׁמְשׁוֹן וַיִּקְחַ

מִשְׁחָתוֹ וַיִּסַּע אֶת־יְתִיד הָאָרֶץ וְאֶת־
הַמִּצְרָת :

13 καὶ εἶπε Δαλιδὰ πρὸς Σαμψών. ἰδοὺ ἐπλάνησάς με, καὶ ἐλάλησας πρὸς μέ ψευδῆ· ἀνάγγελον δὴ μοι ἐν τίνι δεθήσῃ. Καὶ εἶπε πρὸς αὐτήν. ἔάν ὑφάωης τὰς ἐπτὰ σειράς τῆς κεφαλῆς μου σὺν τῷ διάσματι, καὶ ἐγκρούσῃς τῷ πασσάλῳ εἰς τὸν τοίχον, καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων ἀσθενής. 14 καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν, καὶ ἔλαβε Δαλιδὰ τὰς ἐπτὰ σειράς τῆς κεφαλῆς αὐτοῦ, καὶ ὑφανεन ἐν τῷ διάσματι, καὶ ἤρξατο τῷ πασσάλῳ εἰς τὸν τοίχον, καὶ εἶπεν. ἀλλόφυλοι ἐπὶ σέ Σαμψών. καὶ ἐξυπνίσθη ἀπὸ τοῦ ὕπνου αὐτοῦ, καὶ ἐξήρε τὸν πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ τοίχου.

Au. Ver.—13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

13 *If thou weavest the seven locks of my head with the web.*

14 *And she fastened it with the pin, &c.*

Houb., Ken., Horsley, Ged., Booth., Clarke.—If thou weavest the seven locks of my head with the web, and fastenest it with a pin unto the wall; then shall I be weak, and be as another man. And it came to pass when he slept, that Delilah took the seven locks of his head, and wove them with the web [LXX], and she fastened it with the pin, &c. Every person must see that this verse ends abruptly, and does not contain a full sense. The words preserved in the Septuagint are most obviously necessary to complete the sense; else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.—*Dr. A. Clarke.*

Houb.—Verba ipsa, ut nunc sunt, sic habent, *implexueris septem cincinnos capitis mei cum licio.* Et *fixit clavo...et* Samson *experrectus solvit clavum texture ac licio.* Difficile est non videre, esse quædam, quæ hic desiderentur. Nam 1o. omittitur Dalilam ligasse ad licio Samsonis capillos. 2o. Narratur Dalila *fixisse clavo*, quod tamen Samson non monuit esse faciendum. Itaque

peccatur in seriem orationis consuetam, et qualem vidimus supra 7, 8, 11, et 12, in quibus narratur, Dalila fecisse eadem, quæ esse facienda, Samson mox docuerat. Propterea nos contextum exhibemus talem, qualem habuere Græci Interpretes qui quidem bis legebant בידו ותקעו quæ verba, in priori loco posita, significant, *et fixeris clavo*, in posteriori, *et clavo fixit*, et post utrumque בידו siniliter בקר, *in pariete*, quorum unum prope alterum ex similitudine facile omissum fuerit, deinde post בקר, hæc verba, והלחי חיהו כאדו האדם, *et infirmus fiam et ero ut unus ex hominibus*: quæ ultima verba Græci Interpretes utpote non necessaria, non ponerent Græce, nisi Hebraice legerent. Idem dixeris de iis verbis, *et cum dormiret...* Itaque hunc locum sic restituendum esse judicamus: (v. 13) אדם ואני את שבע מאלוהים אם ראשי עם הסכסכת ותקע בידו בקר והלחי חיהו כאדו האדם (14) וידו בשכנו ויקח וילזה את שבע מאלוהים ראשי. ותקע עם הסכסכת ותקע בידו בקר ותאמר, *si texueris septem circinnos capitis mei cum licio, et clavo fixeris in pariete, fiam infirmus, et ero ut unus hominum; cum igitur dormiret, cepit Delila septem circinnos capitis ejus, et implexuit cum licio, et fixit clavo in pariete, et dixit...* Cur hæc, quæ non omittunt Græci Interpretes hodiernis in Codicibus ommitterentur, occasio erat in verbis iisdem, quæ recurrebant cum descriptor ex linea priori descenderet in posteriorem, et ea quæ in medio erant, præternitti non animadverteret. Clericus idem, qui ellipsin commentitiam mox repudiaret, nunc suo Marte falsam inducit, sic convertens, *atque id clavo fixeris*. Quo facto dixit ei. Addit quo facto, cum tamen ab indole Hebr. sermonis nihil tam sit alienum, quam omittere כן ותעשה, *et sic fecit*. Vidit mancā esse orationem; itaque mirum est non vidisse, esse eam supplendam ex codice eo, quo Græci Interpretes utebantur. Nam tutius est ad Veterum Codices adhærere, ut ea, quæ suppleant, suppleas; quam sine exemplo, et sine autoritate, in orationem quædam introducere, quæ ne addantur, sermo Hebraicus recuset, quia non soleat hæc omittere, quæ adduntur.

Rosen.—Post Simsonis verba hoc versu relata subaudienda sunt quæ vss. 7, 11 habentur, ותלחי ותקע בידו כאדו האדם, nam sine iis pendet sententia; sed ea repetere non necesse visum est scriptori. Expresserunt illa tamen Græcus Alexandrinus interpres et Hieronymus.

14 Verba ותקע בידו ותקע בידו mirum est nonnullos

cum versu qui antecedit conjungere et in persona secunda reddere *et si affixeris clavo*; at persona secunda est ותקע. Reddendum: *affixit* Delila Simsonis cæsariem eo quo ille dixit modo plexam clavo scil. terræ, ut supplet Hieronymus, vel, *parieti, eis τείχους*, ut habet Græcus Alexandrinus. Clavus intelligi potest vel ferreus, vel ligneus paxillus, qualibus utebantur ad funes tentoriorum figendos, ut supra iv. 21. Narratur Delila Simsonis comam clavo fixisse, quod tamen illa non præcepit faciendum; quum tamen in iis quæ antecedunt vss. 7, 8, et 11, 12 narretur, Delilam fecisse ea, quæ esse facienda Simson ante docuerat. Nec legitimus Simsonem obdormisse, quod tamen factum esse intelligimus ex iis quæ statim subjiciuntur. Quare imperfectam esse narrationem patet. Eam integritati suæ restituit Græcus Alexandrinus interpres hoc modo: *Et factum est, cum ille dormiret, et sumisit Dalida septem circinnos capitis ejus, et intexuit in licio, et infixit paxillo in pariete, et dixit*, cet. Ea Hubigantus Hebraice translata textui inserenda judicavit, et quod in nostris codicibus omissa sunt occasionem esse putavit in verbis iisdem quæ recurring, cum descriptor ex linea priori descenderet in posteriorem, et ea quæ in medio erant præternitti non animadverteret. Sed vere monuit Dathius, ex aliis hujus libri locis constare, scriptorem interdum omittere quædam, quæ ex narrationis serie facile expleri possunt. Pertæsus iterum præmittere, quæ Simson jussu, et Delila exsequuta fuerit, statim quæ fecerit narrat. Similem βαχολογίαν vidimus in fine versus præcedentis. Græcum interpretem quæ apud eum legimus de suo addidisse; colligi potest inde, quod Hieronymus et Arabicus interpres narrationis lacunam aliis verbis explent. Et Hieronymus quidem postquam in fine versus antecedentis addiderat: *et (si) clavum his circumligatum terræ fixeris, infirmus ero*, hoc versu ita pergit: *quod quum fecisset Dalila, dixit ad eum: Philisthiim cet.* Arabs vero verba ותקע בידו sic interpretatur: *alligavit septem circinnos cæsariæ capitis ejus jugo tentorio*.

14 The pin of the beam.

Gesen.—מ. 1. Any thing plaited, a braid, Judg. xvi. 14. R. מ. No. 1.

Rosenmüller.—At ille exasperfactus a somno suo evulsit clavum texture, i. e., clavum qui plexæ suæ comæ infixus erat, et stamen.

Ver. 19.

Au. Ver.—19 — and she began to afflict him, and his strength went from him.

To afflict him.

Pool.—i. e., to disturb, and awaken, and affright him.

Rosen.—*לְעִוְרוֹתָּהּ*, *Cœpitque infirmare eum.*

Ver. 22.

וַיַּחַל שָׁעֲרָאֵשׁוֹ לְצַחֵךְ בְּאֶשֶׁר גָּלַח :

καὶ ἤρξατο θριξ̄ τῆς κεφαλῆς αὐτοῦ βλαστάνειν καθὼς ἐξυρήσατο.

Au. Ver.—22 Howbeit the hair of his head began to grow again after he was shaven [*or, as when he was shaven*].

Bp. Patrick.—*After he was shaven.*] *Or* (according to the marginal translation), “As when he was shaven.” That is, grew in time to the same length it was of before Delilah cut it off.

Rosen.—*Cœpitque crinis capitis ejus germinare, postquam rasmus erat, vel, sicut erat cum rasmus esset.*

Ver. 28.

— וַיִּחַלְגֵנִי לֹא אָתָּה חַפְצָם הַזֶּה הַיְּהוּדִים וַאֲנִי־הָאֶחָד נִקְמָאֲחֵת בְּשָׂתִי צִיָּי מִפְּלִשְׁתִּים :

הָרַח רַחֵם

— *καὶ ἐνίσχυσόν με ἔτι τὸ ἀπαξ τοῦτο θεὸς καὶ ἀναποδώσω ἀναπόδοσιν μίαν περὶ τῶν δύο ὀφθαλμῶν μου τοῖς ἀλλοφύλοις.*

Au. Ver.—28 O Lord God called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

Rosen.—*הָרַח הַחֵם הָאֵל*, *Tantummodo hac vice, O Deus!* Nomen *חַפְצָם*, alias feminei generis, hoc solo loco masculine usurpatur. *Ut ulciscar me ultione unius e duobus oculis meis a Philisthæis.* Verba *חַפְצָם* plures interpretantur *ultionem vicis unius*, ut *חַפְצָם* sit pro *חַפְצָא*, ut Exod. xxx. 10 *חַפְצָא* *חַפְצָא*, *semel in anno.* Alii: *ultionem unius tantum e duobus oculis meis*; ut sumam vindictam de amissione unius ex oculis meis. Quæ ratio potior videtur et commendatur a Jul. Fr. Böttcher in *der Zeitschrift für wissenschaftl. Theologie* edit. a Winero, vol. ii., part i., p. 56, seqq. In voce *חַפְצָם* plures codices literam *ח* cum Dagesch exhibent contra Masoram, quæ *ח* hic *raphatum* esse

monet. Nam etsi alias semper *חַפְצָם*, cum Dagesch leni in *ח* scribatur, quo significetur, legi debere, quasi scriptum esset *חַפְצָא*, sive *חַפְצָא*, hic tamen, ubi Schva mobile præcedit, Dagesch in *ח* non est ponendum. Cf. Roorda *Grammat.*, § 326, p. 264.

Ver. 29.

וַיִּלְפָּת שָׁמְשׁוֹן אֶחָד־מִשְׁנֵי הַמְּנָתָא אֲשֶׁר הִפִּיחַ בְּכֹנֹי עֲלֵיהֶם וַיִּקְחָה עֲלֵיהֶם אֶחָד עִימִינוֹ וְאֶחָד בְּשִׁמְלָיו :

καὶ περιελαβὲς Σαμψὼν τοὺς δύο κίονας τοῦ οἴκου ἐφ' οὗς ὁ οἶκος εἰστήκει, καὶ ἐπεστηρίχθη ἐπ' αὐτοὺς, καὶ ἐκράτησεν ἓνα τῇ δεξιᾷ αὐτοῦ καὶ ἓνα τῇ ἀριστερᾷ αὐτοῦ.

Au. Ver.—29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up [*or, he leaned on them*], of the one with his right hand, and of the other with his left.

And on which it was borne up, of the one, &c.

Bishop Horsley.—Rather, “and strained against them, the one with his right hand, and the other with his left.”

Geddes.—And on which he was leaning.

Gesen.—*מָנָה*, Niph., to be supported, upheld, seq. *וְ*, Judg. xvi. 29; to stay oneself, to rest upon, Isa. xxxvi. 6; 2 Kings xviii. 21. Metaph. 2 Chron. xxxii. 8; Psa. lxxi. 6; Isa. xlviii. 2.

Rosen.—29 *Et inflexit Simson duas columnas medii, i. e., medias, quibus firmata erat domus.* *וַיִּשְׁתָּן עֲלֵיהֶם*, *Et innisus est iis, uni cum dextra sua, et uni cum sinistra sua.*

CHAP. XVII. 2.

וַיִּתְּמַר לְאִמּוֹ אֶלֶף וּמֵאָה הִנֵּה־הָאֶשֶׁר לָקַחְתִּיךָ וְאִתִּי אֶלֶף וְנִים אֲמָרָה בְּאָזְנֵי הַהֶגֶה־הַנֶּקֶם אִתִּי אֲנִי לְקַחְתִּיו וְהִתְאֶמַּר אִמּוֹ בְּרַחֵם בְּנִי לִיהֹרָה :

וְהָרַח רַחֵם

καὶ εἶπε τῇ μητρὶ αὐτοῦ. οἱ χίλιοι καὶ ἑκατὸν οὗς ἔλαβες ἀργυρίου σεαυτῇ, καί με ἥρασω, καὶ προσείπας ἐν ὠσὶ μου, ἰδοὺ τὸ ἀργύριον παρ' ἐμοῦ, ἐγὼ ἔλαβον αὐτό. καὶ εἶπεν ἡ μήτηρ αὐτοῦ εὐλογητὸς ὁ υἱός μου τῷ κυρίῳ.

Au. Ver.—2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it.

And his mother said, Blessed be thou of the Lord, my son.

Bp. Patrick.—*That were taken from thee.*] Of which she was robbed; or, as the Vulgar understands it, which she had separated, or set apart; that is, devoted and consecrated to a holy use, but somebody had stolen and perverted to their own use.

About which thou cursedst.] Abjured all her family to discover the money; with some sort of curse upon them, if they knew where it was, and concealed it (see Dr. Hammond upon St. Matt. xxvi., annot. 1).

Bp. Horsley.—The order is certainly disturbed. I would read, however, with less alteration than Houbigant proposes, in this manner:

אשר לקחך וגם אסרת באזני ואזני אלהי

—“that were taken from thee, of which thou spakest also secretly unto me, and didst put me to my oath.”

Houb.—*Ille matri suæ dixit; quos mille et centum argenteos, audiente me, dixisti fuisse tibi ereptos, et propter quos tu me ad jusjurandum egeras, eos ego nunc habeo; istam enim pecuniam cepi. Dixit mater; benedictus sit Domino filius meus.*

Heb., (*Mille et centum sicli*) qui erepti sunt tibi, et me adjurasti, etiam dixisti in auribus meis (en illi apud me sunt). Hæc, quæ seriem prorsus nullam habent, si sic disponuntur אשר לקחך וגם אסרת באזני ואזני אלהי, quos dixisti in auribus meis, tibi ereptos fuisse, et de quibus etiam ad jusjurandum egeras, seriem habent planam ac dilucidam. Eum ordinem sequitur Arabs, quatenus verbum אסרת, dixisti, jungit cum sequentibus verbis אשר לקחך nam interpretatur et dixisti.....quod hoc perierit à te, iterans אשר לקחך et אשר. Nos tantum אשר iteramus, et prius אשר habemus, ut relativum quod, quomodo et Arabs, qui אשר; posterius verò ut adverbium quod, quod etiam fecit Arabs. Sed hæc verba ואזני אלהי, et me adjurasti, in fine hujus membri collocamus, præpositâ conjunctione וגם, quia ultimo loco id ponendum, quod auget sententiam; et liquet אסרת וגם, etiam dixisti, ordine præpostero esse, ubi non additur, quid dixerit Michæ mater. Hæc sentiens Vulgatus omisit verbum אסרת quod non fuit omittendum, sed suum in locum restituendum.

Rosen.—2 Dixitque matri suæ: undecies centeni sicli argentei, qui surrepti tibi fuerant. Verba אשר לקחך, quod captum, i. e., ablatum est tibi scil. furto, in versionis

Alexandrinæ codice Alexandrino recte ita sunt reddita: τοὺς λεησθέντας σοι sublatos tibi furto. Sed in codice Vaticano legitur: οὓς ἔλαβες σεαυτῇ, quos ceperas tibi. Quod sequutus Vulgatus, vel Hieronymus reddidit: quos separaveras tibi, vel in certos usus, vel ad incertos casus. Verum id iis quæ protinus narrantur nequaquam convenit. Verbum לקח in singulari est positum, quod mille et centum siclorum summa ut unum aliquod menti loquentis aut scribentis obversatur. Quod sequitur, אשר לקחך, et tu jurasti explicant *exsecrata es*, diris devovisti scil. eum qui pecuniam illam abstulisset. Sed malim *jurare* hic pro *adjurare* capere, i. e., per adjurationem veritatis confessionem ab alio exigere, quum Micha addat: et etiam dixisti in auribus meis, i. e., me audiente. Cf. Lev. v. 1. Si quis peccaverit, et audiverit vocem adjurationis, i. e., dum jusjurandum ab eo exigitur, in testimonium rei cujusdam, quam vidit aut novit, cet. Quare quæ hic habentur verba hoc dicent: et cum tu, etiam me audiente, adjurasti eos, qui præsentibus aderant, quo tempore furto tibi sublatam pecuniam intellexisti. Ita Græcus Alexandrinus in codice Vaticano: καὶ με ἠράσω, et me cum exsecratione adjurasti, quasi pro אשר legisset אשר. In codice Alexandrino: καὶ ἐξώρκισας, et adjurasti.

Ver. 3.

וַיָּשֶׁב אֶת-אֶלְתֵּי-יִמְחָא חֲצֵקָה לְאַמְוִי וְתֹאמָר אֲמֹן חֲקֹדֶשׁ הִקְדַּשְׁתִּי אֶת-הַחֲצֵקָה לַיהוָה מִיָּדִי לְבָנִי לַעֲשׂוֹת פֶּסֶל וּמַסֵּכָה וְעַתָּה אֲשַׁכֵּנּוּ לָךְ:

καὶ ἀπέδωκε τοὺς χιλίοις καὶ ἑκατὸν τοῦ ἀργυρίου τῇ μητρὶ αὐτοῦ. καὶ εἶπεν ἡ μήτηρ αὐτοῦ. ἀγιάσουσα ἡγίασα τὸ ἀργύριον τῷ κυρίῳ ἐκ τῆς χειρὸς μου τῷ υἱῷ μου τοῦ ποιῆσαι γλυπτόν καὶ χωνευτόν, καὶ νῦν ἀποδώσω αὐτό σοι.

Au. Ver.—3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

Bishop Horsley.—And he had restored; rather, and he restored.—His mother said. It should seem from all the circumstances of the story, that the son, not the mother, had devoted this money to religious uses. When

it was restored to the mother, she applied a small part of it for her son, to the purposes of his vow. For וְהָאִשָּׁה וְהָאִשָּׁה, therefore, I would read וְהָאִשָּׁה וְהָאִשָּׁה, and he said unto his mother —For my son. The man had a son, whom he made his priest, verse 5. But for לְבִי, the LXX here read לְבִי, καταμονας. — Now therefore, rather, now however, or but now.

Pool.—The Lord; in the Hebrew it is Jehovah, the incommunicable name of God; whereby it is apparent that neither she nor her son intended to forsake the true God or his worship, but only to worship God by an image; which also it is apparent that both the Israelites, Exod. xxxii. 1, &c., and Jeroboam afterwards, designed to do. For my son; either, first, For the honour and benefit of thyself and family; that you need not be continually going to Shiloh to worship, but may do it as well at home by these images [so Patrick]. Or, secondly, That thou mayst cause these things to be made. A graven image and a molten image; many think this was but one image, partly graven, and partly molten [so Ged., Booth]. But it seems more probable that they were two distinct images [so Patrick, Rosen.], because they are so plainly distinguished, Judg. xviii. 17, 18, where also some other words come between them. It is true, the graven image alone is mentioned, Judg. xviii. 20, 30, 31, not exclusively to the other, as appears from what is said just before; but by a common synecdoche, whereby one is put for all, especially where that one is esteemed the chief. I will restore it unto thee, to dispose of, as I say.

Bp. Patrick.—A graven image and a molten image.] Some are of opinion, that her meaning was, her son might make either a graven or a molten image, which he pleased; but it is manifest he made both, from xviii. 18, where they are evidently mentioned as distinct.

Ged., Booth.—An engraved molten image.

Rosen.—Reddidit tunc Micha mille et centum siclos argenti matri suæ, dixitque mater ejus: consecrando consecravi argentum illud Jovæ, in ejus cultum et honorem. Fortasse voverat eam pecuniam Deo, si eam recuperaret. Sin minus, hæc verba essent in tempore præsentis vertenda: consecro hanc pecuniam Jovæ. וְהָאִשָּׁה E manu mea, i. e., ut e manu mea exeat, ut sit Jovæ, et non

amplius in libera mea manu, et ut in cultum divinum, non in usum profanum, adhibeatur. לְבִי Filio meo, i. e., tibi; Nomen loco Pronominis; nam alloquitur filium, ut ex fine Versus patet. וְהָאִשָּׁה וְהָאִשָּׁה Facere, i. e., ut fieri cures sculpsile et fusile simulacrum. Sunt, qui existiment, intelligi unum tantum simulacrum ex argento aut alio metallo fusum, et cælo vel stilo efformatum et exsculptum, ut Aaronis vitulus, Exod. xxxii. 4, eo ut sic statuunt pernoti, quod vs. 4, in Singulari dicitur: quod fuit in domo Michæ, et quod xviii. 30, 31, tantummodo sculpsilis, וְהָאִשָּׁה, fit mentio. Sed xviii. 14, 17, 18, וְהָאִשָּׁה et וְהָאִשָּׁה, tam manifeste distinguuntur, ut non dubitari possit, mulierem voluisse duo simulacra, alterum lapideum, vel ligneum, alterum e metallo fabricari.

Ver. 4.

Au. Ver.—4 Yet he restored the money unto his mother, &c.

Bp. Horsley.—Yet. Rather, so.

Bp. Patrick.—These words seem to signify, that at the first he only brought the money to her, offering to restore it; but she bid him keep it: which he refused to do; but would have her take it again into her hands, which she did.

Ver. 5.

וְהָאִשָּׁה מִיָּדָהּ לֹא בֵּית אֱלֹהִים וַיַּעַשׂ
אֶת־הַתְּרָפִים וַיַּמְלֵא אֶת־יָדָהּ אֶחָד
מִבְּנֵי וְהָאִשָּׁה לְהָאִשָּׁה :

καὶ ὁ οἶκος Μιχαῖα αὐτῶ οἶκος θεοῦ· καὶ ἐποίησεν Ἐφῶδ καὶ Θερῶφιν· καὶ ἐπλήρωσε τὴν χεῖρα αὐτοῦ ἀπὸ ἐνὸς ὠόν αὐτοῦ, καὶ ἐγένετο αὐτῶ εἰς ἱερεῖα.

Au. Ver.—5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated [Heb., filled the hand] one of his sons, who became his priest.

Had an house of gods.

Bp. Patrick.—The Hebrew words *beth Elohim* may well be translated "a house of God" [so Houb., Horsley, Rosen., Clarke]; as Peter Martyr here understands it. And so the phrase is used in other places, Gen. xxviii. 22, and in the next chapter of this book, ver. 31. For his intention was to make an imitation of the house of God at Shiloh at his own home; which may also be truly called "a house of gods" (as we translate it), because, whatsoever his intention

was, to worship God by images, was accounted by him the worshipping of other gods.

Bp. Horsley.—I think Houbigant's conjecture very probable, that והוא at the beginning of this verse is a corruption of ויהי. "And Micah made—for himself a house of God."

Rosen.—*Et virum illum, Micham, quod attinet, erat ei domus Dei, sacellum, ædicula Dei, uti recte Vulgatus habet.*

Teraphim. See notes on Gen. xxxi. 19, vol. i., p. 50.

Ver. 7.

וַיְהִי־נָעַר מִבֵּית לְחָם יְהוּדָה
מִמְשַׁכְּתָהּ יְהוֹנָדָה וְהוּא לֶנִּי וְהוּא גֵר־
שָׁם :

καὶ ἐγένεθῃ νεανίας ἐκ Βηθλεέμ δήμου Ἰούδα, καὶ αὐτὸς Λευίτης, καὶ οὗτος παρῴκει ἐκεῖ.

Au. Ver.—7 And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

Of the family of Judah, who was a Levite.

Bp. Horsley.—A Levite could not be of the family of Judah. The words therefore מִמְשַׁכְּתָהּ are properly expunged by Houbigant as a manifest interpolation. I have sometimes suspected that they belong to another place, and should stand at the end of the 1st verse of chapter xix., after the word ויהי, as part of the account of the Levite's concubine.

Pool.—*Of the family of Judah, i. e., of or belonging to the tribe of Judah: not by birth, for he was a Levite; nor by his mother, for though that might be true, the mother's side is not regarded in genealogies; but by his habitation and ministration. For the Levites, especially in times of confusion and irreligion, were dispersed among all the tribes; and this man's lot fell into the tribe of Judah; which seems to be here noted by way of reflection upon that tribe, and as an evidence of the general defection, that a Levite could not find entertainment in that great and famous tribe, which God had put so much honour upon, Gen. xlix. 8—11, and therefore was forced to wander and seek for subsistence elsewhere. He sojourned there; so he expresseth it, because this was not the proper nor usual place of his abode, this being no Levitical city.*

Bp. Patrick.—*Of the family of Judah,*

who was a Levite.] By his mother's side he was of the tribe of Judah. Which is the most easy explication, notwithstanding what Kimchi saith to show that the genealogies are not derived from the mother. For here is no account of his genealogy, which is mentioned afterward, xviii. 30, from his father; but it is noted that his mother was of the tribe of Judah, to show how he came to live at Beth-lehem, which was no Levitical city.

Dathe.—מִמְשַׁכְּתָהּ. Verba textus prorsus redundant, sive ad Bethlehemum sive ad Levitam referantur. Ab altero Bethlehem in tribu Sebulon jam satis distinctum est, quod Bethlehem Judæ vocatur. Levita autem non potuit esse e tribu Juda, et quod nonnullis interpretibus in mentem venit, ejus matrem fortasse ex illa tribu fuisse, est contra usum loquendi Hebræorum, qui non solent de materno genere origines derivare. Videntur esse glossema quacunque de causa margini adscriptum, et deinde, ut alia, textui insertum. Omittit ea Syrus et *oi o* in Cod. Vat., sed habet Cod. Alex.

Rosen.—*Fuit autem vir juvenis ex Bethlehem Judæ, ad distinctionem alterius Bethlehem, quæ erat in sorte tribus Sebulon, Jos. xxix. 15. Additur מִמְשַׁכְּתָהּ, e familia Judæ, quod volunt subjici ad accuratorem urbis descriptionem, ne quis illam Sebulonicam Bethlehemum crederet. Sed ab ea jam satis distincta erat addito וְהוּא גֵר, in verbis quæ præcedunt. Hinc Houbigantus et Dathius verba מִמְשַׁכְּתָהּ pro glossemate habent, quacunque de causa margini adscripto, et deinde, ut alia, textui inserto. Desunt hæc verba a prima manu in codice a de Rossio numero 440 signata, seculi decimi tertii. Nec expressa sunt a Syro, nec in versionis Alexandrinæ codice Vaticano, sed exstant in cod. Alexandrino.*

Ver. 10.

וַיֹּאמְרוּ אֵלָיו וְהָיָה לְךָ עֹשֶׁת וְהָיָה לְךָ
לְיָמִים וְעָרָה בְּנָדִים וּמִחִיתָהּ וְגִלָּה
הָלִי :

— καὶ ἐγὼ δώσω σοι δέκα ἀργυρίου εἰς ἡμέραν, καὶ στολὴν ἱματίων, καὶ τὰ πρὸς ζωῆς σου.

Au. Ver.—10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels*

of silver by the year, and a suit of apparel [or, a double suit, &c.; Heb., an order of garments], and thy victuals. So the Levite went in.

Bp. Patrick.—*A suit of apparel.* Or, as it is in the margin, a "double suit." For so the LXX and the Vulgar, ζεύγος ἱματίων, "a couple of garments." And there being something of order signified in the word *herech*, which we translate *suit*, many understand hereby a winter and a summer suit of clothes; and De Dieu hath justified this interpretation of a double garment out of the Ethiopic language, where this word signifies a companion; whence it may be probably concluded, that here is intended not one suit only, but two at least. With whom agrees Hottinger in his *Smegma Orientale*, cap. v., p. 88, where he observes, that all, in a manner, are of opinion, that more suits of apparel than one are signified by this word; but whence to fetch that signification is not to be found but in the Ethiopic language, where it signifies a companion, a friend, another self, as his words are.

Gesen.—*ἔ* m. c. suff. *ἔ*. 1. *Row, pile.* 2. *Preparation, equipment*, pp. a putting in order, *apparatus*, especially of clothes, arms, etc. Judg. xvii. 10 *ἔ* *ἔ*, *Equipment of clothing*, i. e., 'all necessary clothing. Sept. Vat. well, *στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. Lat. *stola*; Alex., ζεύγος ἱματίων, whence Vulg., *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.

Rosen.—*ἔ* *ἔ*. Chald. *ܐܬܝܢ ܐܬܝܢ*, *Et par vestium*, Hieronymus *et duplicem vestem*. Intelligunt plerique æstivam et hyemalem. Alii *ordinem*, *synthesin vestium* interpretantur, tam ad usum proprium, quam ad ministerium. *Par vestium* significari censet et Ludov. de Dieu *Crit. S.* ad loc., et commendat eo, quod Æthiopicum *ἔ* pro *socio* et *amico* usurpatur Matth. xi. 18, ut *ἔ* *ἔ*, *societas vestium* sit. Sed Hebræis illa nominis *ἔ* significatio haud videtur usitata fuisse. Alii *ordinem vestium* dici volunt, quidquid facit ad plenum et integrum vestitum, apparatus vestium, quem forsan indicat, quod in Græcæ Alexandrinæ versionis codice Vaticano legitur, *στολήν ἱματίων*. Apud Hesychium *στολή* inter alia exponitur *ἔνδυμα καὶ περιβόλαιον*, *indumentum et amictus*. Sed quum *ἔ* et *æstimationem* rei aliqujus, hinc *pretium* ejus denotet (vid. not. ad Job. xxviii. 13); velim verba nostra

pretium vestium interpretari. Pollebatur Micha Levitæ præter annum illud decem siclorum salarium et pecuniam ad comparandas vestes. *וְכֵן הָיָה*, *ivitque Levita*, Kimchi exponit: *abivit ad obeunda negotia, quæ Micha ei præcepit*. Jarchi *אִיבִית מִיכָא*, *ivit post ejus*, Michæ, *consilium*, id sequutus est. Alii: *ivit* scil. cum Micha in ejus domum. Sed vix est credibile, Micham cum Levita ante ostium domus transegisse. Sunt, qui verba ita capiant: *abibat Levita* secum reputans, velletne munus sibi oblatum propositis conditionibus in se suscipere. Sed videntur illa verba nonnisi continuandæ narrationi inservire, et cum iis quæ sequuntur conjungenda hoc modo: *ivitque Levita et cepit* rel.

CHAP. XVIII. 1.

בַּיָּמִים הָהֵם אָיו מֶלֶךְ בִּישְׁרָאֵל
וּבַיָּמִים הָהֵם שָׁכַם הַדָּנִי מִבְּקֶשְׁלֵו
נַחֲלָה לְשִׁבְתָּהּ כִּי לֹא־נָפְלָה לוֹ עֲדַהֵיכֶם
הַהִיא בְּתוֹךְ שְׁבַט־יִשְׂרָאֵל בְּנַחֲלָה :

ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ· καὶ ἐν ταῖς ἡμέραις ἐκείναις ἡ φυλὴ Δάν ἐζήτει ἐαυτῇ κληρονομίαν κατοικῆσαι, ὅτι οὐκ ἐνέπεσεν αὐτῇ ἕως τῆς ἡμέρας ἐκείνης ἐν μέσφ φυλῶν υἱῶν Ἰσραὴλ κληρονομία.

Au. Ver.—1 In those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their inheritance* had not fallen unto them among the tribes of Israel.

Pool.—*The tribe of the Danites*; a part or branch of that tribe, consisting only of six hundred men of war, verse 16, with their families, verse 21: or, *a family* [so Bp. Patrick, Ludov. De Dieu, Rosen.] *of the Danites*; for the word *schebet*, which properly signifies a *tribe*, is sometimes taken for a *family*, as Judg. xx. 12, as elsewhere *family* is put for a *tribe*, as Zech. xii. 13. *All their inheritance had not fallen unto them*; the lot had fallen to them before this time, Josh. xix. 40, &c., but not the actual possession of their lot, because therein the Philistines and Amorites opposed them, not without success. See Josh. xix. 40; Judg. i. 34.

Bp. Patrick.—*The tribe of the Danites.* Rather, *a tribe*, &c. For so the word *schebet* is sometimes used for a *family* in a tribe; as in the twentieth chapter of this book, ver. 12

it is said, "the tribes of Israel sent messengers to all the tribes of Benjamin," i. e., to all the families of the tribe of Benjamin; and in Isa. xix. 13. De Dieu observes the same: who also truly notes, that when the whole tribe is spoken of, it is not said *shebet hadani*, as it is here, but *shebet Dan*. Therefore *hadani* here, and in other places, signifies a family derived from that tribe [so Rosen.].

Houb.—בָּהָדָה... כִּי לֹא נָחַל לוֹ, *quia non ceciderat ei in hereditatem*. Oratio claudicat ex mendo; nam desideratur nominativus verbi נָחַל, *ceciderat*; qui quidem restituitur, si pro בָּהָדָה legitur נִיחָה לוֹ, *sufficientia hereditatis*, seu tantum hæreditatis, quantum eis satis esset. Clericus, *ager qui satis esset*, quia flagitat oratio talem sententiam, sed contra interpretationis leges; quia nefas suppleri, *qui satis esset*, ubi hæc non nascuntur ex ante-dictis. Itaque et Clericus et illi interpretes, quos hic sequebatur, fuerunt falsi interpretes hodiernæ scriptionis, quæ interpretationem habere nullam bonam poterat, non emendata.

Rosen.—*Et in diebus illis tribus Danitæ, i. e., Danitarum, quæsiuit sibi possessionem ad habitandum; non enim ceciderat ei usque ad diem illum in medio Israelis, i. e., inter ceteras tribus, in possessionem, scil. פָּנִי, coll. Num. xxxiv. 2. וְאֵת הָאָרֶץ וְהָאֵלֶּים הָאֵלֶּים לָכֵן, hæc est terra, quæ cecidit vobis in possessionem. Difficultatem habet hic versus, quod contra historiæ fidem negata videtur tribui Dan assignata hereditas. Hinc verba לוֹ אֶרֶץ לֹא אֶרֶץ nonnulli interpretantur: non satis ceciderat ei. Sed dura tamen et inusitata est ellipsis, ubi absolute dicitur, *non ceciderat*, interpretari; non satis ceciderat. Recte vero Ludov. de Dieu in *Crit. S.* ad h. l. observavit, שָׁבֵט non semper integram tribum sed interdum unius tribus familiam designare, et idem esse quod שָׁבֵט, ut infra xx. 12, dicuntur שְׁבֵטֵי יִשְׂרָאֵל, *tribus Israelis* misisse legatos בְּנֵיכֵן, *in omnes familias Benjamin*. Vid. et Num. iv. 18; 1 Sam. ix. 21. Ita hoc loco *familia* quædam *Danitica*, שָׁבֵט דָּנִי, *quæsiuisset sibi possessionem ad habitandum* dicitur. Quum enim, ut vidimus, ex libro Josuæ constet, tribui Dan sortem accidisse minorem quam par erat, non est mirum, familiam quandam, et forsitan e majoribus, fuisse, quæ possessionem adhuc nullam inuenisset, sed quasi precario inter alias habitasset. Certe versu 11 dicuntur exiisse sexcenti solummodo viri,*

VOL. II.

שָׁבֵט דָּנִי, *e familia Danitica*, iidemque vocantur vs. 30 שָׁבֵט דָּנִי. At vs. 19 vocantur simul שָׁבֵט וְשָׁבֵט, ajunt enim, præstare sacerdoti Michæ, ut tribui et familiæ, i. e., totius tribus familiæ sacerdos sit, quam unius viri domui. Observetur porro, de integra tribu non dici שָׁבֵט דָּנִי, sed semper בְּנֵי דָּנִי, שָׁבֵט דָּנִי, aut בְּנֵי דָּנִי. At דָּנִי de eo dicitur, qui a tribu ista denominatur, ut supra xiii. 2. Manoach dicitur fuisse שָׁבֵט דָּנִי, ut et infra vs. 11. שָׁבֵט דָּנִי non sunt omnes Danitæ constituentes tribum; sed eorum familiaquædam: sic שָׁבֵט דָּנִי non sunt Danitæ in genere, sed eorum quædam pro-sapia.

Ver. 2.

וַיִּשְׁלְחוּ בְנֵי דָנ וְכָל־אֲנָשֵׁי מְחֻצֹתָם וְגו'.

καὶ ἀπέστειλαν οἱ υἱοὶ δὲ ἀπὸ δῆμων αὐτῶν πέντε ἄνδρας, κ.τ.λ.

Au. Ver.—2 And the children of Dan sent of their family five men from their coasts, &c.

From their coasts.

Bp. Horsley.—Of their body.

Houb.—Interpretamur, *delictos ex sententiâ*. Ex verbo interpreteris, *de parte eorum*, nam כָּצַד sic sæpe accipitur; cùm contrâ, è *finibus suis*, quod habet Clericus, Hebr. verbo parum respondeat.

Rosen.—*Et miserunt Danitæ e familia sua quinque ex extremilatibus suis, i. e., ex omnibus partem quandam.*

Ver. 4.

Au. Ver.—4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

And I am.

Rosen.—וַיֹּאמֶר לוֹ לֵכָן, *Et mercede me conduxit, ut ei sim in sacerdotem.*

Ver. 7.

וַיִּלְכְּוּ חֲמֵשֶׁת חֲנָנִים וַיָּבֹאוּ לַיִּשָּׁה וַיִּרְאֶה אֶת־הָעַם אֲשֶׁר־בְּקִרְיָה וַיִּשְׁכַּח לְבָבָהּ כַּמִּשְׁפָּט אֲדֹנָיִם שָׁמָּה וַיֹּאמְרוּ־מִכָּלֵם דָּגָר בְּאָרְצוֹ יוֹרֵשׁ אֶצֶר וַיְרַחֲקוּם הָמָּה מִצִּידֹנִים וַדָּבָר אֵינִי־לָהֶם עַם־אֲדָם :

καὶ ἐπορεύθησαν οἱ πέντε ἄνδρες, καὶ ἦλθον εἰς Λαυσά· καὶ εἶδον τὸν λαὸν τὸν ἐν μέσῳ αὐτῆς καθήμενον ἐπ' ἐλπίδι, ὡς κρίσις Σιδωνίων

q q

sidens imperium, sententiā in seriem parum accommodatā. Nam Laienses erant Sidoniorum coloni, atque ad eō Sidoniorum legibus obtemperabant, quorum armis protegebantur. Quod ne ita esset, non video, cur hic diceretur, *nemo possidebat imperium*, tanquam ea causa esset, propter quam securi essent Laienses. Legunt אצור, *thesaurus*, Græci Intt. Chaldæus צרר, *parvus*, scripturā utrobique mendosā.

Rosen.—*Abierunt ergo quinque illi viri, iter suum proseguuti, et venerunt Laischam, et viderunt populum, qui in medio ejus, in ea, habitantem secure.* Nomini צר, masculini generis, jungitur femininum צררה, quod scriptoris menti proxime præcedens urbis nomen, feminei generis, obversaretur. Vel potuit nomen צר ut femininum tractari, quod *coetus* notionem habet, unde Exod. v. 16 צררה וצרה, et Jerem. viii. 5 צררה וצרה, ad quem loc. cf. not. Cf. Gesenii *Lehrgeb.*, p. 718, not. *Secundum morem Zidoniorum*, qui divites et mari potentes nihil sibi timebant a reliquis Cananæis, imo ne ab Israelitis quidem, qui nunquam eorum agros invaserunt. Præterea maritimæ mercaturæ dediti bellum cum nemine vicinorum, agri ampliandi causa, gerebant. Ita et populus Laischensis צרר, *tranquillus et securus erat*, צר, *qui erat qui erat*, nec erat qui pudore, s. ignominia afficeret quoad rem aliquam in terra possidens coercitionem, imperium, i. e., nullus qui potestatem haberet in terra circumjecta eos læsit, iis mali quid intulit. Nomen צר, quod nonnisi hoc loco legitur, a verbo צר, *clausit, cohibuit, coercuit imperio*, 1 Sam. ix. 17 non dubium est imperium significare. Sunt interpretes, qui repetito צר ante צר, sic explicant: *nec hereditario jure capiens imperium*, ut dicatur, Laischenses rempublicam liberam habuisse, nec regiam aliquam familiam. Græcus Alexandrinus in codice Romano et Complutensi habet: κληρονόμος ἐκείνων θησαυρούς, *possessor exprimens thesauros*, in codice Alexandrino: κληρονόμος θησαυροῦ, *possessor thesauri*. Hinc Vulgatus: *magnarum opum*. Videtur Græcus interpres pro צר legisse צר, *thesaurus*, aut צר idem significare putasse. Plane contrario sensu Chaldæus: צרר, *possidentes parva*. Hisce omnibus melius Syr.: ܥܠܡܐ ܥܠܡܐ, *nec erat,*

qui laderet in terra, nec qui molestiam et

negotium faceretur. וְצַרְרָם אֶתְּחִילָה, *Et res non erat iis cum homine*, i. e., nihil eis negotii erat cum aliis, cum nemine fœdere erant juncti, ideoque non metuendi. Græca Alexandrina horum verborum interpretatio in codice Alexandrino Aldino et Complutensi est hæc: λόγος οὐκ ἦν αὐτοῖς μετὰ Συρίας, *res non erat iis cum Syria*, ac si interpreter pro αὐτῶν legisset αὐτῶν, per Resch.

Ver. 9.

וַיֵּאמְרוּ הַחֲמִשָּׁה וְנִשְׁעָלָה עֲלֵיהֶם וְנָא וַיֵּאמְרוּ
καὶ εἶπαν ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐ-
τοὺς, κ.τ.λ.

Au. Ver.—9 And they said, Arise, that we may go up against them, &c.

Houb.—צרה, *Surge*, legendum צרו surgite. Ita Chald., Syr., Ar., Vulg., et LXX.

Rosen.—צרה, *Surge!* age! ut interjectio ponitur singularis pro plurali, ut inter Genes. xi. 3, 4, 7 eodem sensu. In pluribus codicibus exstat צרו, quod non est probandum.

Ver. 11.

וַיֵּצֵאוּ מִשָּׁם מִשְׁפַּחַת הַדָּנִי מִצָּרָה
וּמִמְחֲשֶׁתָּאֵל שְׁנֵי-מֵאוֹת אִישׁ חָגֹר כֶּלִי
מִלְחָמָה:

καὶ ἀπήραν ἐκεῖθεν ἀπὸ δῆμων τοῦ Δάν ἀπὸ
Σαραὰ καὶ ἀπὸ Ἑσθαὸλ ἑξακόσιοι ἄνδρες
ἐξωσμένοι σκευὴ παρατάξεως.

Au. Ver.—11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed [Heb., girded] with weapons of war.

Bp. Patrick.—[Of the family of the Danites.] Either family is here put for a tribe, or the singular number for the plural; there going out of some of the families of the Danites, the following number.

Rosen.—*Et profecti sunt tunc e familiis Danitarum, e Zora et Eschtaol, sexcenti viri.* צרה, *Inde hic est temporis nota, valetque tunc*, postquam exploratores illa dixerant. Cf. not. ad Hos. ii. 14 (al. 17). *Cinctus quisque eorum suppellectili belli.*

Ver. 12.

Au. Ver.—Wherefore they called that place Mahaneh-dan unto this day, &c.

Gesen.—מַחֲנֵה דָן (camp of Dan) *Mahaneh-Dan*, pr. n. of a place at Kirjath-jearim in the tribe of Judah.

Ver. 14, 17, 18, 20.

Au. Ver.—Teraphim. See notes on Gen. xxxi. 19, vol. i., p. 50.

Au. Ver.—A graven image, and a molten image. See notes on xvii. 3.

Ver. 21.

— וְאֶת־הַכִּכָּבֹד לַפְּתָיִם :

וְהַדָּג

— καὶ τὸ βάρος ἔμπροσθεν αὐτῶν.

Au. Ver.—21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

The carriage.

Gesen.—כִּכָּבֹד. R. כִּכָּבֹד. 1. Adj. fem. *splendid, magnificent.* 2. Subst. *precious things, wealth*, Judg. xviii. 21; i. q. כִּכָּבֹד No. 1, in Is. x. 3; Gen. xxxi. 1.

Rosen.—וְהַדָּג Græcus Alexandrinus in codice Alexandrino καὶ τὴν κτῆσιν αὐτῶν τὴν ἔνδοξον reddidit, et hinc Hieronymus: *omne quod erat pretiosum.* Sed præstare videtur Græca codicis Romani interpretatio, τὸ βάρος, a כִּכָּבֹד, *grave esse*, ut significetur sarcinæ et impedimenta. R. Jesajas explicat: *omne onus grave, quod habebant, secumque domo abstulerunt.* Nam e Michæ domo nonnisi sacrum apparatus sumserant, vs. 18. Jarchi vocem Hebraicam interpretatur obsoleto Franco-Gallico *pesantume*, a *pésant*.

Ver. 30.

וַיִּזְמֹנוּ לָתֵם בְּנֵי־דָן אֶת־הַפֶּסֶל
וַיְהִינֶנּוּ בְּיָגֶרֶשׁם בְּיָמֵי־שָׁמָּה הָיָא וּבְכָוִי
הָיָא כְּלָנִים לְשֹׁבֵט חֲדָלִי צִדְיָם גְּלוּת
הָאָרֶץ :

נ" חלילה

καὶ ἔστησαν αὐτοῖς οἱ υἱοὶ Δάν τὸ γλυπτόν· καὶ Ἰωνάθαν υἱὸς Γηρσὼν υἱὸς Μανασσῆ αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἐπεὶ τῇ φυλῇ Δάν ἕως ἡμέρας τῆς ἀπουκίας τῆς γῆς.

Au. Ver.—30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

30 *Manasseh.* So Houb., Dathe, Patrick, Rosen.

Michælis, Ken., Clarke, Ged., Booth.—Moses [Vulg.]. See note of Ken. on Deut. xxvii. 4, vol. i., p. 731—733.

Dr. A. Clarke.—*The son of Manasseh.* Who this Manasseh was, none can tell; nor

does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived *eight hundred* years afterwards. Instead of מנשה, *Manasseh*, the word should be read משה, *Mosheh*, *MOSES*, as it is found in some MSS., in the Vulgate and in the *concessions* of the most intelligent Jews. The Jews, as R. D. Kimchi acknowledges, have suspended the letter ך over the word

משה, *Mosheh*, thus, משה—which, by the addition of the *points*, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom the son of Moses is here intended, is very probable. See the arguments urged by Dr. Kennicott, *Dissertation i.*, p. 55, &c.; and see the Var. Lect. of De Rossi on this place.

Bp. Patrick.—*Son of Gershom, the son of Manasseh.* So not only the Hebrew, but the Chaldee, and the LXX (both in the Roman edition, and in that of Basil, and in the Palatine MS. as Hottinger observes), which will not let us doubt it is the true reading: though the Vulgar hath put Moses instead of Manasseh, according to an idle conceit of some of the rabbins, who say, the letter *nun*, in the middle of the word, is not written even with the rest, but suspended above the rest of the letters, to show, that though he was indeed the son of Moses, yet he should rather be called the son of Manasseh, because he did the works of Manasseh, and not of Moses; that is, was an idolater. So Kimchi (as the same Hottinger observes), who therein follows the Talmudists, in Bava Bathra. (See his *Thesaurus Philologicus*, lib. i., cap. 2, quæst. 4, and Bartoloccius, in his *Kirjath-sepher*, tom. i., p. 114). And thus they made this Jonathan to be the grandchild of Moses, for Gershom was his son: but it is not likely he would have been left in so poor a condition, if he had been so nearly related to their great lawgiver; nor would he have had so ill an education. And, being now but a youth, it is not probable that he was the son of that Gershom, but of some other, who had the name of his famous ancestor given him, though his father's name was Manasseh: but it is wholly uncertain from what family of the Levites this man was derived; and these names, no

doubt, were common to more than those who first bare them.

Houb.—מנשה בן מנשה, filii Manasse. Sic legunt veteres, solus Vulgatus, filii Mosis, quasi legeret משה. Consentiant cum veteribus Judæi recentiores, qui quidem hoc in verbo suspensum posuere. Neque enim illi suspendunt litteras, nisi eas, quas ad ipsum verbum pertinere arbitrantur. Sed idē id hoc loco fecerunt, ut intelligatur esse alium quemdam Menasse de tribu Levi, non autem ipsum Manasse cognominis tribus principem.

Rosen.—In voce מנשה littera Nun paulum supra lineam elata est, sive מנשה, ut Masorethæ loquuntur, ut significetur, pronunciantum esse מנשה, litterā illā omissā. Cujus scriptionis jam in tractatu Talmudico *Baba Bathra* fol. 109, col. 2 fit mentio, ubi hæc affertur ratio, scriptorem studio noluisse Gersonem appellare filium Mosis quia ignominiosum fuisset Mosis, habuisse filium impium, sed vocare eum filium Manassis, litterā tamen נ sursum elevatā, in signum, eam vel adesse vel abesse posse; ut sit vel filius Manassis, vel Mosis; Manassis, studio et imitatione impietatis, Mosis, prosapia. Quæ ratio quam sit inutilis, non est quod moneamus. Probabilior est Matth. Hilleri in *Arcano Keri et Kethib*, p. 187 sententia, Nun suspensum præviæ vocis transpositionem significare, ut legendum sit: מנשה בן מנשה. Ex qua ratione explicari posset genealogia illa, quam exhibet Theodoretus *Quæst.* xxvi. in hunc librum, quæ hæc est: Ἰωνάθας υἱὸς Μανασσῆ, υἱοῦ Γερσῶμ, υἱοῦ Μωσῆ. Nam si librarius forsā utramque lectionem conjungere voluit, Græcus interpretis Nun suspensum tanquam ad textum non pertinens facile negligere, et verba ita reddere potuit, ut indicavimus. Fieri etiam potuit, ut Nun illud olim a librario quodam, ex oscitantia omissum deinde superscriptum esset. Tales enim vocum vel litterarum correctiones in codd. MSS. sæpe reperiuntur, et ab ipsis Judæorum doctoribus pro licitis declarantur; vid. Wagenseilii *Sota*, p. 23. In pluribus vero codicibus et editionibus a de Rossio enumeratis Nun non suspensum, sed loco suo in linea recta insertum est. Interpretes veteres consentiunt in exprimendo nomine מנשה, Vulgatum, sive Hieronymum, si excipias, qui *Gersam filii Moyse* habet. Sed Mosis nepotem usque ad illud tempus, quo ea, quæ duobus hisce capitibus enarrantur, contigerunt, vitam produxisse, vix est credibile. Cf. Lillienthalii *Commentatt.*

crit. de duobus codd. Regiomontanis, p. 194, seqq.

Of the land.

Bp. Horsley.—For מנשה, read, with Houbigant, מנשה. The verse immediately following sufficiently justifies, demands indeed, the emendation.

Houb.—*Ad diem, quo terra migraret.* Æstuant hoc loco Interpretes, ut planum, si possint, faciant, quomodō apud Danitas sculptile manserit, donec transmigraret terra quorum Commentarios piget referre. Nam, sive intelligunt, donec in captivitatem abducerentur Danitæ a regibus Syris, contradicitur huic commentario ab inferiore versu, in quo diserte declaratur, hoc sculptile apud Danitas tamdiu solum mansisse, donec domus Dei fuit in Silo; sive intelligunt captivitatem terræ Danitarum sub Philistæis tempore Heli sacerdotis factam, altum est apud sacras paginas de illa Danitarum captivitate silentium. Confitentur omnes Judæi recentiores, tangi hoc loco captivitatem arcæ fœderis, eam, quæ contigit, postquam Israelitis Philistæi prælio superassent. Itaque maxime mirandum, eos non vidisse, pro מנשה, legendum esse מנשה, arcam, cum præsertim addatur versu ultimo, explicationis causa, Danitas sculptile apud se habuisse, donec domus Dei fuit in Silo. Etenim arca tum in Silo erat, cum capta fuit a Philistæis.

Rosen.—*Usque ad diem migrationis illius terræ.* Ambigua est postrema vox, מנשה, terra illa, quæ vel certum aliquem tractum, eumque minorem, qualis fuit tractus, quem occuparunt Danitæ, ad montem Libanum, aut totam Palæstinam, quam Israelitæ incolabant, significare potest. Nec minus ambigua est vox מנשה, deportatio, exilium, quia in libris historicis V. T. non unius deportationis fit mentio, qua abducti sunt tractus septentrionalis incolæ; de ejusmodi enim migratione hic sermo est, qua Danitæ, qui hæc loca habitabant, sedes suas relinquere coacti sunt. Bis vero Danitæ, Jordanis accolæ, solum mutare coacti sunt; primum a Tiglath-pileasre, Assyriæ rege, qui Naphtalitidem, Gileaditidem, et Galilæam invasit, earumque regionum incolas captivos in Assyriam abduxit, 2 Reg. xv. 29. Quum vicini omnes abducerentur, non est credibile Danitas migrationis immunes fuisse. Quodsi evaserint eo tempore, non evaserunt, cum aliquanto post Salmanassar, Assyriæ rex, decem Israeliticis tribus deportare jussit, 2 Reg. xvii. 6, seqq. Et ea quidem migratio hic

videtur intelligenda. Sunt quidem, qui obvertant, credibile non esse, Samuelem, Davidem, ac Salomonem, initio regni, simulacra Danitarum tolerasse; nam postea sub Salomone, idolorum cultore, et regibus decem tribuum, coli illa potuisse, nemo negat. Sed non mirum esse potest, in ultimo septentrionalis Palæstinæ angulo neglectam fuisse urbis unius, nec magni momenti, idololatricam. Davides Kimchi eumque sequuti interpretes ex Christianis haud pauci וְהָיָה לָהֶם, ob Silantis mentionem, versu proximo, hic designari illud tempus existimant, quo arca sacra Silunte a Philisthæis abducta est, 1 Sam. iv. 11, 22. Quæ clades Ps. lxxviii. 61 שָׁבַי, *captivitas* vocatur. Sed si abducta erat arca, non legimus abductos fuisse ullos Danitarum, accolarum Jordanis, qui nimium erant a Philisthæis remoti. Et licet, ut fit in bellis omnibus, ex devictis Israelitis nonnulli captivi a Philisthæis tunc temporis abducti sint, tamen talem paucorum captivitatem phrasi Hebræa non designari, manifestum est, sed agitur de communi aliqua deportatione, qua tota illa tribus alio transmigra re coacta est. Ceterum hunc versum a manu superiore insertum esse, colligere est e versu proximo.

31 Hubigantur, ut hosce versum secum consentientes redderet, pro וְהָיָה in fine vs. 30 legendum וְהָיָה conjecit, ut וְהָיָה significaret: *usque ad tempus, quo deportata est arca* scil. a Philisthæis. Sed ut tacemus, hanc conjecturam nec vetere ullo interprete, nec codice confirmari, usurpatur וְהָיָה nonnisi de singulis hominibus, vel de populis, qui e patrio solo in alias terras abducuntur. Alii duobus hisce versibus duo tempora indicari observant, prius, quamdiu Jonathan cum posteris apud Danitas sacerdotio functus fuerit, etiam postquam loco idoli Michæ a Jeroboamo vituli simulacrum collocatum est, quod usque ad decem tribuum deportationem illic permansit, versu 31 vero significari, quamdiu Michæ idolum in urbe Dan steterit. Sed eundem scriptorem utrumque versum eo quo legimus modo incepisse, et versu 31 repetiisse, quod vs. 30 dixerat, Danitas Michæ idolum apud se collocasse, mihi quidem non est verisimile. Quare vs. 30 ab eo, qui hunc librum ex antiquioribus monumentis composuit, insertum existimamus.

CHAP. XIX. 1.

וַיְהִי בַּיּוֹמִים הָהֵם וַיִּזְכֹּר אֶת בִּישְׁמָאֵל וַיְהִי אִישׁ לֹוֹ גֵר בְּיִרְבְּתַי הַרְאֵפִים

וַיִּקְדְּלוּ אֹתָהּ פִּלְגֶשֶׁת בְּכֶרֶת לָחֶם יִרְבֵּהָ :

καὶ ἐγένετο ἀνὴρ Λευίτης παροικῶν ἐν μηροῖς ἔβρους Ἐφραΐμ, καὶ ἔλαβεν αὐτῷ γυναῖκα παλλακὴν ἀπὸ Βηθλεὲμ Ἰουδα.

Au. Ver.—1 And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine [Heb., a woman a concubine, *or*, a wife a concubine] out of Bethlehem-judah.

Rosen.—*Et rex non fuit in Israele*, temporis notatione vid. ad xvii. 6; xviii. 1. Sunt autem hæc verba quasi per parenthesis inserta, et quæ sequuntur, וְהָיָה cum וְהָיָה initio versus ita jungenda: *factum est*, contigit, ut *Levita quidam esset* rel. *Qui commorabatur in lateribus montis Ephraim*, i. e., in extremis montanorum Ephraim partibus. וְהָיָה, *duo femora*, latera, usurpatur de postremis, extremis, loci alicujus partibus, veluti domus, Ps. cxxviii. 3, templi, 1 Reg. vi. 16, Libani, Jesaj. xxxvii. 24. Chaldæus: *in finibus montis domus*, tribus Ephraim.

A concubine.

Bp. Patrick.—That is, a wife of the secondary sort, without such solemn espousals, or a dowry, as those called *wives* had. So the Talmudists generally think. But Abarbinel, following Rasi, thinks, that a *concubine* was taken with espousals, and only wanted a dowry, or a jointure (as we speak). Certain it is, such persons were really wives; and it was adultery in any other person that lay with them, but he who had married them. As this man had this woman, for he is expressly called her husband in the next chapter (xx. 4), and her father is called his father-in-law in this chapter (ver. 47). See Selden, lib. v. De Jure Nat. et Gent., cap. 7, and Buxtorf. De Sponsal. et Divortiis, p. 11, &c. where the opinion of Abarbinel is largely represented.

Dr. A. Clarke.—The word פִּלְגֶשֶׁת, *concubine*, is supposed by Mr. Parkhurst to be compounded of פָּלַג, "to divide, or share;" and נָשָׂא, "to approach;" because the husband *shared or divided* his attention and affections between her and the real wife; from whom she differed in nothing material, except in her posterity not *inheriting*.

Prof. Lee.—פִּלְגֶשֶׁת, and פִּלְגֶשֶׁת, *A concubine, secondary wife*. The etymology is doubtful.

Castell gives *פֶּסַח*, *uxor dicisa, dimidiata*. Comp. *παλλαγή*.

Gesen.—The word seems not to be of Semitic origin, but may come from Gr. *πάλλαξ*, or perhaps from the Persian. Fully *פֶּסַח*.

Ver. 2.

וַתִּגְדֹּל עָלָיו כִּילְנָשׁוֹ וַתֵּלֶךְ מִמֶּנּוּ אֶל־
בֵּית אֲבִיהָ אֶל־בָּתִּי לְחָם יְהוּדָה וַתֵּהִי־
שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים :

καὶ ἐπορεύθη ἀπ' αὐτοῦ ἡ παλλαγή αὐτοῦ, καὶ ἀπῆλθε παρ' αὐτοῦ εἰς οἶκον πατρὸς αὐτῆς εἰς Βηθλεέμ Ἰούδα, καὶ ἦν ἐκεῖ ἡμέρας μηνῶν τεσσάρων.

Au. Ver.—2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months [or, a year and four months; Heb., days four months].

Played the whore against him.

Bp. Horsley, Ged., Booth.—Disliked him, LXX, *ὤργισθη αὐτῷ*. For *וַתֵּהִי*, it should seem their copies of the Hebrew gave *וַתִּשְׂקֶה*; “took a dislike to him,” or, “became indifferent to him.” See Parkhurst, *וַתִּשְׂקֶה*, viii. This is far more consistent with the sequel of the story than the sense which the textual reading gives. The emendation differs from the present text in a single letter only, and is for that reason preferable to Houbigant's, though his is to the same effect.—*Bp. Horsley.*

Bp. Patrick.—*Went away from him.*] To escape the punishment unto which she was liable as an adulteress: but there are those who, by the word *tizneh*, which we translate “played the whore,” will have no more to be meant, but that she was froward and contumaciously disobedient; so that she could not endure his company, but forsook him: the Chaldee plainly inclines this way; and the LXX translate it, “She carried herself like a fury to him;” and Josephus, *ἀλλοτριῶς εἶχε*, “She behaved herself untowardly.”

Houb.—*וַתֵּהִי*, *Nos, cum ab eo alienata esset, vel irata in eum esset, ex scripturâ ἦν, quam sequitur Chaldæus, qui וַתֵּהִי, et contempsit; nam וַתֵּהִי est aliquandò contemnere.* Ita etiam Græci Intt. in codice Alex. *ὤργισθη, irata est.* Sed iidem omittunt in Codice Rom. duo verba *וַתֵּהִי*, *scortata est apud eum*, omittit etiam Vulgatus, quia mendum forsitan caverent, quod quale esset,

et quomoddò corrigendum, non viderent. Mendum autem suspicabantur ob eam causam, ut videtur, quod hæc sententia, *scortata est apud eum*, parum conveniat cum eis quæ antecedunt, et quæ subsequuntur. Nam quod uxor apud maritum *scortata esset*, causa hæc non fuit cur ab eo discederet, nisi additur fuisse in adulterio deprehensam, aut certè pudicitia ejus maritum parum fidsse, ac eam à se dimississe. Et quæ sequuntur, *profectus est post eam, ut ad cor ejus loqueretur*, seu ut eam demulceret, satis declarant fuisse iratam marito uxorem, et eâ de causa maritum reliquisse. Nam in potestate erat uxoris dimittere maritum, ut mariti uxorem.

Rosen.—*Et scortata est super eum, s. juxta eum pellex ejus*, i. e., quum tamen maritum haberet, spreto marito, ut Chaldæus reddidit, *וַתֵּהִי עִלּוּי, et spreuit eum*, non quod *וַתֵּהִי* legit, ut Dathius conjecit, sed ut sensum exprimeret.

Four whole months.

Bp. Patrick.—Or, as the others take it, “A year and four months.” For *days* in Scripture frequently signify a year: but the LXX and Josephus take it for so many days as made four months.

Rosen.—*Et fuit ibi dies*, i. e., per annum (vid. ad xvii. 10) et *quatuor menses*, asyndeton, cf. 1 Sam. xxvii. 7, *וַיֵּשְׁבֻּם שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים*. Alii *וַיֵּשְׁבֻּם* h. l. *tempus valere censent*, ut vertendum sit *tempus quatuor mensium*. Ita Hieronymus: *mansitque apud eum quatuor mensibus*. Græcus Alexandrinus *ἡμέρας τετράμηνον, dies, tempus, quatuor mensium*.

Ver. 8.

וַתִּהְיוּ יְהוּדָה וְיִזְרְעֵל וְיָמִין וְיָמִין וְיָמִין
וְיָמִין וְיָמִין וְיָמִין וְיָמִין וְיָמִין וְיָמִין

— καὶ σπράτευσον ὥς κλίνει τὴν ἡμέραν, καὶ ἔφαγον οἱ δύο.

Au. Ver.—1 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon [Heb., till the day declined], and they did eat both of them.

And they tarried.

Rosen.—*Et tardate usque inclinet se dies*, quando sol ad plagam occidentalem deflectit. *וַתִּהְיוּ יְהוּדָה וְיִזְרְעֵל וְיָמִין וְיָמִין וְיָמִין* sunt qui pro tertia pluralis persona habent, *et tardarunt*, ut scriptoris narrantis sit. Sed Jes. xxix. 9 hoc vocabulum est imperativus, *moram neclite*, ut sit socii Levitæ. Ita Chaldæus: *וַתִּהְיוּ, et morabimini*, Græ-

cus Alexandrinus in singulari *στράτευσον*, sive, ut est in codice Alexandrino, *στρατεύ-θῃτι*, quæ vox militaris est, et significat, *ad expeditionem militarem accingi*, sed hic per metaphoram transfertur, ut idem sit, quod *accingere se ad iter*. Sed in codice vetustissimo Coisliliano, et in nonnullis aliis, quos Parsons enumeravit, legitur *στραγγεύ-θῃτι*, quod a Cyrillo in Lexico MS. apud Bielium explicatur *νωθεύθῃτι, διάτριψον, tardare, morare*: proprie verbum denotat *guttatim exprimere*, a *στράγγε gutta*, hinc *cunctari*.

Ver. 10.

Au. Ver.—10 But the man would not tarry that night, but he rose up and departed, and came over against [Heb., to over against] Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

Jerusalem. See notes on Josh. xi., p. 57.

Bp. Horsley.—Saddled; rather, laden.

Rosen.—וַיָּבֹאוּ בַּבֹּקֶר וַיֵּשְׁבוּ בְּיֵבֻס, *Venitque usque ad locum qui est e regione urbis Jebus, hæc est Hierosolyma.* וַיְהִי עִמּוֹ שְׁנֵי אֲשֵׁי חֲמֹרִים הַבָּשִׁים, *Et cum eo par asinorum ligatorum, i. e., quibus sarcinæ impositæ alligatæ erant.* Græcus Alexandrinus: ζεύγος ὄνων ἐπισσεσασμένων, *jugum asinorum superstratorum.* Hieronymus: *duos asinos onustos.*

Ver. 13.

וַיֹּאמֶר לְגַעֲזוֹ לָהּ וּנְחַרְקָהּ בְּאֶתֶר
הַמְּלָכוֹת וְלָנֹכַח בְּבִקְעָה אִי בְּרָמָה :

καὶ εἶπε τῷ νεανίᾳ αὐτοῦ, Δεῦρο καὶ ἐγγί-
σωμεν ἐνὶ τῶν τόπων, καὶ αὐλισθησόμεθα ἐν
Γαβαῖ ἢ ἐν Ῥαμᾷ.

Au. Ver.—13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

Gcd., Booth.—13 And he said unto his servant, Go on, until we reach one of those places, and let us lodge in Gibeah, or in Ramath.

Rosen.—וְיָ pro לָהּ, *ito*, omisso ה παρα-
γογικο, ut Num. xxiii. 13. *Et accedamus in unum horum locorum*, quæ statim nominat. *Et pernoctemus in Gibeah aut in Rama.*

Ver. 29.

וַיָּבֹא אֶל-בֵּיתוֹ וַיִּקַּח אֶת-הַמְּאֻכָּלֹת
וַיִּחַזֵּק בְּפִלְגָּשׁוֹ וַיְנַתְּחֶהּ לְשִׁעְצָמֶיהָ
לְשָׁנִים עֶשְׂרִי נְחָחִים וַיִּשְׁלַחֶהּ בְּכָל
גְּבִיל יִשְׂרָאֵל :

καὶ ἔλαβε τὴν ῥομφαίαν, καὶ ἐκράτησε τὴν
παλλακὴν αὐτοῦ· καὶ ἐμέλισεν αὐτὴν εἰς δώδεκα
μέλη, καὶ ἀπέστειλεν αὐτὰ ἐν παντὶ ὁρίῳ Ἰσ-
ραὴλ.

Au. Ver.—29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

Pool.—*Together with her bones*, or, *ac-
cording to her bones*; according to the joints of her body, for there he made a division.

Rosen.—29 *Et in frusta concidit eam ad ossa sua, membra sua, in duodecim frusta. Et misit eam in omnem terminum Israelis*, i. e., ad singulas tribus. Pronomen suffixum femininum vocis מְעַלְמָה referendum vel ad mulierem, i. e., cadaver ejus membratim dissectum, vel ad עַצָּם, feminei generis, ut sit: unumquodque membrorum ejus, singula membra.

Ver. 30.

וַיְהִי כִלְיָהָהּ וַאֲמַר לֹא-נִחַתָּהּ
וְלֹא-נִרְאָתָהּ בְּאֶתֶר מְלִיּוֹם עַלְיוֹת בְּנֵי
יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַד הַיָּם הַגָּדוֹל
שִׁמְרֵיכֶם עֲלֶיהָ צָצוּ וַיִּדְבְּרוּ :

καὶ ἐγένετο πᾶς ὁ βλέπων ἔλεγεν, Οὐκ
ἐγένετο καὶ οὐχ ἑώραται ἀπὸ ἡμέρας ἀναβάσεως
υἱῶν Ἰσραὴλ ἐκ γῆς Αἰγύπτου ἕως τῆς ἡμέρας
ταύτης ὥς αὕτη· θέσθε ὑμῖν αὐτοῖς βουλήν ἐν
αὐτῇ, καὶ λαλήσατε.

Au. Ver.—30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Rosen.—30 Initio hujus versus subau-
diendum est וַאֲמַר, *dicendo*. Nam verba Levitæ hoc versu referri, ostendunt impe-
rati in ejus fine, quos ad tribus eorumve principes directos esse patet. Illud וַאֲמַר
haud raro omittitur, ubi lector e tenore orationis intelligere potest, referri verba alius loquentis. Ita Exod. viii. 5 (al. 9) post verba וַיִּפְּצֵם הַחֹשֶׁךְ suppleendum est וַאֲמַר, *ostende te excellentiorem supra me*, dicendo, quando pro te intercessurus sim, rel., coll. Jud. vii. 2 ubi וַאֲמַר exprimitur. Plura loca, quibus hæc vox omittitur vid. in Waltheri *Ellipsis*. Hebr. ed. Schulz, p. 108. וַיִּהְיֶה כִלְיָהָהּ וַאֲמַר, *Fielque omnis qui videt ut dicat*. Præterito וַיִּדְבְּרוּ utitur scriptor, quia quod futurum esse

prævidebat tanquam factum animo suo obversabatur. Vide quæ de hoc præteriti usu dissevit Roorda *Grammat. Hebr.*, vol. ii., p. 12, seqq., §§ 357, 358. *Non factum est, nec conspectum est secundum hoc, tale quid, inde a die ascensus Israelitarum e terra Egypti usque ad hunc diem.* Ad לָמַד observandum, præpositioni כִּי præmitti particulam ל, quod locum habet, quando post complementum præpositionis כִּי sequitur וַ sive וְ; cujus loquendi modi rationem explicuit Roorda l. i., p. 212. Cf. xx. 1. Ejusmodi compositæ præpositiones Latinis sunt *desub, exante, inante.* Ponite vobis super hoc scil. ל, cor; nam ponere cor super aliqua re dicunt Hebræi pro eo quod est considerare, qui plenus loquendi modus exstat 1 Sam. xxv. 25; 2 Sam. xviii. 3. Cf. Jesaj. xli. 20, 22. Vocis עֲלֶיהָ pronomen suffixum femininum est neutraliter capiendum, ut Gen. xv. 6 וְעַלֶּיהָ, et imputavit illud ei in justitiam. Vid. et Num. xxiii. 19; Proverb. vi. 32.

CHAP. XX. 1—3.

וַיֵּצֵאוּ כָּל־בְּנֵי יִשְׂרָאֵל וַתִּקְהַל
הָעֵדָה כָּאִישׁ אֶחָד לְמִדּוֹ וַעֲד־בְּאֵר
שֶׁבַע וַאֲרָץ הַגִּלְעָד אֶל־יְהוָה הַמַּצֵּפָה:
וַיַּתְּצֵבּוּ בָּנוֹת כָּל־הָעָם לִלְבָּטָי
יִשְׂרָאֵל בְּקֹהֶל עַם הַגִּלְעָדִים אֲרֻבַּע
מֵאוֹת אֵלֶּף אִישׁ רִנְלִי שְׁלֹף הָרֵב:
וַיִּשְׁמְעוּ בְּנֵי בְנֵימִן קִירְעֹלֵי בְנֵי־
יִשְׂרָאֵל הַמַּצֵּפָה וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל
דַּבְּרוּ אִיכָּה נִחְיָה הָרָעָה הַזֹּאת:

1 καὶ ἐξῆλθον πάντες οἱ υἱοὶ Ἰσραὴλ, καὶ ἐξεκκλησιάσθη ἡ συναγωγὴ ὡς ἀνὴρ εἰς ἀπὸ Δάν καὶ ἕως Βηρσαβέ, καὶ γῆ τοῦ Γαλαὰδ πρὸς κύριον εἰς Μασσηφά. 2 καὶ ἐστάθησαν κατὰ πρόσωπον κυρίου πᾶσαι αἱ φυλαὶ τοῦ Ἰσραὴλ ἐν ἐκκλησίᾳ τοῦ λαοῦ τοῦ θεοῦ τετρακοσίας χιλιάδες ἀνδρῶν πεζῶν ἔλκοντες ῥομφαίας. 3 καὶ ἤκουσαν οἱ υἱοὶ Βενιαμὴν, ὅτι ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ εἰς Μασσηφά. καὶ ἐλθόντες εἶπαν οἱ υἱοὶ Ἰσραὴλ, λαλήσατε τοῦ ἐγένετο ἡ πονηρία αὕτη;

Au. Ver.—1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

VOL. II.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

Houb.—1 *Postea omnes filii Israel, relictis sedibus, à Dan usque ad Bersabee et de terrâ Galaaddomum Domini in Maspha unanimiter convenerunt, pedites sexcenta millia, gladio armati. 2 Simul filii Benjamin resciverunt filios Israel in Maspha convenisse. 3 Sed universarum tribuum Israel procures cùm in cælu ante Deum adstissent, filii Israel hæc dixerunt; narrale, ut tantum scelus patratum fuit.*

אֲרַבַּע מֵאוֹת אֵלֶּף, *quadringenta millia.* Hæc, et quæ sequuntur versu 3 usque ad וַיִּמְצְאוּ, collocamus proxime post versum 1 quia seriè vix habent ullam eo in ordine, in quo nunc sunt. Ordinis permutandi materia fuit duplex illud הַמַּצֵּפָה, quorum alterum claudit versum 1 alterum versu 3 legitur ante וַיִּמְצְאוּ. Posuerunt librarii, post prius הַמַּצֵּפָה, hæc quæ habet versu 2 usque ad אֲרַבַּע, quæ post הַמַּצֵּפָה posterius scribenda fuerant, atque id fecerunt, postquam nativo loco jam mota essent verba ea, quæ ab אֲרַבַּע usque ad finem versu 2 leguntur, quæque olim exstabant in fine versu 1, vide interpretationem. Adstabant ante Dominum populi procures in cœtum vocati, et ex tribubus singulis missi; nec statui potest cœtum eum, qui ante Dominum adstibat, fuisse hominum quadringenta millium. Itaque ordine præpostero est *quadringenta millia*, post *ante Dominum.* Et cœtus, si hominum fuisset quadringenta millium, frustrâ diceretur fuisse in cœtu *populi angulos, vel procures.*

Bp. Horsley.—1—3 The transposition of the clauses proposed by Houbigant might make the narrative somewhat more orderly and distinct, but seems not absolutely necessary, and has not the authority of any of the antient versions to support it.

1 *Unto the Lord in Mizpeh.* Compare chap. xi. 11. If the tabernacle at Shiloh was within sight of the town of Mizpeh (which I take to have been the case), the people resorting to or assembled at Mizpeh might be said to go to, or to be before, Jehovah. The like remark will apply to Shechem. See Josh. xxiv. 1, and the notes there.

Pool.—2 *The chief, Heb., the corners, i. e., the nobles and rulers, which are oft so called, because, like corner-stones, they both unite, and support, and adorn the whole*

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building. *Four hundred thousand*, or, and *four hundred thousand*. It is an ellipsis of the particle [and], of which examples have been given before: for the chief of the people were not so many; but the common soldiers, and these were all footmen; whereas many of the rulers rode upon horses, or asses, Judg. v. 10; x. 4; xii. 14.

Rosen.—3 *Audiverunt Benjaminitæ, ascendisse Israelitas Mizpam*, sed nihil curarunt. Sunt hæc verba per parenthesin secludenda. *Et dixerunt Israelitæ: proloquimini, quomodo hoc malum contigerit*, quicunque vestrum certius quid exploratum habetis de enormi quod commissum est flagitio, id nobis referte. Kimchi hæc conjungit cum versus 2 initio et verba *וַיִּשְׁמְעוּ* capit in vocativo, hoc sensu: primores populi in concione proclamarunt: Israelitæ! narrate, quomodo facinus illud contigerit. Sed ita voci *וַיִּשְׁמְעוּ* accentus distinctivus appositus esse deberet.

Ver. 9.

וַעֲלִיָּה תֵּחַ תִּדְבָּר אִשָּׁר נִעְשָׂה לְגִבְעָה
עֲלִיָּה בְּגִבְעָה :

καὶ νῦν τοῦτο τὸ ῥῆμα, δ ποιηθήσεται τῇ Ἰαθαῖ· ἀναβησόμεθα ἐπ' αὐτὴν ἐν κλήρῳ.

Au. Ver.—9 But now this shall be the thing which we will do to Gibeah; *we will go up by lot against it.*

Bp. Horsley.—“We will go up by lot against it.” Read with LXX, *נעלה נגדה*. The similitude of the two words *נעלה* and *נגדה* occasioned the omission of the former.

Houb.—עליה בנול, Contra eam in sorte. Oratio manca, quam supplerere veteres. Græci Intt. legebant *נעלה*, nam convertunt, *ascendemus*. Melius convertas, *ascendere faciamus*, ut postea sequatur *עליה הנול, contra eam sortes*; nam sic adjungi solet verbum *עלה* ad nomen *הנול*; vide Levit. xvii. 9, 10. Delendum verò est punctum majus, quod positum fuit post *הנול*: nam oratio continuatur in *והקדו, et sumamus*. Propterea sortes mittuntur, ut sorte eligantur illi homines, qui rei frumentariæ providere debeant.

Rosen.—9 *Et nunc hæc sit res, quam faciemus Gibeæ, hoc modo instituamus expeditionem ad castigandos Gibeenses.* *עליה בנול, Contra eam per sortem* scil. *נגדה, ascendamus, ἀναβησόμεθα*, ut recte Græcus Alexandrinus supplevit. Chaldæus: *נחמני*, numerabimus nos, s. *constituamus nos per*

sortem. Alii repetito *נגדה*: *agamus contra eum cum sorte, sive per sortem*. Sensus non est dubius: missis sortibus videbimus, quinam sint pugnaturi, quique commeatum pro exercitu deferant, ut sequitur. Hieronymus: *hoc contra Gabaa in commune faciamus*, qui sensus plane diversus est.

Ver. 10.

וְלָקַחוּ עִשְׂרֵי אַנְשִׁים לְמֵאָה לְכָל
שִׁבְטֵי יִשְׂרָאֵל וְהָאָה לְאַלְפָּה וְאַלְפָּה
לְרִבְבָּה לְקַחַת צִדָּה לָעָם לְעִשׂוֹר
לְבֹאֵם לְגִבְעָה בְּנִיחוֹן כְּכִלְי־הַנִּפְלָה אֲשֶׁר
עָשָׂה בְּיִשְׂרָאֵל :

πλήν ληψόμεθα δέκα ἄνδρας τοῖς ἑκατὸν εἰς πάσας φυλὰς Ἰσραὴλ, καὶ ἑκατὸν τοῖς χιλίοις, καὶ χιλίους τοῖς μυρίοις, λαβεῖν ἐπιστιγμὸν τοῦ ποιῆσαι ἐλθεῖν αὐτοὺς εἰς Γαβὰ Βενιαμὴν, ποιῆσαι αὐτῇ κατὰ πᾶν τὸ ἀπόπτωμα, δ ἐποίησεν ἐν Ἰσραὴλ.

Au. Ver.—10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

That they may do, when they come to Gibeah of Benjamin, &c.

Bp. Horsley.—For לעשו לבואם, read, by transposition, לבואם לעשו; “while they go to do unto Gibeah of Benjamin.”

Houb.—10 Sumamusque de omnibus tribubus Israel ex centum decem, ex mille centum, ex decem millibus mille, per quos exercitūs commeatus parentur. Postea adversus Gabaa Benjamin proficiſcemur, et scelus quod admissum est in Israel, ulciscemur.

Ordo hic perturbatus, quem restituit Codex Alex. in quo legitur, *τῷ λαῷ τοῖς εἰσπορευομένοις ἐπιτελεῖσαι, populo euntibus, sive eunti ad faciendum*. Eundem ordinem iidem servant in Codice Rom. Sed cum scriptione *להביאם, ad ducendum eos*. Hodierna *לבואם bona est, in veniendo ipsos, seu cum venient.*

Rosen.—*וְלָקַחוּ לְבֹאֵם אֶרֶץ, Ut faciat populus, ut venirent ad Gebam Benjaminis secundum omne flagitium quod fecit Benjamin in Israel, i. e., ut reddant Israelitæ illis, quod mererunt pro tanto scelere admissio.* Verba *וְלָקַחוּ לְבֹאֵם* sunt cum *וְלָקַחוּ* jungenda.

Ver. 12.

וַיִּשְׁלְחוּ שְׂבָמִי יִשְׂרָאֵל אֲנָשִׁים בְּכָל־
שְׂבָמִי בְּנֵיָהוּן וְגו'

καὶ ἀπέστειλαν αἱ φυλαὶ Ἰσραὴλ ἄνδρας ἐν
πάσῃ φυλῇ Βενιαμίν, κ.τ.λ.

Au. Ver.—12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

Through all the tribe of Benjamin.

Dathe.—Pro שְׂבָמִי שְׂבָמִי haud dubie legendum est שְׂבָמִי. Sic omnes antiqui interpretes legerunt. Michaëlis vertit: *an alle Geschelchter Benjamins*. Sed dubito an unquam שְׂבָמִי sic dicatur. So Houb.

Rosen.—*Et miserunt tribus Israel viros in omnes tribus, i. e., familias Benjaminis.* שְׂבָמִי posterius hic pro שְׂבָמִי, familia positum esse patet, ut Num. iv. 18. Hebræi observant, tribum Benjamin constituisse decem familiis, pro numero filiorum Benjaminis, qui Genes. xlv. 21 recensentur.

Ver. 15, 16.

15 וַיִּתְּפְקֻהוּ בְנֵי בְנֵיָהוּן בַּיּוֹם הַהוּא
מֵהַעֲרִים עֶשְׂרִים וְשֵׁשׁ אֶלֶף אִישׁ שָׁלָף
חֶרֶב לְכָד מִיָּשְׁבֵי הַנִּבְכָּעָה הַתְּפֻקָּה
שְׂבַע מֵאוֹת אִישׁ בְּחֹרֶר : 16 כָּל
הָעָם הַזֶּה שְׂבַע מֵאוֹת אִישׁ בְּחֹרֶר אֲמָר
יְדִימִינוּ עֲלֵיהֶם חֶלֶץ עֲנָנוּ אֶל־הַשָּׁעִרָה
וְלֹא יִהְיֶה :

15 καὶ ἐπεσκέπησαν οἱ υἱοὶ Βενιαμίν ἐν τῇ
ἡμέρᾳ ἐκείνῃ ἀπὸ τῶν πόλεων εἰκοστρεῖς χιλι-
άδες ἀνὴρ ἔλκων ῥομφαίαν, ἐκτὸς τῶν οἰκούν-
των τὴν Γαβαὰ, 16 οἱ ἐπεσκέπησαν ἑπτα-
κόσιοι ἄνδρες ἐκλεκτοὶ ἐκ παντὸς λαοῦ ἀμφο-
τεροδέξιοι πάντες οὗτοι σφενδονῆται ἐν λίθοις
πρὸς τρίχα, καὶ οὐκ ἐξαμαρτάνοντες.

Au. Ver.—15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not miss.

15 *Twenty and six thousand.*

Pool.—*Object.* This agrees not with the following numbers; for all that were slain of

Benjamin were 25,100 men, ver. 35, and there were only 600 that survived, ver. 47, which make only 25,700. *Ans.* The other thousand men were either left in some of their cities, where they were slain, ver. 48, or were cut off in the two first battles [so Houb., Rosen.], wherein it is unreasonable to think they had an unbloody victory; and as for these 25,100 men, they were all slain in *that day*, i. e., the day of the third battle, as is affirmed, ver. 35.

Rosen.—15 *Pro viginti et sex millibus* Græcus Alexandrinus in codice Vaticano exhibet εἰκοσι τρεῖς χιλιάδας, *viginti et tria millia*; sed in codice Alexandrino et aliis legitur εἰκοσι καὶ πέντε χιλιάδες, *viginti quinque millia*, quod et Hieronymus exprimit. Josephus quoque *Archæol.*, l. v., cap. 2, § 10. Βενιαμινῶν δ' ὀπλιτῶν δυσ-
μυρίων καὶ πεντακισχιλίων, *Benjaminitarum arma ferentium viginti quinque millia*, posuit. Sed Chaldæus et Syrus cum Arabe cum Hebræo textu consentiunt. Nec numerum in eo expressum non esse mutandum observat Hubigantus, quia cum iis, quæ porro narrantur, facile conciliatur. "Refertur infra vs. 46, periisse de Benjaminitis die tertio viginti quinque millia hominum; vs. 47, superfuisset e clade tantum sexcentos. Qui duo numeri efficiunt homines viginti et quinque millia et sexcenta. Supersunt igitur usque ad numerum viginti et sex millia, qui in censu habitus est, homines quadringenta, et præterea Gabaotenses, qui in censum non venerant. Illi homines periisse intelligendi sunt in duabus pugnis diei primæ ac secundæ, in quibus pugnis superiores fuerant Benjaminitæ. Neque enim Sacra Pagina commemorat, quot perierint homines in exercitu victore, sed tantum quot in devicto." לְכָד מִיָּשְׁבֵי הַנִּבְכָּעָה וְגו' *Scorsim ab habitatoribus Gibeæ, qui recensiti erant, constituiebantque numerum septingentorum virorum electorum, ad pugnandum idoneorum.*

15 *Of Gibeah, which were numbered seven hundred chosen men.* 16 *Among all this people there were seven hundred chosen men, &c.* So Rosen.

Bp. Horsley.—Read,

וְהַנֶּבֶשׁ מִכָּל הָעָם הַזֶּה שְׂבַע מֵאוֹת אִישׁ בְּחֹרֶר
&c. וְיָדִימִינוּ

15 —"of Gibeah. 16 And of all this people were mustered seven hundred, every one a choice man, left-handed," &c.

Left-handed. See notes on chap. iii. 15, p. 177.

Ver. 18.

Au. Ver.—18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

Bp. Horsley.—18, 26, 31 To the house of God; rather, to Bethel. It seems probable that Shiloh was at this time a district belonging to the town of Bethel, and contiguous to it, so that the tabernacle being pitched in Shiloh, was said to be in Shiloh or at Bethel indifferently. See Josh. xxiv. 1, and the notes there.

Rosen.—18 וַיִּשְׁאָלוּ בַיהוָה וַיִּשְׁאָלוּ בַיהוָה, Tum surrexerunt et ascenderunt Bethel, ut interrogarent Deum, ut oraculum Urim et Thummim consulerent de bello, quod adversus Beniaminitas suscipiebant. De Bethel vid. ad Jos. xvi. 2. Eo arcam sacram, quæ exercitum comitari solebat, e Mizpa translata esse, ex hoc loco patet. Cf. ad vs. 1. Hieronymus verba Hebræa sic reddidit: qui surgentes venerunt in domum Dei, hoc est, in Silo, quæ postrema verba addidit de suo, explicationis causa, quum ביהוה non pro nomine proprio urbis, sed pro nomine appellativo, domum Dei, i. e., tabernaculo, haberet. Sed de sacro tentorio constanter ביהוה, nusquam ביהוה usurpari constat. Nomen urbis hic esse Bethel, patet et e vs. 27 ubi arca sacra illis diebus fuisse dicitur ibi, וְשָׁם, i. e., eo loco qui vs. 26 commemoratus erat, videlicet Bethel. Pro nomine proprio ביהוה h. l. habent interpretes, præter Vulgatum, veteres omnes, et Josephus. וַיִּשְׁאָלוּ בַיהוָה, Et dixerunt Israelitæ oraculum scitantes, quis ascendet nobis initio ad bellum cum Beniaminitis? i. e., quis primam aciem habebit? Cf. ad i. 1. וַיִּשְׁאָלוּ בַיהוָה, Dirique Jova: Juda tribus præeat initio. Judas sit dux vester, reddidit Hieronymus.

Ver. 22, 23.

Au. Ver.—22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

Booth.—22 This comma is out of its place; and modern critics transpose after the next, where it properly belongs. The order of the narrative requires this change. Can it be supposed that the men of Israel were encouraged to set the battle in order, before they had consulted God, and received his command to go up again before Gibeah? By transposing the two commas all is natural and easy.

Ver. 31—33.

וַיִּשְׁאָלוּ בַיהוָה וַיִּשְׁאָלוּ בַיהוָה
הַנִּתְקָה מִן־הָעִיר וַיִּתְּלוּ לְחַפּוֹת מִהָעֵם
חֲלָלִים כְּפָעַם וְכָפָעַם בְּמִסְלֹת אֲשֶׁר
אָחָז עָלָה בֵּית־אֵל וְאָחָז בְּכַעֲתָהּ
בַּשָּׂדֶה בְּשָׁלְשִׁים אִישׁ בְּיִשְׂרָאֵל :
וַיֹּאמְרוּ בְנֵי בְנִימִן נִגְפִים הֵם
לְפָנֵינוּ כְּבָרָאשָׁנָה וּבְנֵי יִשְׂרָאֵל אָמְרוּ
בְּנוֹסָה וּנְתַנְנוּהָ מִן־הָעִיר אֶל־
הַמִּסְלֹת : וְכָל אִישׁ יִשְׂרָאֵל הָמוּ
מִמְקוֹמוֹ וַיַּעֲרְכוּ בְּבַעַל הַתָּמָר וְאֶרֶב
יִשְׂרָאֵל מִגִּיד מִמְקוֹמוֹ מִמַּעֲרֹב־דָּבֶעַ :

v. 31. רגשה ה' v. 32. רגשה ה'

31 καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμὴν εἰς συνάντησιν τοῦ λαοῦ, καὶ ἐξεκένωθησαν ἐκ τῆς πόλεως, καὶ ἤρξαντο πατάσσειν ἀπὸ τοῦ λαοῦ τραυματίας ὡς ἀπαξ καὶ ἀπαξ ἐν ταῖς ὁδοῖς, ἥστι μία ἀναβαίνουσα εἰς Βαιθὴλ, καὶ μία εἰς Γαβαὰ ἐν ἀγρῷ, ὡς τριάκοντα ἀνδρας ἐν Ἰσραὴλ. 32 καὶ εἶπαν οἱ υἱοὶ Βενιαμὴν, Πίπτουσιν ἐνώπιον ἡμῶν ὡς τὸ πρῶτον· καὶ οἱ υἱοὶ Ἰσραὴλ εἶπαν, Φύγωμεν, καὶ ἐκενώσωμεν αὐτοὺς ἀπὸ τῆς πόλεως εἰς τὰς ὁδοὺς· καὶ ἐποίησαν οὕτω. 33 καὶ πᾶς ἀνὴρ ἀνέστη ἐκ τοῦ τόπου αὐτῶν, καὶ συνήψαν ἐν Βάαλ Θαμάρ· καὶ τὸ ἐνεδρον Ἰσραὴλ ἐπῆρχετο ἐκ τοῦ τόπου αὐτοῦ ἀπὸ Μαρααβαί.

Au. Ver.—31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at [Heb., to smite of the people wounded, as at; &c.] other times, in the highways, of which one goeth up to the house of God [or, Beth-el], and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

31 *To the house of God.* See notes on verse 18.

Bishop Horsley.—31—33 The matter of these verses seems to lie in great disorder. Perhaps it should be arranged thus,

31 וַיִּצְאוּ בְנֵי בִינְיָם לִקְרַאת הָעָם וּבְנֵי יִשְׂרָאֵל אִמְרוּ נִגְזַר וְנִהְיָנוּ כֵּן הַיּוֹם אֵל הַיָּצֵר אֵל הַמְּסֻלָּה:

32 הַיּוֹם כֵּן הַיָּצֵר וַיְדוּלוּ לַחֲזֹק כְּפָעַם כְּפָעַם הָעָלִים בְּשׂוּדָה בְּמִסְלֹת אִשֵּׁר אִתָּם עָלָה בִּידְאָל וְאִתָּם גְּבֻשָּׁה כְּשֵׁלִים אִשׁ בִּישְׂרָאֵל:

33 וַיִּצְאוּ בְנֵי בִינְיָם נָשִׁים הֵם לַעֲנִי כְּבִרְאשָׁה וְכָל אִשׁ יִשְׂרָאֵל כְּמוֹ &c.

31 "And the children of Benjamin went out against the people: And the children of Israel said, Let us flee, and draw them away from the city, to the highways.

32 "They were drawn away from the city, and they began to smite of the people, as before, repeatedly. The slain in the open field, in the highways, of which the one goeth up to Bethel, and the other to Gibeah, were about thirty men of Israel.

33 "Then the children of Benjamin said, They are smitten before us, as at the first: But all the men of Israel rose up," &c.

Rose up out of their place.] The word עָם sometimes signifies to stand firm, to maintain his ground. This I take to be its sense here. —"stood firm every one in his station." When the Benjaminites began to exult in their supposed victory, the Israelites suddenly halted, faced about, and presented an orderly line to their pursuers. *Out of the meadows of Gibeah.* מַסְסָה. Meadows could afford no situation for an ambushade. The word must bear some other sense, if it be the true reading. Houbigant's emendation of מַסְסָה is not easily to be admitted, though it is supported by the versions of the LXX and Vulgate, because the ambushade was not placed on any particular side of the town, but all around it. See ver. 29.

Gesen.—33 מַסְסָה m. (ר. עָד) *naked place*, i. e., a field or plain without trees and dwell-

ings, Judg. xx. 33. Comp. Arab. عَرْدَة, environs of a city, pp. a naked tract around it.

Houb.—33 מַסְסָה גִּבְעָה, Nos, *ab occidentali parte Gabaa*, ex scripturâ גִּבְעָה, quam exhibet Codex Alex. qui ἀπὸ δυσμῶν τῆς Γαβαά, *ab occidente Gabaa*. Quam scrip-

turam si non sequeris, erit nomine proprio interpretandum. מַסְסָה גִּבְעָה, *Maragabe*, ut fecit Codex Rom. qui Μαπαργαβί. Etenim lectorem ludit Buxtorfius, qui Lexico in suo minore sic habet, *post denudationem Gabaa, id est, postquam urbs Gabaa praesidio denudata esset*, cum constet locum hic designari, unde insidiæ erumpant. Nec felicius idem ex R. Levi, *ex valle*, seu *spelunca*. Nam inducit *vallis* significatum falsum, quomodò et Clericus falsum *graminei campi*. Nec *spelunca* quadrat insidiis illis, quæ *circum Gabaa* fuerunt collocatæ, quæque nunc partem erumpunt, nempe ex latere Gabaa occidentali.

Rosen.—33 *Et insidians Israel*, insidiæ Israelitarum, *prorumpens erat*, prorumpabant, *e loco suo, e campo Gabæ*, i. e., Gibeæ urbis. מַסְסָה אֵב מַסְסָה, *nudum esse videtur locum arboribus nudum*, campum, et quidem graminosum, quales in vallibus vicinis fuisse credibile est, denotare. Chaldaeus reddidit מַסְסָה גִּבְעָה, *e planitie Gibeæ*. Kimchi confert מַסְסָה גִּבְעָה, *loca nuda*, i. e., arva pascua *ad flumen Nilum*, Jes. xix. 7. Buxtorfius in *Lex. Hebr.* sic interpretatur: *post denudationem Gibeæ*, i. e., postquam urbs Gibeæ praesidio denudata erat. Parum id quidem probabile; nam verbis illis non dubium est declarari locum, e quo insidiæ Israelitarum eruperint. Sunt, qui מַסְסָה significatione non differre existiment a מַסְסָה, *spelunca*. Ita e veteribus Syrus: *ex antro quod in Geba*. Pro quibus verbis Arabicus interpres hæc dedit: *et erant insidiæ in speluncis Gabæ, prospectarunt e locis suis*. Posuit pluralem, *speluncas*, quod unam speluncam non sufficere existimaret ad capiendos insidiatores, qui partem exercitus effecerunt. Græcus Alexandrinus in codice Vaticano pro מַסְסָה גִּבְעָה exhibet Μαπαργαβί. Sed in codice Alexandrino est ἀπὸ δυσμῶν τῆς Γαβαά, ac si מַסְסָה גִּבְעָה legisset. Quod sequutus Hieronymus locum sic explicavit: *insidiæ quoque, quæ circa urbem erant, paulatim se aperire cæperunt, et ab occidentali urbis parte procedere*. Sed non est, cur scripturam Masorethicam, quam reliqui veteres tuentur, mutemus.

Ver. 34.

וַיִּבְחֹרוּ מִגִּבְעָה לְבָרָכָה עֲשָׂרָה אֲחֵלָיִם
אִשׁ בְּחֹרֶה מִכָּל־יִשְׂרָאֵל וְגו'

καὶ ἤλαθον ἐξεναντίας Γαβαά δέκα χιλιάδες
ἀνδρῶν ἐκλεκτῶν ἐκ παντὸς Ἰσραὴλ, κ.τ.λ.

Au. Ver.—34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.

Against.

Bp. Horsley.—Rather, *from over against.* These 10,000 seem to be a third body, distinct both from the ambuscade, and from the army engaged with the Benjaminites in Baal-Thamar.

Bp. Patrick.—34 Some look upon these as a detachment (as they now speak) from the main body at Baal-Tamar, who marched to assault the city on one side, while the liers in wait assaulted it on the other.

Rosen.—*Venerunt autem e regione Gibeæ decem millia virorum electorum e toto Israele.* Addit Hieronymus, explicationis causa: *habitatores urbis ad certamina provocabant.* Pro pluribus libris כַּנְנָב, *ab austro scriptum reperitur, quod inter veteres et Chaldæus suo כַּנְנָב expressit.*

Ver. 36.

וַיֵּרְאוּ בְנֵי־בִנְיָמִן כִּי נִגְזַרְוּ וַיִּהְיוּ אִישׁ־
וְשָׂרָאֵל מְקוֹם לְבִנְיָמִן כִּי הָמָחוּ אֶל־
הָאֵלֶּב אֲמָר שָׂמָו עַל־הַנִּבְכָּעָה :

καὶ εἶδον οἱ υἱοὶ Βενιαμὴν ὅτι ἐπλήγησαν· καὶ ἔδωκεν ἀνὴρ Ἰσραὴλ τῷ Βενιαμὴν τόπον, ὅτι ἤλπιον πρὸς τὸ ἐνεδρὸν ὃ ἔθηκεν ἐπὶ τῇ Γαβαὰ.

Au. Ver.—36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

Ged., Booth.—36 For the Benjamites saw that the Israelites were smitten, &c.

Gave place.

Bp. Horsley.—Had given place.

Rosen.—36 Postquam summatim relatum esset, quis belli exitus fuerit, exponitur nunc accuratius, qui factum sit, ut Israelitæ in Benjaminitis tantam stragem facerent. *Viderant scilicet Benjaminitæ, quod percussi essent Israelitæ terga dantes, vsa. 31, 32.* וַיֵּרְאוּ בְנֵי־בִנְיָמִן אִישׁ־וְשָׂרָאֵל מְקוֹם לְבִנְיָמִן, *Dederantque Israelitæ locum Benjaminitis, cœperunt retrogredi, ut Benjaminitas longius ab urbe abstraherent, quia confisi sunt insidiatoribus, quos posuerant ad Gibeam.* Pro אִישׁ in pluribus codicibus legitur וְ, nullâ sensus differentiâ. Præterea pro וְשָׂרָאֵל codices nonnulli וְשָׂרָאֵל exhibent, quod vix dubium

est positum esse ob præcedens plurale וַיֵּרְאוּ. Sed cf. not. ad Jos. ix. 7.

Ver. 37.

וְהָאֵלֶּב הָחִישׁוּ וַיִּפְשְׁטוּ אֶל־הַנִּבְכָּעָה
וַיִּמְשְׁלוּ הָאֵלֶּב וְגו'

καὶ ἐν τῷ αὐτοῖς ὑποχωρήσαι, καὶ τὸ ἐνεδρὸν ἐκινήθη· καὶ ἐξέτειναν ἐπὶ τῇ Γαβαὰ, καὶ ἐξεχύθη τὸ ἐνεδρὸν, κ.τ.λ.

Au. Ver.—37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along [or, made a long sound with the trumpets], and smote all the city with the edge of the sword.

Bishop Horsley.—*Drew themselves along;* rather, "advanced."

Pool.—*Drew themselves along, or, extended themselves, i.e.,* whereas before they lay close and contracted into a narrow compass, now they spread themselves, and marched in rank and file, as armies do. Or, *marched or went, Heb., drew their feet.* So this verb is oft used, as Gen. xxxvii. 28; Exod. xii. 21; Judg. iv. 6; Job xxi. 33.

Gesen., Rosen.—See notes on iv. 6, p. 188.

Prof. Lee.—כָּשָׁה, *Took hold of, drew.* (a) *Stretched out the hand, immed.* (b) *Took hold of.* (c) *Seized as spoil.* (d) *Drew.* (e) *Drew a bow, א.* (f) *Drew a yoke, א.* (g) *Drew a net, א.* (h) *Scattered seed, immed.* (i) *Lengthened a sound.* (k) *Continued in a thing towards a person, with two accus., also with acc. of thing, and א, or על, before the person.* (l) *Kept or reckoned among, א.* (m) *Cheered.* (c) Judg. xx. 37; Ezek. xxxii. 20.

Rosen.—*Insidiatores vero festinarunt, ac celerarunt opus suum (cf. Jes. v. 19), et diffuderunt se ad Gibeam.* וַיִּפְשְׁטוּ הָאֵלֶּב, *Et protraxit se insidiator, extendit se agmine facto contra urbem.* Verbum פָּשַׁח sunt qui de *protracto tubæ sono* capiant, quo signum datum fuerit ad urbem aggrediendam. Sed vid. not. ad iv. 6. Hoc loco illud patet sensu, qui dicitur, reflexivo, sive reciproco capiendum esse. Recte Chaldæus dedit אֲמָר, *protraxit se.*

Ver. 38.

וְהַפּוֹעֵד תָּנַח לְאִישׁ יִשְׂרָאֵל עִם־
הָאֵלֶּב תָּרַב לְהַעֲלוֹתָם מִשְׁמַת הַדָּשָׁן
מִן־הָעִיר :

καὶ σημεῖον ἦν τοῖς υἱοῖς Ἰσραὴλ μετὰ τοῦ

ἐνέδρου τῆς μάχης ἀνενέγκαι αὐτοὺς σύσσημον καπνοῦ ἀπὸ τῆς πόλεως.

Au. Ver.—38 Now there was an appointed sign [or, time] between the men of Israel and [Heb., with] the liers in wait, that they should make a great flame [Heb., elevation] with smoke rise up out of the city.

Flame with smoke.

Ged., Booth.—Cloud of smoke.

Bp. Horsley.—The words דבר הוצאות שם are not easily reduced to any regular construction. Perhaps the original reading may have been thus, שם הוצאות שם. "Now it had been agreed upon between the men of Israel and the ambuscade, that they [the persons of the ambuscade] should make a large pile, to send up smoke from the city."

Houb.—38 *Erat autem signum datum Israelitis ab insidiatoribus, ut acies converterent, cum extollerent ex urbe fumum.*

דבר דבר. *Solus Chaldaeus legit* דבר, quod non expedit: cæteri aut id omittunt, aut aliter legunt, puta Græci Intt. qui τῆς μάχης pugnae, cum legerent הפך. Videtur דבר derivatum ex הפך, ut converterent se; nam huic הפך oppositum est הפך, versu subsequente. Signum datur exercitui, ut sese convertat, nec fugam simulet, cum videbit tolli in auras fumum.

Rosenmüller.—38 *Et conventio erat viro Israelitæ, i. e., reliquis Israelitis, cum iis qui in insidiis locati essent. Sequitur id quod inter ipsos conventum erat: דבר הוצאות שם, multiplica, ut ascendere facerent elationem, s. columnam fumi ex urbe, i. e., da operam, ut milites quam maximum poterunt excitent incendium. דבר est imperativus apocopatus Hiphil verbi דבר; cf. Gesenii Lehrs., p. 431. Verba sunt ad ducem insidiarum directa. Græca Alexandrina hujus versus interpretatio in codice Vaticano est hæc: Et signum erat filiis Israel cum insidiis pugnae, ut extollerent signum fumi a civitate. Nomen הוצאות interpres intellexit de signo militari. Ita et Hieronymus: signum autem dederant filii Israel his, quos in insidiis collocaverant, ut postquam urbem cepissent, ignem accenderent, ut ascendente in altum fumo captam urbem demonstrarent. Pro דבר in codicibus nonnullis et editionibus veteribus a De-Rossio enumeratis scriptum est דבר (per Cheth) gladius, idemque expressum est in Græca versione, quæ in codice Alexandrino legitur: καὶ ἡ συνταγή ἣν ἀνδρὶ Ἰσραὴλ πρὸς τὸ*

ἐνέδρου μάχαιρα τοῦ ἀνενέγκαι αὐτοὺς πύργον τοῦ καπνοῦ τῆς πόλεως, et constitutio erat viro Israel ad insidias gladius, ut ascendere facerent illi signum fumi de urbe. Sed דבר h. l. sensum nullum dare, non est quod moneamus.

Ver. 39.

וַיִּחַדּוּ אִישׁ יִשְׂרָאֵל בְּמַלְחָמָה וּבְנִימָן
הָחֵל לְחַצֹּת חֲלָלִים בְּאִישׁ יִשְׂרָאֵל
בְּשָׁלְשִׁים אִישׁ וְגו'

καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ, ὅτι προκατελάβετο τὸ ἐνέδρον τὴν Γαβαὰ, καὶ ἔστησαν ἐν τῇ παρατάξει· καὶ Βενιαμὴν ἤρξατο πατάσσειν τραυματίας ἐν ἀνδράσιν Ἰσραὴλ ὡς τριάκοντα ἄνδρας, κ.τ.λ.

Au. Ver.—39 And when the men of Israel retired in the battle, Benjamin began to smite and kill [Hebrew, to smite the wounded] of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

Retired. So Houb., Pool, Patrick.

Rosen.—39 *Tum convertit se vir Israel in prælium. Hieronymus: quod quum cernebant filii Israel in ipso certamine positi. Sed verba hoc potius dicunt, eos Israelitarum, qui per alteram semitam (vs. 30) fugâ si mulatâ Beniaminitas ipsos persequentes longius ab urbe abstraxerant, jam viso fumo ab urbe incensa ascendente, se subito convertisse ad redintegrandam pugnam. Et Benjamin cepit in pugna instaurata percutere confossos in Israelitis circiter triginta viros, vid. vs. 30. Nam quum nondum animadverterent urbem suam ab insidiis occupatam et incensam esse, pugnantem cum Israelitis, dixerunt apud se: profecto plane cæsus est Israel ante nos, sicut in prælio priore. Singularis est pro plurali; nam facta fuerant duo secunda prœlia a Beniaminitis, vss. 21, 25.*

Ver. 40.

וַהֲמַשְׁחֵת הָחֵל לַעֲלֹת בְּרֹחֵי
עָמָד עָשָׁן וַיָּגֶן בְּנִימָן אַחֲרָיו וַהֲגָה
עָלָה כָּל־יִשְׂרָאֵל הַשְׁחָרָה :

καὶ τὸ σύσσημον ἀνέβη ἐπὶ πλεῖον ἐπὶ τῆς πόλεως ὡς στύλος καπνοῦ· καὶ ἐπέβλεψε Βενιαμὴν ὀπίσω αὐτοῦ, καὶ ἰδοὺ ἀνέβη συντέλεια τῆς πόλεως ἕως οὐρανοῦ.

Au. Ver.—40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind

them, and, behold, the flame of the city [Heb., the whole consumption] ascended up to heaven.

Bp. Horsley.—40 *But when the flame began to arise up out of the city with a pillar of smoke; rather, But when the pile began to send up from the city a pillar of smoke. The flame; rather, the conflagration.*

Ged., Booth.—40 But when the cloud of smoke began to rise out of the city like a pillar, the Benjamites looked behind them, and, behold the flame [Ged., conflagration] of the city ascended up to the heavens.

Rosen.—40 *Et elatio flammæ cœpit ascendere ex urbe, columna fumi.* חָרַבְתִּי הֶעֱבְרָאִי hic observant denotare חָרַבְתִּי, incendium, sive חָרַב, flammam, quæ sursum fertur. Convertitque se Benjamin post se, retro, et ecce! ascendit totum urbis cœlum versus, incensæ totius urbis flamma ad cœlum ascendit.

Ver. 41.

וַיֵּשׁ יִשְׂרָאֵל הַפֶּה וַיִּבְהַל אִישׁ בְּגִבְיָו
כִּי רָאָה פְּרִיגְנָתָהּ עָלָיו הָרָעָה :

kai anêr 'Israel êpístrepse' kai êspeusan ἄνδρες Βενιαμὴν, ὅτι εἶδον ὅτι συνήγχεσαν ἐπ' αὐτοὺς ἡ πομπή.

Au. Ver.—41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them [Heb., touched them].

Bp. Horsley.—*But when the men of Israel—the men of Benjamin were amazed; rather, “And the men of Israel faced about, and the men of Benjamin were panic-struck.”*

Rosen.—41 *Israelitæ vero quoque se converterunt* (vs. 39), *et sic Benjaminitæ perturbati sunt: quia vidit, quod attingeret super se malum, intellexerunt sibi impendere interitum.*

Ver. 42, 43.

וַיִּפְקְדוּ לִפְנֵי אִישׁ וַיִּשְׂרָאֵל אֶל־יָדָהּ
הַמִּדְבָּר וְהַמְלָחָה הַדְּבָרָהּ וְהַשֹּׁר
מִתְעָרִים מִשְׁחִיתִים אוֹתוֹ בְּחוּכּוֹ :
וַיִּבְהַל אִישׁ בְּגִבְיָו הַדְּרִיָּהּ מִנִּיחָה
הַדְּרִיָּהּ עַד לְבָח הַבְּקָעָה מִמִּנְחָה
שָׁמַשׁ :

42 *kai êpíbleψan ênôpiston uíōn 'Israel êis* τὴν ὁδὸν τῆς ἐρήμου, *kai êfugon' kai ἡ παρά-* ταξις *êφθασεν ἐπ' αὐτοὺς, kai oí ἀπὸ τῶν* πόλεων *δίεφθειρον αὐτοὺς ἐν μέσῳ αὐτῶν.*

43 *kai katékonton τὸν Βενιαμὴν, kai êdíōxan* αὐτὸν ἀπὸ Νουὰ κατὰ πόδα αὐτοῦ ἕως ἀπέναντι Γαβαὰ πρὸς ἀνατολὰς ἡλίου.

Au. Ver.—42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came out* of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and chased them, and trode them down* with ease [*or, from Menuchah, &c.*] over against [Heb., unto over against] Gibeah toward the sun-rising.

Bp. Horsley.—42, 43 *But the battle overtook them—and them—Thus they inclosed—round about, and chased them, &c.* Read בָּרַחָה. “But the army pressed hard upon them, and the people from the cities, destroying them in the midst. They surrounded the Benjamites without ceasing, they trode them down,” &c. The change of בָּרַחָה into בָּרַחָה has the authority of a MSS.

Pool.—*Them which came out of the cities they destroyed in the midst of them:* so the sense may seem to be this, That the Israelites did not only kill the inhabitants of Gibeah, and all the Benjamites that came into the field against them, six hundred excepted; but in the midst of them, or together with them, they killed also the rest of the Benjamites, who, when they saw their army was wholly destroyed, made haste to flee out of their several cities or towns, that so they might escape the sword, which was coming towards them. But the words may be rendered thus: *And them who were of the other cities, to wit, of Benjamin, i. e., who abode in their own cities, and did not go up to Gibeah, they destroyed in the midst of them, i. e., in their several cities; or, in the midst of it, i. e., of every city; for so it is said, ver. 48, where it is said that they smote the men of every city.* But this I submit to be learned.

Bp. Patrick.—*Them which came out of the cities they destroyed.* Or, “they that came out of the cities,” viz., of Israel, helped to cut them off.

Ged., Booth.—42 They, therefore, retreated before the men of Israel by the way of the wilderness; but the battle overtook them: and they who came out of their own city destroyed them in the mid-way. 43 Thus they surrounded the Benjamites [Ged., thus the Benjamites were surrounded, &c.], and

וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים
וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים

καὶ οἱ υἱοὶ Ἰσραὴλ ἐπέστρεψαν πρὸς υἱοὺς
Βενιαμὴν, καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομ-
φαίας ἀπὸ πόλεως Μεθὰ καὶ ἕως κτήνους, καὶ
ἔως παντὸς τοῦ εὗρισκομένου εἰς πάσας τὰς
πόλεις, κ.τ.λ.

Au. Ver.—48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand [Hebrew, was found]: also they set on fire all the cities that they came to [Hebrew, were found].

Houb.—48 *E civitate.* Melius *סירי*, ex urbibus, ut Syrus, vel *סירי*, ex urbibus eorum, ut et Chaldæus. Nec dubium, quin, pro *סירי*, legendum sit *סירי*: *ab homine*, ut legit Syrus; ut præpositio *ו* respondeat præpositioni *ו*, quæ sequitur: una enim alterius desiderat societatem. Similiter pro *ו* melius *ו* non sine conjunctione, ut Græci Interpretes καὶ ἕως, et usque ad.

Rosen.—48 *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, Is- raelita vero reversi sunt ad Benjaminitas, e cæsis et fugitivis reliquos, senes, impuberes, mulieres, atque imbelles, וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, et percusserunt eos ad os gladii, vs. 37. Verba *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים* ad verbum sonant *ex urbe*, i. e., ex urbibus *integrum* (vid. Jes. i. 6; Psal. xxxviii. 4, 8), quod interpretantur *ex urbi- bus omnes*, scil. homines, quum sequatur *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, usque ad pecus.* Sed ille dicendi modus quum sit insolitus; pro *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים* esse *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, viros*, quod ipsum plures codices et editiones veteres exhibent. Ita inter veteres Hieronymus: *a viris usque ad jumenta.* Cf. Deut. ii. 34: *devovimus *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, totam urbem, viros, et mulieres parvulosque non reliquimus superstitiles.* Sed quum *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, viros, mares* duntaxat denotet, hic vero omnis generis et ætatis homines in urbibus Benjaminiticis occisos esse significetur addito *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*; non plane rejicienda videtur inter- pretatio, quam antea posuimus. *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, Usque ad omne quod inventum est præter animalia deleverunt.***

CHAP. XXI. 2.

Au. Ver.—2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore.

Bishop Horsley.—[To the house of God.] Rather, to Bethel. See chap. xx. 18.

Dr. A. Clarke.—Literally, the people came *בית אל*, to Bethel; this is considered as the name of a place by the Chaldee, Syriac, Arabic, and Septuagint.

Ver. 11.

Au. Ver.—11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man [Heb., knoweth the lying with man].

Ged., Booth.—And every woman that hath lain with man; but the virgins ye shall preserve alive [LXX, Vulg.].

Dathe.—*Hoc additamentum non alienum videtur, quoniam in sequenti versu narratur, has virgines in castra esse deductas. Sed Syrus, Chaldæus et Arabs illa non legerunt.*

Rosen.—Græcus Alexandrinus addit: *τὰς δὲ παρθένους περιποιήσεσθε*, et Hieronymus: *virgines autem reseruate.* Supplevit hoc Græcus interpres ex eo quod versu proximo legitur, ut supra xiv. 10. Non tamen in textum recipiendum est illud additamentum.

Ver. 15.

Au. Ver.—15 And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

Rosen.—*וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, Et populus doluit propter Benjanimem, vs. 6. וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, Nam fecit Jova rupturam in tribubus Israelis.*

Gesen.—*וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, in Kal not used, pp. onomatopœt. to draw the breath forcibly, to pant, to sigh, to groan, like Arab.

Kindred roots are *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, q. v. Niph. *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, 1. to lament, to grieve, for the use of the passive and middle in verbs of emotion, comp. *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, *ὀδύρομαι, contristari*, also *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, Niph. Spoken: a) In regard to others, whence to pity, to have compassion, absol. Jer. xv. 6, *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים, I am weary of having compassion*; seq. *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, Ps. xc. 13; *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, Judg. xxi. 6; *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, v. 15; *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, Judg. ii. 18. b) In regard to one's own doings, to grieve; hence to repent (comp. Germ. *reuen*, which in Switzerland means to grieve, Engl. to rue), Exod. xiii. 17; Job xlii. 6; Ps. cx. 4; seq. *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, Gen. vi. 6, 7; 1 Sam. xv. 11. Often of one who repents, grieves, for the evil he has brought upon another, Ps. cvi. 45. &c.; seq. *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, Exod. xxxii. 12, 14; Jer. viii. 6; xviii. 8, 10; *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַבְּתוּלִים*, 2 Sam. xxiv. 16; Jeremiah xxvi. 3.

Ver. 17.

וַיֹּאמְרוּ יְרֵשֶׁת פְּלִיטָה לְבָנֵינוּ וְלֹא-
יִמָּחָה שְׁבֹט מִיִּשְׂרָאֵל :

καὶ εἶπαν. κληρονομία διασωζομένων τῶν
Βενιαμίν, καὶ οὐκ ἐξαλειφθήσεται φυλὴ ἀπὸ
Ἰσραὴλ.

Am. Ver.—17 And they said, *There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.*

Bp. Patrick.—These words, "there must be," are not in the Hebrew, where the words run thus, "The inheritance of them that are escaped, is for Benjamin," &c. That is, the children of Benjamin must have that part of the country which was given them by the Divine lot for their inheritance, and we must not give it to any other persons; for then a tribe would be lost in Israel. This was all that some in the council said, who proposed no means whereby this tribe should be restored, but only asserted it must be done, leaving others to consider how.

Pool.—Heb. *the inheritance* (to wit, belonging to the whole tribe of Benjamin) is or belongs to *them that be escaped of Benjamin*.

Bp. Horsley.—17 *There must be an inheritance, &c.] Rather, The right of inheritance to Benjamin belongs to them that are escaped; or, The escaped have the right of inheritance to Benjamin, and a tribe must not be abolished in Israel.* The sense is, that the few that remain were the rightful heirs of the possessions of the whole tribe, and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

Geddes.—The Benjaminites, who have escaped, must be kept in their inheritance, that a tribe be not destroyed out of Israel.

Booth.—The inheritance of Benjamin must be kept for those who have escaped, that a tribe be not destroyed out of Israel.

Rosen.—Porro dixerunt seniores (vs. 16): hereditas evasionis Benjamin, i. e., curandum nobis est, ut Benjaminitis qui evaserunt hereditaria sua possessio maneat, nec in aliam tribum transferatur; unde et reliquis de uxoriis erit prospiciendum. וְהָיוּ אֲנִי וְכָל בְּנֵי יִשְׂרָאֵל וְכָל בְּנֵי לֵוִי וְכָל בְּנֵי בְּרִית יִשְׂרָאֵל וְכָל בְּנֵי לֵוִי וְכָל בְּנֵי בְּרִית יִשְׂרָאֵל, ut Deut. xxv. 6.

Ver. 19.

וַיִּלְמְדוּהָ הַקֹּהֵל חֲגֵי יְהוָה בְּשָׁלֹם ۥ

יָמִימָה וְאֶשֶׁר מִצְפּוֹנָה לְבֵית-אֱלֹהִים מְזוֹרָחָה
הַשָּׁמַשׁ לְמִסְלָה הָעֹלָה מִבֵּית-אֱלֹהִים
שְׂכֵמָה וּמִנֵּגַב לְלִבְנוֹת :

καὶ εἶπαν. ἰδοὺ δὴ ἑορτὴ κυρίου ἐν Σηλῶμ
ἀφ' ἡμερῶν εἰς ἡμέρας, ἥ ἐστιν ἀπὸ βορρᾶ τῆς
Βαιθὴλ κατ' ἀνατολὰς ἡλίου ἐπὶ τῆς ὁδοῦ τῆς
ἀναβαυνούσης ἀπὸ Βαιθὴλ εἰς Συχέμ, καὶ ἀπὸ
νότου τῆς Λεβωῶ.

Au. Ver.—19 Then they said, Behold, *there is a feast of the Lord in Shiloh yearly* [Heb., from year to year] *in a place which is on the north side of Beth-el, on the east side* [*or, toward the sunrising*] of [*or, on*] *the highway that goeth up from Beth-el to Shechem, and on the south of Lebanon.*

In a place.

Houb.—Relativum יֵשׁ nihil habet de quo
efferi possit; propter quam causam Syrus et
Arabes id omisere. Maximè adducor ut
credam, post יֵשׁ, omissum fuisse יֵשׁ, ob
nonnullam utriusque verbi similitudinem;
itaque olim scriptum fuisse יֵשׁ יֵשׁ, *in loco*,
qui...

Rosen.—Pro יוֹזָא in codicibus nonnullis est יוֹזָה, *festum Joaz*, in ejus honorem celebratum. Quod sequitur יוֹזָא non est ad Siluntem referendum, quid enim opus erat, situm hujus urbis, omnibus Israelitis notissimæ, tam accurate describere? sed spectat ad יוֹזָה, *festum*, quod celebrabatur eo in loco qui describitur. אַבְאִילֶנֶת מִן הַמִּזְחָה לְיֵשׁוּעַ, *Ab aquilone ad Bethelam ortum solis versus*, אֲשֶׁר עָלָה מִצִּיחוֹן הַדֶּשֶׁה לְסִכְמֶם, *ad viam stratham* (xx. 31), *quæ ascendit e Bethelæ Sichemum*, viii. 31; Genes. xxxiii. 18. מִנְּקֵה לֵבוֹנָה, *a meridie Lebonæ*, nomen oppidi, cujus h. l. tantum fit mentio.

Ver. 22.

וְחָזַר כִּי־יָבֹא אֶבְרָהָם אֶל־אֱלֹהֵיכֶם
לְקָרֹב אֶל־אִינוֹ וְיִסְמְנוּ אֶל־יְהוָה
אֲבוֹתָם כִּי לֹא לָקְחוּ אִישׁ אֶת־אִשְׁתּוֹ
בְּעִלְהֶמָּה כִּי לֹא אַתֶּם בְּתָנִים לָהֶם
כְּעֵצַת תְּשׁוּבָה :

לרוב קדי

καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ἡμᾶς, καὶ ἐροῦμεν αὐτοῖς, ἔλεος ποιήσατε ἡμῖν αὐτάς, ὅτι οὐκ ἐλάβομεν ἀνὴρ γυναικὰ αὐτοῦ ἐν τῇ παρατάξει, ὅτι οὐχ οὐκίνοι ἐδώκατε αὐτοῖς ὥς κληρὸς [Alex., κατὰ τὸν καιρὸν] πλημμελήσατε.

Au. Ver.—22 And it shall be, when their

fathers or their brethren come unto us to complain, that we will say unto them, Be favourable [*or*, gratify us in them] unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

Pool.—In the war; either, first, In the war with Jabesh-gilead [so Rosen.], wherein they should have taken care to reserve a sufficient number. Or, secondly, In the war with the Benjamites [so Patrick], in which they acknowledge their cruelty in destroying the women with such fury, as not to leave a competent number for the men which were left.

Dr. A. Clarke.—We reserved not to each man his wife in the war.] The reading of the Vulgate is very remarkable: *Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent non dedistis, et a vestra parte peccatum est.*—"Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these *two hundred* Benjamites with wives, and that they had refused; and it was this refusal that induced the Benjamites to seize and carry them off. Houbigant translates the Hebrew thus: "Pardon them, I beseech you, for they have not each taken his wife to the war; and, unless you now give these to them, you will sin." This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all, of them might have escaped; and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those *two hundred* young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give as a reason to the men of Shiloh why they should pardon this rape, that as they had not permitted the women to live in their war with Benjamin, therefore these men are now destitute; and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down,

may endeavour to satisfy himself with others which he may find in different versions and commentators. The Vulgate gives a good sense to the passage; but probably Houbigant comes nearest to the meaning.

Houb.—22 *Quod si earum patres, aut consanguinei, ad nos venient de eâ re expostulaturi, nos eis dicemus: veniam, quæso, illis date; non enim ad bellum duxerant suam quisque uxorem; et nisi eas illis nunc conceditis, delicti rei eritis.*

וְכִלְיָ, Lege וְכִלְיָ, ceperunt. Sic legunt Vulgatus, Syrus et Arabs: *ignoscite illis, quia non ceperant secum vir uxorem suam in bello; i. e., non adduxerant secum uxores suas ad bellum, atque eas nos omnes occidimus tùm, cum eorum urbes succendimus. Quidam, ut mendo וְכִלְיָ faveant, sic interpretantur, quia non cepimus viro uxorem ejus in bello, i. e., in bello contra Jabesitas; qui quidem peccant in grammaticæ legem, cum וְכִלְיָ ita explicant, quasi esset וְכִלְיָ, viro; iidemque parùm commodè appellant bellum Jabesitarum factam cædem. Neque sane eo tempore aliud bellum intelligi poterat, quàm bellum id internecinum, quod tribubus undecim adversus Benjaminitas fuerat. — וְכִלְיָ וְכִלְיָ. Veteres hanc scriptionem non expediunt, quam tamen expedire licet, adjuncto וְכִלְיָ ad ea quæ antecedunt, ut significet nunc; nisi nunc datis eis uxores, peccabitis.*

Rosen.—22 *Fietque, si venient patres earum, aut fratres earum ad litigandum, expostulandum, conquerendum, ad nos, quod hoc iis suaserimus. Pronomina suffixa pluralia masculina sunt ad puellas referenda, ut supra vs. 12; xix. 24, וְכִלְיָ וְכִלְיָ וְכִלְיָ, tunc dicemus ad eos: gratificamini nobis eos. Hieronymus: miseremini eorum. Ita et Syrus: miseremini super eos. Male. Nam וְכִלְיָ est tertia imperativi masculina cum suffixo primæ pluralis persona, ut miseremini nostrum sit vertendum, ut Job. xix. 21 וְכִלְיָ, miseremini mei. Sed quid tunc וְכִלְיָ valebit? Sunt, qui per asyndeton verba sic capiant: miseremini nostrum, qui illud suasimus, et illorum, raptorum. Verum recte monuit Kimchi, וְכִלְיָ hic gratificatus est alicui aliquid denotare, cum duplici accusativo, personæ et rei, ut Genes. xxxiii. 5; Ps. cxix. 29. Pronomen suffixum vero vocis וְכִלְיָ est ad virgines referendum, ut xix. 24. Hoc igitur dicunt hæc verba: gratificamini in hoc nobis, et dimittite Benjaminitis raptas virgines. Idem expressit Græcus Alexandrinus: ἔλεος ποιήσατε ἡμῖν αὐτὰς, gratiam*

facite nobis eas. וְיָלַם לָנוּ אִשָּׁה אֶחָדָה בְּמִלְחָמָה, *Quia non cepimus viro uxorem suam in bello* illo contra Jabesitas, ex quibus duntaxat quadringentæ virgines servatæ sunt, quum sexcentis opus esset, vid. vs. 12 וְאֵל h. l. poni pro וְאֵל, *cuique*, ut Genes. xli. 12; Num. xxvi. 54, res ipsa docet. Chaldæus: וְיָלַם לָנוּ אִשָּׁה אֶחָדָה בְּמִלְחָמָה, *quia non suffecimus ad dandum iis viro uxorem ejus in bello.* In alium plane sensum reddidit Hieronymus: *non enim rapuerunt eas jure bellicum et victorum*; q. d., nolite timere male agi cum filiabus vestris, *quod captæ* sint; non enim captæ sunt eo modo quo in bello in quo jus victoris magnam potestatem ei in

captivas confert, quæ res facit, ut captivæ subinde asperius habentur. Sed tale quid verba Hebraica nequaquam dicunt. וְיָלַם לָנוּ אִשָּׁה, *Nam vos non dedistis eas illis* sponte, jurejurando impeditis, quo vos obstrinxistis, vs. 1, 18. וְיָלַם לָנוּ, ut וְיָלַם לָנוּ. וְיָלַם לָנוּ, *Nunc vero*, postquam Benjaminitæ, qui uxores nondum habuerunt, virgines e vobis rapuerant, *culpam contra-heretis vobis*, si illos repetere et in raptores animadvertere volueritis; egerunt enim Benjaminitæ ex communi reliquarum tribuum consensu, vs. 19, 20, 21. Arabicus interpres verbis וְיָלַם לָנוּ אִשָּׁה אֶחָדָה בְּמִלְחָמָה hæc præmisit.

RUTH.

CHAP. I. 1.

Au. Ver.—1 Now it came to pass in the days when the judges ruled [Heb., judged], that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Pool.—*In the land, or, in that land*, to wit, of Canaan.

Rosen.—וְיָלַם לָנוּ אִשָּׁה, *Ut esset fames in hac terra*, i. e., ut recte dedit Chaldæus: וְיָלַם לָנוּ אִשָּׁה, *in terra Israelitica.* Est enim nomen וְיָלַם per præmissum articulum, qui in 3 latet, ad certam aliquam regionem restrictum, quam nullam aliam, nisi terram Hebræorum esse res ipsa docet.

In the country of Moab.

Bookh.—וְיָלַם לָנוּ. We have in this book generally וְיָלַם for וְיָלַם; a manifest error, which is happily corrected by a large number of MSS., as well as by all the Versions.

Rosen.—וְיָלַם לָנוּ אִשָּׁה, *Ad peregrinandum*, i. e., ut tanquam peregrinus commoraretur in agris Moabi, in regione Moabitarum; mox vs. 6, et iv. 3, in singulari dicitur וְיָלַם אִשָּׁה. Et hoc versu et vs. 2 et 6, codices complures in singulari וְיָלַם exhibent. Quorum nomen prius sæpe pro regione, territorio, ditone dicitur, ut Genes. xiv. 7; xxxvi. 35; 1 Sam. vi. 1.

Ver. 2.

Au. Ver.—2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued [Heb., were] there.

Dr. A. Clarke.—*Elimelech*] That is, *God is my king.*

Naomi.] *Beautiful, or amiable.*

Mahlon.] *Infirmity.*

Chilion.] *Finished, completed.*

Rosen.—וְיָלַם לָנוּ אִשָּׁה, *Nomen autem viri illius erat Elimelech*, i. e., Deus est rex, sive, cui Deus est rex. וְיָלַם לָנוּ אִשָּׁה, *Et nomen uxoris ejus erat Noomi*, i. e., suavisitas mea, sive, delicie meæ. וְיָלַם לָנוּ אִשָּׁה, *Et nomen duorum filiorum suorum erat Machlon et Chilion*, quorum nominum prius infirmitatem, posterius consummationem, excidium denotat: ea nomina filiis a parentibus indita erant forsitan ob tristitem tunc temporis patriæ terræ conditionem.

Ver. 4.

Au. Ver.—4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Gesen.—וְיָלַם (mane, forelock, or acc. to

Simonis, i. q. צֶפֶן, fawn), *Orpah*, pr. n. f., Ruth i. 4, 14.

רִחַ, (i. q. רִשָּׁה, female friend, in Peshito ܠܥܕܢ,) *Ruth*, pr. n.

Rosen.—שֵׁם הָרִחַה צֶפֶן, *Nomen unius Orpa*, quod Hillerus et Simonis idem quod צֶפֶן, transpositis literis, i. e., *cervam juvenecam* valere existimant, Gesenius vero in Lexico

collato Arabico عَرَفَ, *jubam, antias* denotare putat. וְשֵׁם הָרִחַה רִחַ, *Et nomen alterius Ruth*, quod nomen plerique contractum censent pro רִשָּׁה, *species*, i. e., *venustas*; Gesenius pro רִשָּׁה, *socia, amica*, dictum conjicit, ut Syrus ܠܥܕܢ habet.

Ver. 8, 9.

וְהָאִמָּה נֹעַמִי לְשֵׁמִי בְלֵילִיָּה לְבָנָה
נִשְׁכְּנָה אִשָּׁה לְבָרִית אִמָּהָ יַעֲשֶׂה יְהוָה
עִמָּכֶם חֶסֶד כְּאִשֶּׁר עֲשִׂיתֶם עִם־הַמֵּתִים
וְעִמָּדִי : 9 יְהוָה יִדְוָה לָכֶם יִמְצְאוּ
מִנְחָה אִשָּׁה בֵּית אִישָׁה וְהִשָּׁה לָהֶן
וְהִתְאַמְּנָה קוֹלָן וְהִתְכַּנְּנָה :

v. 8. רָץ שָׁר

8 και εἶπε Νοεμὶν ταῖς δυσὶ νύμφαις αὐτῆς. πορεύεσθε δὴ ἀποστράφητε ἐκάστη εἰς οἶκον μητρὸς αὐτῆς· ποιῆσαι κύριος μεθ' ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ' ἐμοῦ. 9 ὁ δὲ κύριος ὑμῖν καὶ εὐρητὴ ἀνάπαυσιν ἐκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς· καὶ κατεφύλησεν αὐτάς· καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, καὶ ἔκλαυσαν.

Au. Ver.—8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

Ken.—8, 9, 11, 13, 19, In these verses the pronouns are surprisingly corrupted. In ver. 8, we read עִמָּכֶם and עֲשִׂיתֶם instead of עִמָּדִי and עֲשִׂיתֶם—in 9 and 11, לָכֶם for לָהֶן—in 13, חֶסֶד twice for חֶסֶד, and חֶסֶד for חֶסֶד—in 19, שְׂדֵיחַ for שְׂדֵיחַ, as it is עֲשִׂיתֶם just after: and indeed it is שְׂדֵיחַ in MSS. 17, 23, and in *Erfurt* 2, 3, 4. Here again common sense is insulted with a vindication of all these mistakes. For we are told, that some of the pronouns here are masculine, though applied to Naomi's daughters in law; because it was the undoubted intention of the sacred writer

to mark the rough and masculine disposition of these daughters. But then, as some of the pronouns here applied to them are feminine, are we not to suppose (since contrarium contraria est ratio) that these feminine pronouns denote their *female softness and modesty*? And how then shall we determine their real characters? If there could be supposed a person capable of answering such queries, we might ask farther, Why is the pronoun twice feminine (ver. 13), when applied to Naomi's sons? Does this enallage of the pronoun denote their gentle nature? But it happens unluckily, that these sons were never born, being here only talked of or imagined; and therefore, not being real beings, have no nature at all.

Prof. Lee.—9th, When *courage, virility, fortitude, efficiency*, or the like, is intended to be predicated of females, verbs expressive of any acts, &c., done by them, seem to be put in the masculine gender for that purpose; e. g. עָשְׂתֶם עִם־הַמֵּתִים וְעִמָּדִי, as ye (women) HAVE DONE (courageously) with the dead and with me, Ruth i. 8; וְיָדַעְתֶּם כִּי אֲנִי הָיִיתִי, and ye (women) SHALL KNOW (effectively) that I am the Lord Jehovah, Ezek. xxiii. 49; וְנִשְׁפָּזְתִּי וְנִתְנַחֵל, and thou (fem.) doest evil things, and thou PREVAILEST (manfully), Jer. iii. 9.—*Gramm.*, Art. 216, 9.

Ver. 10.

וְהָאִמָּה נֹעַמִי לְשֵׁמִי בְלֵילִיָּה לְבָנָה
נִשְׁכְּנָה אִשָּׁה לְבָרִית אִמָּהָ יַעֲשֶׂה יְהוָה
עִמָּכֶם חֶסֶד כְּאִשֶּׁר עֲשִׂיתֶם עִם־הַמֵּתִים
וְעִמָּדִי : 9 יְהוָה יִדְוָה לָכֶם יִמְצְאוּ
מִנְחָה אִשָּׁה בֵּית אִישָׁה וְהִשָּׁה לָהֶן
וְהִתְאַמְּנָה קוֹלָן וְהִתְכַּנְּנָה :

Au. Ver.—10 And they said unto her, Surely we will return with thee unto thy people.

Surely.

Rosen.—*Et dixerunt ad eam, socrum: Imo tecum revertamur ad populum tuum.* Particula γῆ h. l. quibusdam redundat, ut Græcis δοῖ post verbum dico. Aliis adseverationis nota est: certe, s. ulique tecum revertemur, ut 1 Sam. xiv. 39, 44. Alii casualiter reddunt, et ellipsin statuunt, hoc modo: et dixerunt interrogatæ, cur flierent? quoniam tecum revertemur. Malim cum iis facere, qui particulam γῆ hic adversative capiunt, sed, veruntamen, quod accommodatissimum est tristi mulierum affectui, qui abrupta verba, et renuentes particulas amat. Similiter Roorda *Grammat. Hebr.*, P. ii., p. 256: imo tecum revertemur.

Ver. 11.

See notes on verse 8.

Ver. 12.

שָׁכְנָה בְּנִתִי לִבְנִי כִּי אֶהְיֶה מְהֵרָה
לְאִישׁ כִּי אֶמְרֵתִי יִשְׁלִי חֲתָנָה גַם
חֵייתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדֵּתִי בָנִים :

ἐπιστρέψατε δὲ θυγατέρες μου, διότι γέγηρακα τοῦ μὴ εἶναι ἀνδρὶ. ὅτι εἶπα, ὅτι ἔσται μοι ὑπόστασις τοῦ γενηθῆναι με ἀνδρὶ. καὶ τέξομαι υἱούς.

Au. Ver.—12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband [or, if I were with an husband] also to night, and should also bear sons.

If I should say, &c. So most commentators.

Bp. Horsley.—Rather, “suppose that I should say, I have hope, that I were even to be married this very night, and were even to bear children [this night].”

Rosen.—12 Revertimini, filiæ meæ, abile ἄπιστον, ad populum vestrum, ut Chaldæus addit. לֵךְ pro לֵךְ, ut vs. 8 scriptum. Eandem apocopen vidimus vs. 9. וְאִשׁ כִּי, Num consenui præ esse viro. *Esse viro* Chaldæus recte לֵךְ בְּעֵדָה לֵךְ, esse conjugem viri vertit. Si vel maxime dicerem: est mihi spes scil. conjugium ineundi, ut puellæ, quod Chaldæus addit. Imo si etiam essem hac nocte viro, conumberem cum viro conciperemque, et etiam parerem ex isto concubitu suo tempore filios.

Ver. 13.

הָלֵכְתָּן וְתִשְׁכְּנֶנָּה עַד אֲשֶׁר יִגְדְּלֶנָּה
תִּלְחֹן תַּעֲגָנָה לְבִלְתִּי הֵיחָת לְאִישׁ אֶל
בְּנִתִי קְרִימְרֵלִי מֵאֵל מִבָּנִים קְרִימְרֵמָה
כִּי יִדְיָהוּהָ :

μη αὐτοὺς προσδέξεσθε ἕως οὗ ἀδρυνθῶσιν ; ἢ αὐτοῖς κατασχεθῆσεσθε τοῦ μὴ γενέσθαι ἀνδρὶ ; μὴ δὲ θυγατέρες μου, ὅτι ἐπικράθη μοι ὑπὲρ ὑμᾶς, ὅτι ἐξῆλθεν ἐν ἐμοὶ χεῖρ κυρίου.

Au. Ver.—13 Would ye tarry [Heb., hope] for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much [Heb., I have much bitterness] for your sakes that the hand of the Lord is gone out against me.

See notes on verse 8.

Would ye tarry, &c.—husbands.

Houb.—13 Eritne vobis expectandum, donec illi adoleverint, ut vos tandiu innuptæ mane-

atis? והוּן חֲשֹׁנָה. Verbum de verbo, num eos expectabitis, ex scriptura וְאִשׁ, quam videntur habuisse omnes veteres; similiter post, legendum omnem veteres, num eos opperiemini, vel, ut Syrus, propter eos detinebimini. וְאִשׁ, tertia in persona, mendum manifestum, ubi Næmi nurus suas secunda in persona compellat, quæ secunda persona vellet לֵךְ, vobis, non וְאִשׁ, eis.

Rosen.—An propterea expectabitis usque dum adolescent, sive, ut Hieronymus reddidit, usque annos pubertatis impleant? וְאִשׁ, Aben-Esra et alii num propter illos scil. filios pariendo? interpretantur, quasi, ut sæpe in hoc capite suffixum masculinum pro feminino ponitur, hic vice versa femininum pro masculino positum sit. Sed hic minime necesse est, generis enallagen statuere, quum femininum, ut sæpe alias, neutraliter sit capiendum et num propterea? scil. ea quæ dixi, interpretandum. וְאִשׁ, Num propterea clausæ viveretis ad non, s. ut non sitis viro? non nubatis? ut vs. 12. Verbum וְאִשׁ, quod nonnisi hoc loco legitur, Chaldæus significatione non differre ab וְאִשׁ, tristis fuit putavit. Nam verba sic reddidit: וְאִשׁ, וְאִשׁ, num propter eos vos sederetis tristes? Quod plane alienum. Verbi וְאִשׁ significatio petenda est e Chaldaico וְאִשׁ, retineri, detineri in Pael claudere in carcere aliquem. Chaldæi V. T. interpretes verbo hoc utuntur pro Hebræis וְאִשׁ, וְאִשׁ, abditus, clausus, vinctus est, Jesaj. xxiv. 22; xlii. 7, 22; xlix. 9. Talmudici, teste Kimchio, וְאִשׁ vocant mulierem quæ domi detinetur sine marito. Uti enim virgines, recte observat Clericus, clausæ vivebant antequam nubent, sic etiam viduæ, quæ desponsæ essent pueris, quorum adolescentiam expectabant, domi se continebant, ne qua imminutæ castitatis suspicio oriretur. Idem Græcus Alexandrinus interpres videtur voluisse, dum Hebræa sic reddidit: ἢ αὐτοῖς κατασχεθῆσεσθε; aut illis, illorum in gratiam, vos continebitis? Ceterum וְאִשׁ positum est pro וְאִשׁ ejecto Dagesch forti, uti et Masorethæ notant, ut in וְאִשׁ Jesaj. lx. 4. Sunt tamen codices, in quibus per compensationem וְאִשׁ legitur.

Gesen.—וְאִשׁ only in Niph. from the Chald. to shut oneself up, to remain shut up. Ruth i. 13 וְאִשׁ, would ye therefore remain shut up? i. e., so as not to marry; for וְאִשׁ; comp. Is. lx. 4. Heb. Gr. § 66, n. ed. 13. Sept. κατασχεθῆσεσθε.—Chald. וְאִשׁ, one detained, shut up, especially in prison; whence

גִּזְרֵי, prison. According to Kimchi Talmud, גִּזְרֵי is a woman who shuts herself up at home and lives without a husband.

Nay, my daughters; for it grieveth me much for your sakes, &c.

Ged.—No, my daughters! although more bitter is my lot than yours, since the hand of the Lord has been put forth against me.

Booth.—No, my daughters! although it be more bitter to me than to you, that the hand of Jehovah hath gone forth against me.

Although it be more bitter.] This is the version of the Sept., Syr., Arab., and Targums. The meaning appears to be, "My loss is greater than yours, my affliction more bitter. You have only lost your husbands; I have lost both my husband and my two sons, and am too old to expect another husband and children."—*Booth.*

Houb.—*Nam jam satis amaro sum propter vos.* Illud, *propter vos*, sententiam habet talem; ego jam satis dolore vestro doleo, ut non alium dolorem meo vestroque addatis, si vos videbo diu innuptas et sine spe posteritatis. Multi interpretes sic acceperunt נִכְמִי, quasi *præ vobis*, tanquam diceret Noemi, *dolor meus dolore vestro major est.* Sed comparationem doloris cum dolore excluderat נִכְמִי, in quo inest superlativum.

Rosen.—נִכְמִי, *Ne, filiæ meæ*, scil. נִכְמִי, *etis mecum*, coll. vs. 10. נִכְמִי, *Nam amarum mihi valde præ vobis*, i. e., mea conditio multo tristior est quam vestra, quia vos tantum maritis, ego et marito et liberis orbata, et ab omnibus destituta sum, unde pessime vobis prospiceretis, me mortalium miserrimam comitaturæ. נִכְמִי iterum pro נִכְמִי, cf. ad vs. 8 כִּן est comparativum ut Cohel. vii. 1 מִכֶּשֶׁן, *bonum præ oleo*, melius oleo. Sunt, qui verba ita capiant: quamvis a vobis divelli amarius multo sit mihi, quam vobis. Alii נִכְמִי est *propter vos*, quasi diceret Noemi: vestra angustia creat mihi sollicitudinem. Sed si hoc voluisset, dicendum ei pro נִכְמִי fuisset נִכְמִי, seu נִכְמִי, coll. 2 Sam. i. 26 אֲנִי נִכְמִי, *angustia mihi est propter te.* Præterea sensum, quem supra dedimus, commendant verba quæ sequuntur, וְהָיָה כִּי יִשְׁמַח יְהוָה בְּיָמֶיךָ, *siquidem exiit contra me*, extensa est percutiendi causa, *manus Jovæ*, percutiens et plagas instigans. נִכְמִי hic valet *contra, adversus*, ut in illo Genes. xvi. 12 וְהָיָה לִּי כִּי נִכְמִי, *manus ejus contra omnem, et manus omnis contra eum.* Vid. et 1 Sam. xxvi. 9.

Ver. 14.

וַתִּשָּׂק וַתִּשָּׂק לְחֵמוֹתֶיהָ וְרֹחַ

דִּבְקָהּ-לָהּ :

— καὶ κατεφίλησεν Ὀρπά τὴν πενθερὰν αὐτῆς, καὶ ἐπείστρεψεν εἰς τὸν λαὸν αὐτῆς, Ρούθ δὲ ἠκολούθησεν αὐτῇ.

Au. Ver.—14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

Kissed her mother in law.

Houb., Dathe, Horsley, Ged., Booth.—And Orpah kissed her mother-in-law, and returned to her own people.

The LXX after ἡμεῖς have καὶ ἐπείστρεψεν εἰς τὸν λαὸν αὐτῆς, and clearly read in their copy, either נִכְמִי אֲנִי or נִכְמִי. Buxtorf, to save the integrity of the text, contends that the return of Orpha is implied in kissing her mother-in-law; and that the LXX have added the words without any authority. As all the versions render alike, and as they were made at different periods and from different codices, it is fair to presume the words were in the copies from which their versions were made. Dathe, though strongly attached to the Masoretic text, here admits this reading to be genuine, as he inserts it in his text.—*Booth.*

Rosen.—*Et osculum fxit Orpa socruī suæ*, i. e., osculo ei valedixit. Ideo supplevit Græcus Alexandrinus: ἐπείστρεψεν εἰς τὸν λαὸν αὐτῆς, et Hieronymus: *ac reversa est.* Idem addit Syriacus interpres, et qui eum sequitur Arabicus. Unde tamen nequaquam sequitur, quod Cappellus, Hubigantus, Dathius volunt, illos interpretes in suis Hebraicis codicibus legisse וַתִּשָּׂק וַתִּשָּׂק, ut vs. 15. Cf. Buxtorfii *Anticrit.*, p. 691.

Ver. 16.

Au. Ver.—16 And Ruth said, Intreat me not [or, Be not against me] to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

Rosen.—וַתִּשָּׂק וַתִּשָּׂק, *Sed dixit Ruth: ne incurras in me, vel, occurras mihi*, hortando, suadendo, sollicitando. Loquendi hic modus desumptus est ab eo, qui pergere volenti in via se opponit, ne possit progredi. וַתִּשָּׂק וַתִּשָּׂק, *Et in quo loco manseris, manebo.* Verbum וַתִּשָּׂק proprie pernoctare, ut infra iii. 13; Jud. xix. 10; Gen. xxxii. 21, denotat, tum generatim de com-

moratione constanti perpetuaque habitatione usurpatur, ut Ps. xxv. 13; xci. 1; Job. xxxix. 31. Sunt qui nostra verba sic reddant: ubi diversata fueris, divertar. Quod minime probandum.

Ver. 19.

וּתְלַכְנָה שְׁתֵּי־הֵם עַד־בֹּאֲנָה בֵּית
לֶחֶם יוֹחִי כְּבֹאֲנָה בֵּית לֶחֶם וְהָלַם
בְּלִי־חֶעִיר עֲלֵיהֶן וְהִאֲמַרְנָה הִנֵּה
נָעִמִי :

ἐπορεύθησαν δὲ ἀμφότεραι, ἕως τοῦ παραγενέσθαι αὐτὰς εἰς Βηθλεὲμ. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὰς εἰς Βηθλεὲμ, καὶ ἤχησε πᾶσα ἡ πόλις ἐπ' αὐταῖς, καὶ εἶπον. εἰ αὕτη ἐστὶ Νωεμὶν;

Au. Ver.—19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?*

See notes on verse 8.

Bp. Horsley.—*They two.* שְׁתֵּי. Read with a great number of MSS. שְׁתֵּי [so Ken., Booth.].

And they said.

Houb.—*Et dicebant mulieres.* Addimus cum Vulgato *mulieres*; quæ quidem *mulieres* insunt aliquo modo in verbis בְּלִי־חֶעִיר, *tota civitas*, quæ antecesserunt. Quanquam verius dicas omissum fuisse a scribis הַשָּׂדֵה, *mulieres*. Nam cap. iv. 14 legitur וְהַשָּׂדֵה, *et dixerunt mulieres*.

Rosen.—*Nomini singulari* נָעִמִי, de urbis incolis capiendū jungitur verbum plurale, ut Jesaj. xxv. 3 וְיָדֹעַ יִשְׂרָאֵל, *urbs gentium fortium timebunt te*. Hic vero verbum plurale *femininum* ponitur, quia nomini *feminino singulari collective usurpato* verbum plurale *femininum* convenit. Sunt qui verbo *feminino mulierum* cumprimis loquacem connotari existiment curiositatem, ut nomen נָעִמִי, *mulieres* subaudiendum sit. Quod non rejiciendum videtur ob pronomen suffixum *femininum plurale proximi* versus initio.

Ver. 21.

— וַיְהִי־הָאָז בָּרַךְ ה' וַיְהִי חֶרֶב־עָלָי :

— καὶ κύριος ἐταπείνωσέ με, καὶ ὁ ἰκανὸς ἐκάκωσέ με;

Au. Ver.—21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

VOL. II.

Hath testified. So Gesen., Rosen.

Ged., Booth.—Hath humbled.

Rosen.—*Quare vocatis me Noomin, quum Jova testetur contra me?* נָעִמִי, *respondit hic valet testatus est*, ut Exod. xx. 16 אֵלֶיךָ נִשְׁפָּט, *non respondebis, testaberis contra socium tuum*, quo sensu cum præfixo בְּ con-struitur, quatenus est *contra, adversum*; vid. 2 Sam. i. 16; Jesaj. iii. 9; Hos. v. 6. Cum vero *testari contra aliquem Deus* dicitur, id denotat, immisis in eum malis eum pœnas commervuisse ostendit. Græcus Alexandrinus Κύριος ἐταπείνωσέ με, *Dominus afflixit me*, reddidit, quasi in Piel נָעַם legisset. Sed tum non נָעִמִי, sed נָעִי sequi deberet.

Ver. 22.

Au. Ver.—22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem, in the beginning of barley harvest.

Rosen.—22 *Atque sic rediit Noomi et Ruth Moabitiss, nurus ejus, cum ea.* נָעִמִי וְרוּת מוֹאֲבִית, *Quæ Rutha, reversa erat ex agris Moabitidis. Reversa* nonnisi Noomi dici potuit, sed hic et de Rutha, quæ se rever-tenti adjunxerat, usurpatur; cf. ad vs. 10. Quærunť interpretes, quid participium נָעִמִי hic sibi velit, quum verbum נָעַם ad indi-candum Ruthæ adventum jam sufficiat. Carpzovio נָעִמִי videtur esse quoddam epi-theton, quo Rutha post adventum Beth-lehemi vulgo nominata fuerit. Sed recte Aben-Esra videtur observare, illa verba re-peti ideo, ut annectatur circumstantia tem-poris, quo illæ Beth-lehem venerint.

CHAP. II. 1.

וּלְנָעִמִי מִירֵעַ לְאִשָּׁה אִישׁ גְּבוֹר חֵיל
מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בּוֹז :

נָא רְבֵךְ

καὶ τῇ Νωεμὶν ἀνὴρ γυνώριμος τῷ ἀνδρὶ αὐτῆς, ὁ δὲ ἀνὴρ δυνατὸς ἰσχυρὸς ἐκ τῆς συγγενείας Ἑλιμέlech, καὶ ὄνομα αὐτῷ Βοός.

Au. Ver.—1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz [called, Boos, Matt. i. 5].

Houb.—1 *Erat autem Noemi cognatus de familiâ Elimelech viri sui, vir dives, cujus nomen erat Booz.*

וְלָנָעִמִי מִירֵעַ מִדָּד לְאִשָּׁה, *Porro Noemi erat cognatus viro suo.* Hæc seriem non habent Hebraico in sermone meliorem, quam in

T T

Domum, in qua Rutha consedissee dicitur, nonnulli prædium, villam aliquam rusticam Boasi, rectius vero Aben-Esra et Abendana casam, aut tentorium in agro intelligunt, sub cuius umbram operarii crescente æstu se recondere solebant.

Ver. 13.

וְהָאֵמְרָא אֲמָצְאִיחָן בְּצִינְיָא אֲדָנִי כִּי
נִחְמָתִי וְכִי דִבְרָתָא עַל-לֵב שְׁפָחָתָא
וְאֲנִכִּי לֹא אֲחִיָּה בְּאַחַת שְׁפָחָתָא :

ἡ δὲ εἶπεν. εὐροῦμι χάριν ἐν ὀφθαλμοῖς σου κύριε, ὅτι παρεκάλεσάς με, καὶ ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου, καὶ ἰδοὺ ἐγὼ ἔσομαι ὡς μία τῶν παιδισκῶν σου.

Au. Ver.—13 Then she said, Let me find favour [or, I find favour] in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly [Heb., to the heart] unto thine handmaid, though I be not like unto one of thine handmaidens.

Though I be not like unto one of thine handmaidens.

Pool.—Not like unto one of thy handmaidens; a person more necessitous and obscure, being a stranger, and one born of heathenish parents.

Horsley.—For אֲנִי, read, with Houbigant, וְ;—"but would I were as one."

Ged., Booth.—Let me be as one [LXX, Syr.] of thine handmaids.

Houb.—*Ego vero utinam sim.* Sic convertimus ex scripturâ וְ, *utinam*, in quam aptissimè quadrat hæc loquendi forma, *sicut una ex ancillis tuis*, quæ non tam rem ipsam indicat, quàm rei votum et probabilitatem. Quadratur etiam futurum אֲדָנִי quod in voto usurpatur. Sed pugnat cum negatione אֲנִי tum illud ipsum futurum, tum eadem scribendi forma, *sicut una ex ancillis tuis*. Nam, non *ego ero sicut una ex ancillis tuis*, quid medullæ habeat, non puto sentire exercitatum lectorem. Favent scriptiōni וְ Græci Intt. et Syrus, qui negationem non exhibent, affirmationem sequuntur, quanquam votum debuisse.

Rosen.—13 וְהָאֵמְרָא אֲמָצְאִיחָן בְּצִינְיָא, *Dicebat illa; inveniam gratiam in oculis tuis, mi Domine! habeas me tibi commendatam, porro mihi faveas.* Clericus verba in præsentis caput hoc sensu: faventem te mihi, Domine, experior, ut miretur Rutha felicitatem suam, quæ quum paupercula et peregrina esset, tantam Boasi benevolentiam erga se, præter omnem spem, experiretur.

Sed nihil obstat, quo minus verba uti sonant in futuro capiamus. וְ נִחְמָתִי, *Nam consolatus es me*, quasi diceret: neque enim dubito, de tua benevolentia porro sperare, quia hucusque animum in me tam propensum ostendisti, siquidem me erexisti solatio, et spem melioris vitæ conditionis mihi fecisti. *Et quia loquutus es super cor ancillæ tuæ*, i. e., quæ mihi grata sunt, humaniter et blande me compellasti. *Et ego non sum sicut una ancillarum tuarum*, i. e., quum tamen non sim digna, quæ habear sicut una ancillarum tuarum. Carpzovius: "Dixerat ante, *loquutus es ad cor ancillæ tuæ*; jam igitur se quasi corrigit, q. d., sed quid loquor, dum me ancillam tuam dixi? Quinimo ego non digna sum, quæ cum ancillarum tuarum minima conserar."

Ver. 14.

וַיֹּאמֶר לָהּ בָּעֵז לָעַת הָאֵלֶּל וְגַם
חֶלֶם וְאֲכַלְתָּ מִדֶּחֳלָתָם וּשְׂבַלְתָּ בִּתְהֵא
בִּרְחֹץ וְגו'

ב' טַמְסִים בְּמֵלֶךְ אֱדָם נִ' אֵלֶּל אִין לָהּ
καὶ εἶπεν αὐτῇ Βούζ. ἤδη ὄρα τοῦ φαγεῖν, πρόσσελθε ὡδε καὶ φάγεσθαι τῶν ἄρτων, καὶ βάψεις τὸν ψωμόν σου ἐν τῷ ὀξει, κ.τ.λ.

Au. Ver.—14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

Pool.—*Bread* was the usual food of servants and the meaner sort, at least when they were engaged in such works as this. Or *bread* may be here put for any food, as it oft is. *Vinegar*; either simple vinegar [so Rosen.], in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan, but afterwards in Italy: or vinegar mixed with other things to make some kind of sauce.

Dr. A. Clarke.—The חֶלֶם which we here translate *vinegar*, seems to have been some refreshing kind of acid sauce used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar, rob of fruits*, &c., are used for this purpose in the East to the present day; and the custom of the Arabs, according to Dr. Shaw, is to dip the bread and hand together into these cooling and refreshing articles.

Rosen.—Verba *הָאֵלֶּיךָ הָיָה*, *tempore cibi* Græcus Alexandrinus et Hieronymus junxerunt iis quæ sequuntur, *וְהָיָה*, *accede huc*. Ille enim sic reddidit: *τῇ ὥρᾳ τοῦ φαγεῖν πρόσθε ὥδε*, hic ita: *quando hora vescendi fuerit, veni huc*. Sed refragatur distinctio Hebraica; nam quum in *הָאֵלֶּיךָ* distinctivus major Rbhia, et in *וְהָיָה* tantum minor Geresch positus sit, verba *הָאֵלֶּיךָ הָיָה* pertinent adhuc ad præcedentia. Sensus igitur est hic, tempore prandi Boasum Ruthæ dixisse quæ sequuntur. *Accede huc! et comedas de pane*, de cibo messoribus apposito, *et intingas buccellam tuam in aceto*, quod loco embammatis appositum erat, Jarchio et Aben-Esra observantibus, propter æstum regionis, qui stomacho alias fastidium creat, quia, teste Plinio *Hist. Nat.*, l. xxiii., cap. 1, *aceto summa vis est refrigerandi, et adstringendi nervos, viresque corroborandi*. Chaldæus: *in pulmentum quod coctum est in aceto*. Sed *aceti* significatio tenenda est.

Ver. 16.

וְנָתַתְּ לָהּ מִכֶּרְתֶּיךָ וְלֹא תִקְחָהּ וְגו'

kai bastázontes bastásate autē, kai γε παραβάλλοντες παραβαλεῖτε αὐτῇ ἐκ τῶν βεβουλισμένων, καὶ φάγεται καὶ συλλέξει, κ.τ.λ.

Au. Ver.—16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

Let fall.

Gesen.—*פָּל*, 1. i. q. Arab. *سَلَّ*, to draw or pull out, Ruth ii. 16; comp. *פָּל* and *פָּלָה*, No. III.

Professor Lee.—*פָּל*, Cogn. *נָס*. Arab.

سَلَّ, eduxit, extraxit. (a) Plundered, spoiled. (b) Carried off spoil. (c) Scattered, let fall in carrying away. (c) Ruth ii. 16.

Rosen.—Imo etiam *extrahite ei* quidquam e manipulis. Infinitivum *פָּל* cum adjuncto ejusdem verbi futuro sunt, qui ad radicem *פָּלָה*, *erravi* referant, unde *פָּל*, *error*, *peccatum*, 2 Sam. vi. 7. Ita Jarchi, qui hæc verba sensu convenire dicit cum *תִּשְׁכַּח*, *obliviſcendo obliſcietis*, Deut. viii. 19, quasi diceret Boas: simulate, ac si obliti alicujus, i. e., aliquid spicarum essetis. Hinc quidam ex nostratibus verba sic interpretantur: quin

et per oblivionem quasi dimittitis ei, Ruthæ, ex manipulis. Neque tamen hanc interpretationem admittit vocum Hebraicarum forma grammatica. Nam a radice *פָּלָה* dicendum erat *פָּלָהּ לָהּ*. Alii a *פָּלָה*, *dejicere*, ut Deut. xxviii. 40, vertunt: *etiam dejicite ei* quidquam de manipulis. Sic Græcus Alexandrinus: *καὶ γε παραβάλλοντες παραβαλεῖτε αὐτῇ*. Quod Hieronymus sequutus: *et de vestris quoque manipulis projicite de industria*. Sed obstat itidem grammatica. Nam a radice *פָּלָה* scribendum fuisset *וְהָיָה לָהּ*. Non est dubium, referendas esse voces illas ad radicem *פָּלָה*, quæ sæpiſſime *spoliandi* significatu legitur. Hinc verba Hebraica sic reddunt: *etiam spoliando spoliabitis ei ex manipulis*. Quod quum minus concinne dictum sit, Ludov. de Dieu observat, quum decimæ e manipulis dandæ essent, debuisse omnes justam habere magnitudinem et pondus. Hinc Boasum servis mandare, ne jam illud curent, sed quasi per spoliū auferant, libere hinc inde aliquid de manipulis jam factis et faciendis minores faciant, quam oporteat, ut relinquant Ruthæ, quæ colligere queat, *וְהָיָה לָהּ*, *et relinquantis quod colligat*, ut sequitur. Nec tamen artificiosa illa explicatione opus erit, si verbum *פָּלָה* prima sua significatione capiamus, quam

Arabicum *سَلَّ* servavit, i. e., *trahit, extrahit*. Affinia sunt verba *פָּלָה* et *פָּלָה*, quæ itidem *extrahere* significant. Quare verba *וְנָתַתְּ לָהּ מִכֶּרְתֶּיךָ* sic simpliciter sic reddenda erunt: *etiam extrahendo extrahite ex manipulis*. *פָּלָה* hic tantum obvium a *פָּלָה*, *colligare*, Chaldæis in usu, Jarchi observat in Talmude (*Erubhin*, cap. 10, § 1) dici de parvis manipulis, forsan talibus, quos primum manibus colligunt, antequam majores, *פָּלָה*, conficiant.

Ver. 18.

Au. Ver.—And her mother in law saw what she had gleaned [so Heb., LXX].

Ged., Booth.—And she showed [Syr., Vulg., Arab., and two MSS.] her mother in law what she had gleaned.

Ver. 20.

וְהָאֵמָּה נִצְמָי לְכַלְתָּהּ בְּרִיחָהּ וְהָיָה לִיהוָה אֲשֶׁר לֹא יִעֲזֹב חֶסֶדוֹ אֶת־הַחַיִּים וְאֶת־הַחֲסִיתִים וְהָאֵמָּה לָהּ נִצְמָי הָרֹב לָנֶה חַיִּים מִכָּל־לֶחֶם הָיָה :
εἶπε δὲ Νωεμὶν τῇ νύμφῃ αὐτῆς. εὐλογητός

ἐστὶ τῷ κυρίῳ, ὅτι οὐκ ἐγκατέλιπε τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων καὶ μετὰ τῶν τεθνηκότων. καὶ εἶπεν αὐτῇ Νωεμὶν. ἐγγίσει ἡμῖν ὁ ἀνὴρ, ἐκ τῶν ἀγχιστευόντων ἡμῖν ἐστὶ.

Au. Ver.—20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen [*or*, one that hath right to redeem].

Blessed be he of the Lord.

Ged., Booth.—Blessed be Jehovah [*Syr., Arab.*].

Bp. Patrick.—*Blessed be he of the Lord.*] Or rather, "Let him be most blessed;" for *lamed* prefixed to Jehovah increases the sense, as in Gen. x. 9 (*see there*).

Rosen.—*Benedictus sit ille Jovæ*, benedicendum eum Jovæ commendo, *qui non reliquit*, intermisit *benignitatem suam cum vivis*, necum et tecum, *et cum mortuis*, quia, nimirum, dum viduis Elimelech ejusque filii benefaciebat, ostendebat se consanguineorum memoriam colere, quorum causa mulieribus benefaciebat.

One of our next kinsmen. See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 21.

וַתֹּאמֶר רוּת הַמֹּאבִּיתָה בָּם וְיִשְׁכְּבוּ אִתָּי
עַד-תִּשְׁכַּחַם אֲשֶׁר-לִי הַדִּבְּקוֹן עִד
אֲסִיבֵנָהּ אֶת-כָּל-הַקְּדָשִׁיר אֲשֶׁר-לִי :

καὶ εἶπε 'Ρούθ πρὸς τὴν πενθερὰν αὐτῆς. καὶ γε ὅτι εἶπε πρὸς μέ, μετὰ τῶν κορασιῶν τῶν ἐμῶν προσκολληθήσῃ ἕως ἂν τελέσωσιν ὅλον τὸν ἀμνηρὸν ὃς ὑπάρχει μοι.

Au. Ver.—21 And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

He said unto me also.

Rosen.—*Etiam*, scil. scias, quod dixerit. Vel: *etiam* ideo benedictus sit, coll. vs. 19, 20, *יִשְׁכְּבוּ אִתָּי*, *quia dixit ad me*: cum pueris, servis, messoribus, *qui mihi sunt, adhaerebis*.

By my young men. See note of Gesenius on 1 Sam. ix. 3.

Houb., Dathe, Ged., Booth.—By my maidens.

In textu est *עַם הַנְּעָרִים*, cum pueris, h. e., servis, pro quo haud dubie est legendum *עַם הַנְּעָרִים*, cum puellis. Sic quoque legunt

οἱ ὅ. Sic quoque statim versu sequenti explicatur, cf. v. 8. Et tamen Chaldaeus, Syrus et Arabs habent: *cum servis*. Vulgatus ambigue: *messoribus ejus*.—*Dathe.*

Bp. Patrick.—*Young men.*] Though the word *nearim* be of the masculine gender yet it signifies all young people, and particularly the maidens, to whom he bid her keep close (ver. 8). And so both the LXX and the Chaldee here expound it; and so Naomi, it appears by the next verse, understood it.

Rosen.—Pueris hic comprehenduntur puellæ, ancillæ, quas Boasus supra vs. 8 solas nominaverat, vid. et mox vs. 23. Sensus igitur est, Rutham se praeuntibus messoribus associare debere, ut cum ancillis Boaso eos sequeretur, et spicas colligeret.

CHAP. III. 1.

וַתֵּרָם רוּת אֶת-מִנְיָהּ אֶת-בְּנֵי-הָאֵשֶׁר
יִשְׁכְּבוּ אִתָּי :

— θύγατερ, οὐ μὴ ζητήσω σοι ἀνάπανσιν ἵνα εὖ γένηται σοι ;

Au. Ver.—1 Then Naomi her mother in law said unto her, My daughter, Shall I not seek rest for thee, that it may be well with thee?

Bp. Horsley.—*Rest for thee, that it may be well with thee.*] Rather, a *settlement for thee, which may be for thy happiness*. The original expresses that the settlement should be both advantageous and agreeable to her inclination.

Rosen.—*Filia mea, nonne quæram tibi quietem?* Affirmat per interrogationem, quasi diceret: omnino mei officii est, ut tibi prospiciam de commoda ac quieti aliqua conditione. *מִנְיָהּ*, *quies* hic est vita tuta sub præsidio mariti. Alii *locum quietis* interpretantur, i. e., domum mariti, in qua posset a vita vaga et laboriosa quiescere. *יִשְׁכְּבוּ אִתָּי*, *Quæ quies bona sit tibi*, in qua commodius posses vivere, et rebus secundis frui.

Ver. 2.

וַעֲתָח הָלַח בְּעֵד בְּדַעְתָּהּ אֲשֶׁר הָיִיתָ
אֶת-נַעֲרוֹתַי הַגִּדְהוּא לְרֵךְ אֶת-לֶרֶךְ
הַנְּעָרִים הַלְּלִיחָ :

καὶ νῦν οὐχὶ Βοῶζ γνῶρμος ἡμῶν, οὗ ἦς μετὰ τῶν κορασιῶν αὐτοῦ; ἰδοὺ αὐτὸς λαμβὰ τὸν ἄλωνα τῶν κριθῶν ταύτῃ τῇ νυκτί.

Au. Ver.—2 And now is not Boaz of our kindred, with whose maidens thou wast?

Behold, he winnoweth barley to night in the threshingfloor.

Of our kindred.

Rosen.—Nunc igitur, attende; nonne Boas cognatus noster est, cum cujus fuisti puellis in agro? Ante מִדְּעָנִי (a מִדְּעָנִי ad formam מִדְּעָנִי) sunt qui subaudiant כֵּן, ex cognatione nostra. Alii מִדְּעָנִי dictum volunt pro מִדְּעָנִי, vir cognationis nostræ, quemadmodum, Job. xv. 34 מִדְּעָנִי, tentoria muneris sunt tentoria viri muneribus corrupti; et Prov. xiii. 6. *Improbilas pervertit דִּמְעָא, peccatum, i. e., אִישׁ דִּמְעָא, virum peccati, peccatorem.* Sed simpliciter cognatio hic pro concreto cognatus ponitur, ut supra ii. 1 forma masculina מִדְּעָנִי.

Houb., Booth.—מִדְּעָנִי. It is a known rule, that nouns derived from verbs כִּי are formed by changing the י into ו. Hence the MSS. properly read here מִדְּעָנִי.

Winnoweth barley to night in the threshing-floor.

Bishop Horsley.—Rather, winnoweth this night a floor of barley.

Rosen.—En! ille ventilans est aream hordeorum hac nocte. Area hordeorum est hordeum in area tritum, ut 1 Reg. xvii. 14 מִדְּעָנִי, cadus farinæ non consumetur est farina in cado, et ibidem מִדְּעָנִי, lenticula olei non deficiet, i. e., oleum quod est in lenticula.

Ver. 3.

Au. Ver.—3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor, &c.

Thy raiment.

Dathe, Rosen., Ged., Booth.—Thy best raiment.

Rosen.—מִדְּעָנִי, Te ablui ergo, inungas, induas vestibus tuis, scil. cultioribus, uti Hieronymus addidit.

Ver. 4.

— וְגִלִית מִרְגְּלֶיךָ וְנָ

— καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ, κ.τ.λ.

Au. Ver.—4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet [or, lift up the clothes that are on his feet], and lay thee down, &c.

Dr. A. Clarke.—Uncover his feet, and lay thee down.] It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of

subjection, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place. See Calmet.

Rosen.—Accedas, et reteges quæ ad pedes ejus sunt, et cubabis quæ ad pedes sunt tegumenti partes extremæ, quæ pedes tegunt. Hieronymus: discooperies pallium, quo operitur a parte pedum, et projicies te, et ibi jacebis.

Ver. 8.

וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֵּחָבֵד הָאִישׁ וַיִּלָּחֶץ וַיִּתְּנָה אִשָּׁה שְׂכָבָת מִרְגְּלָיו :

ἐγένετο δὲ ἐν τῷ μεσονυκτίῳ καὶ ἐξέστη ὁ ἀνὴρ, καὶ ἐπαράχθη, καὶ ἰδοὺ γυνὴ κοιμᾶται πρὸς ποδῶν αὐτοῦ.

Au. Ver.—8 And it came to pass at midnight, that the man was afraid, and turned [or, took hold on] himself: and, behold, a woman lay at his feet.

Turned himself.

Dr. A. Clarke.—The verb נָחַץ, which we render he turned himself, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear."

Gesen.—נָחַץ, Niph. to bend oneself, i. e., to turn oneself, sc. around or back, in order to see, Ruth iii. 8.

Prof. Lee.—נָחַץ, Arab. لَفَّز, inflexit; respexit, &c. Turned to, or towards, Judg. xvi. 29, only. Niph. pres. נָחֵץ, pl. נָחִיצוּ. Be, become, turned about, towards, &c., Ruth iii. 8; Job vi. 18.

Rosen.—8 Et fuit in medio noctis, ut expavesceret vir ille, et se inclinaret. In verbo נָחַץ interpretando dissentiunt interpretes. Chaldaeus, illius significatione e Chaldaico נָחַץ, rapa petita, sic reddidit: נָחַץ, et emollita est instar rapæ caro ejus præ timore. Cui explicationi repugnant duo alia loca, quibus verbum נָחַץ legitur, Jud. vi. 29; Job. vi. 18. Jarchi e loco Jud. xvi. 29, tenendi, apprehendendi significatum verbum illud obtinere conjecit. Quum autem in forma Niph. passiva, hic positum sit, Ludov. de Dieu detentus est interpretatur, ut causa terroris indicetur, quæ hæc esset, quod a muliere detinebatur, pedibus accumbente, quæ pondere suo stragulam constringebat et comprimebat, ne pedes libere movere ille posset. Sed quem verbo נָחַץ inesse significatum vidimus Jud. xvi. 29, inflectere, et Arabibus in Conj. V., se inflectere, eundem et hic retinemus. In-

flexit se, inclinavit se Boasus, quum primum excitus somno erectus sedisset, deinde inclinato prorsum corpore, porrectâque manu, palpatus est. וַתִּשָּׁקֵט בֹּאֵס וַתִּשְׁכַּח מִלְּבָשֶׁתָּהּ וַתִּשְׁתָּחֵף עַל-רַגְלֶיהָ, *Et ecce! mulier cubans ad id quod ad pedes suos erat.* וַתִּשְׁכַּח עַל-רַגְלֶיהָ pro accusativo capiendum est, directionem personæ indicante ad locum qui nomine indicatur; vid. Roorda *Gram. Hebr.*, P. ii., p. 130, § 428.

Ver. 9.

וַתִּשְׁתָּחֵף עַל-רַגְלֶיהָ כִּי לֹאֵל — : וְהָיָה

— καὶ περιβαλεῖς τὸ περίγυγιόν σου ἐπὶ τὴν δούλην σου, ὅτι ἀγχοστεύς εἶ σύ.

Au. Ver.—9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman [*or*, one that hath right to redeem].

Spread therefore thy skirt.

Rosen.—*Et expande alam tuam super ancillam tuam.* וַתִּשְׁתָּחֵף, *alam* sunt qui hic de protectione, *tutela* capiant, metaphorâ ab avibus petitâ, quæ pullos alis protegere solent; cf. supra iii. 12. Petere igitur Rutham, ut Boas ipsam legitimo matrimonio in suam tutelam recipiat. Sed denotat וַתִּשְׁתָּחֵף, et *oram*, *laciniam* vestis, aut *pallii*, qua Orientales se noctu dormientes involvere solent, ut וַתִּשְׁתָּחֵף, *ora pallii*, 1 Sam. xxiv. 5, 12, et וַתִּשְׁתָּחֵף, *quatuor oræ operimenti tui*, Deut. xxii. 12. Et omisso vestis nomine Zach. viii. 23 וַתִּשְׁתָּחֵף, *ora pallii viri Judæi*. Hinc, quum conjuges sub eodem tegmine dormire soleant, cum vir *oram pallii super mulierem expandere* dicitur, id illam intra torum secum recipere denotat. Ita Ezech. xvi. 8 וַתִּשְׁתָּחֵף, *expandi oras vestis meæ super te*, i. e., uxorem te mihi duxi; cf. not. ad eum loc. In qua loquendi formula non esse de tutela mariti cogitandum, patet e Deut. xxiii. 1; xxvii. 10, ubi legimus: *ne ducat vir uxorem patris sui*, וְלֹא יִגָּדוּ בֶן־אִמִּי, *nec relegat oram, operimentum patris sui*, ubi protectionis notio nequaquam locum habere potest. Petit igitur Rutha a Boaso, ut se tori sui participem faciat. Ita Chaldaeus: *vocetur nomen tuum super ancillam tuam, accipiendo me uxorem.*

Near kinsman. See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 10.

וְהָיָה כִּי-יִשְׁתָּחֵף עַל-רַגְלֶיהָ — : וְהָיָה

— ὅτι ἡγάθυνας τὸ θεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, κ.τ.λ.

Au. Ver.—10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

Dr. A. Clarke.—*In the latter end than at the beginning.*] It is not easy to find out what Boaz means. Perhaps וַתִּשְׁתָּחֵף, *chesed*, which we translate *kindness*, means *piety*; as if he had said: Thou hast given great proof of thy piety in this latter instance, when thou hast avoided the young, and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the Divine injunction fulfilled, viz., that the brother, or next akin, might take the wife of the deceased, and raise a family to him who had died childless.

Bp. Patrick.—He commends her true kindness both to her mother and to her husband, which appeared now more than before, by her endeavours to preserve his name and family.

Rosen.—*Bonam fecisti pietatem, s. benevolentiam tuam posteriorem præ priore.* Prior benevolentia Ruthæ erga Boasi familiam fuit amor, quo virum et socrum prosequuta erat, de quo Boas ii. 11, posterior hæc ipsa erga Boasum, viri propinquum, senioremem licet, amicitia, quæ erat conjuncta cum amore prioris viri, cui prolem excitare voluit. Hieronymus: *priorem misericordiam tuam posteriore superasti.* Sed nomen וַתִּשְׁתָּחֵף non tantum *beneficentiam* et *benevolentiam* in miseros, sed in quosvis significat.

Ver. 11.

Au. Ver.—11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city [Heb., gate] of my people doth know that thou art a virtuous woman.

Rosen.—*Et nunc, filia mea, ne timeas; omne quod dixeris mihi, faciam.* כִּי יִדְעוּ כָּל-עַמִּי, *Novit enim tota porta, urbs, populi mei, quod mulier strenuitatis tu es.* *Portâ populi* sunt qui *senatum* intelligi existiment, quod in portis senatores sedere, et judicia exercere solebant, vid. infra iv. 1, 2. Ita Chaldaeus: *quod omnes sedentibus in portâ synedrii magni populi mei.* Sed h. l. per *portam* potius per *synecochen*

partis pro toto tota *urbs* significatur, ut Gen. xxii. 17; xxiv. 60; xxiv. 24; Deut. xvii. 2; xxviii. 52, ut dicatur, omnibus Bethlehemi incolis Ruthæ virtutem perspectam esse. Recte Hieronymus: *scit enim omnis populus, qui habitat intra portas urbis meæ.* מְכַלֵּי אֶת־הָעָרִי, *Mulier roboris, virtutis, dicitur et Prov. xii. 4; xxxi. 10 mulier proba, diligens, virtutibus sexum muliebrem decentibus ornata.*

Ver. 12.

וַעֲתִידָהּ בְּכִי אֶמְכֶּנּוּ כִּי אִם גָּמַל אֶמְכֶּנּוּ
וְגַם יֵשׁ גָּמַל הַרְדֹּב כִּמְנֵי :

דכנ ולא קי

גמל

καὶ νῦν ὁ ἀληθὺς ἀγγιστεύς ἐγὼ εἰμὶ· καὶ
γε ἔστιν ἀγγιστεύς ἐγγίων ὑπὲρ ἐμέ.

Au. Ver.—12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

And now it is true.

Houb.—*Verumtamen quanquam ego sum revera consanguineus, &c.* Delet מַסְסוֹרָה Masora, quod tamen retinendum. Nam כִּי idem valet, ac si *maximè*, vel *quanquam* Latinum. Similiter utrumque כִּי retinendum; nam prius præparat ad posterius, in quo est redintegratio quædam prioris. Et *sæpè* כִּי Hebraico in sermone abundat.

Rosen.—*Et nunc, etsi verum est, quod vindex, s. propinquus, ego sum tibi.* Prius כִּי, si hic *etsi, quamvis*, valere patet. Sed quod post alterum כִּי in textu scriptum est, מַסְסוֹרָה, Masorethæ non esse legendum monent; et in codicibus quam plurimis prorsus omissum est. Si genuinum sit, mere expletivum judicandum est. Sane מַסְסוֹרָה post כִּי abundat et Exod. xxii. 22 אִם־יִצְעַק אִתְּךָ אֶת־עַמִּי, *quodsi clamavit ad me.*

12, 13, &c. *Kinsman.* See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 14.

וַתִּשְׁכַּב בְּרִגְלֶיהָ עַד־הַבֹּקֶר וּג'

סרגלוחי קי

καὶ ἐκοιμήθη πρὸς ποδῶν αὐτοῦ ἕως πρωῒ
κ.τ.λ.

Au. Ver.—14 And she lay at his feet until the morning, &c.

Houb.—*Sarglouchi.* Masora סרגלוחי, quoniam sic legitur 4 et 7. Sapientius fecisset, si monuisset, post verbum וַתִּשְׁכַּב, omissum fuisse alterum בְּ ante סרגלוחי, ut esset סרגלוחי et ut liceret interpretari, *in*, vel *sub tegmine pedum ejus.* Nam verbum שכב cum neutrum

sit, niti debet aliquā præpositione nomen סרגלוחי, in quo littera כ non est præpositio. Deludit lectores suos Clericus, cum eos docet subaudiendum esse על vel אל, hoc est, *ad pedem lecti*, et idem facit ac si statueret, *decumbere lectum*, Latinum esse, et subaudiendum esse *super*.

Rosen.—*Cubavit igitur ad stragulas pedum ejus usque ad tempus matutinum.* Ante סרגלוחי solent אל subaudire, sine necessitate; nam est accusativus, cf. not. ad vs. 8.

Ver. 15.

וַיֹּאמֶר תְּכִי הַמִּסְפָּחָה אֲשֶׁר־עָלֶיךָ
וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ
וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ
וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ וַתִּמְדֵּי בָהּ

מִמְדֵּי בָהּ

καὶ εἶπεν αὐτῇ. φέρε τὸ περιζώματὸ ἐπάνω σου.
καὶ ἐκράτησεν αὐτὸ, καὶ ἐμέτρησεν ἑξ ἑκτῶν, καὶ
ἐπέθηκεν ἐν' αὐτήν, καὶ εἰσῆλθεν εἰς τὴν πόλιν.

Au. Ver.—15 Also he said, Bring the vail [or, sheet, or, apron] that thou hast upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

Vail.

Bp. Patrick.—The Hebrew word *mitpachath* is variously interpreted, it signifying any kind of covering. The LXX translate it *περιζώμα*, by which they seem to have meant that which we call an *apron*, or a *kirtle*, which is bound about one. The Vulgar *pallium*; but it is by us most properly rendered a *veil*; which modest women were wont to throw over their heads, to cover their faces.

Dr. A. Clarke.—הַמִּסְפָּחָה this seems to have been a cloak, plaid, or what the Arabs call *hayk*, which has been largely explained elsewhere. See Judg. xiv. 16.

Gesen.—מִמְדֵּי f. (r. מִדָּה) Ruth iii. 15, plur. מִמְדֵּי Is. iii. 22, a wide upper garment of a woman, *mantle, cloak* [so Lee, Rosen.]. See Schræder de Vestitu mulier., Heb. c. 16.

Measures.

Dr. A. Clarke.—We supply the word *measures*, for the Hebrew mentions no *quantity*. The Targum renders *six seahs*, שֵׁשׁ סֵאִין, *shith sein*; which, as a seah was about *two gallons and a half*, must have been a very heavy load for a woman; and so the Targumist thought, for he adds, *And she re-*

ceived strength from the Lord to carry it. If the *omer* be meant, which is about *six pints*, the load would not be so great, as this would amount to but about *four gallons and a half*; a very goodly present.

Rosen.—וְשֵׁשׁ מִסֵּי חֲדָשׁ, *Et mensus est sex hordea*, pro שֵׁשׁ מִסֵּי חֲדָשׁ, *mensuras hordei*, nomen prius verbale latet in verbo. Similiter Esth. v. 1 וְשֵׁשׁ מִסֵּי חֲדָשׁ pro וְשֵׁשׁ מִסֵּי חֲדָשׁ *induitque Esther vestimentum regni*, i. e., regium. Mensuræ hic intelliguntur tum vulgo notæ. Chaldæus: *sex Seas hordei* posuit, id est, duas ephas, vid. ii. 17, Hieronymus: *sex modios*. Sed tantum onus pallio involutum mulier in urbem non potuisset portare.

She went into the city.

Bp. Patrick.—The Chaldee saith, *Boaz went into the city*; and the Hebrew favours this interpretation. For the word for *went* is in the masculine gender, as in the next words it is in the feminine.

Rosen.—וְהָיָה, *Et ingressus est urbem Boasus*, ut supplet Chaldæus, et verbum masculinum indicat. Sed Hieronymus ita vertit: *quæ portans ingressa est civitatem*, quasi pro וְהָיָה legisset וְהָיָה, quod et Syrus expressit, et hodiernum in codicibus compluribus et Kennicottianis et De-Rossianis legitur. Verum de Boaso sermo est, qui summo mane, postquam Ruthæ suum munus demensus fuerat, ex agro in urbem rediit.

Ver. 16.

וְהָיָה כִּי יִשָּׁאֵר אֶל־חֲמוּלָהּ וְהָיָה כִּי יִשָּׁאֵר אֶל־חֲמוּלָהּ

καὶ ῥοῦθ εἰσῆλθε πρὸς τὴν πενθερὰν αὐτῆς. ἡ δὲ εἶπεν αὐτῇ θυγάτηρ, κ.τ.λ.

Au. Ver.—16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

Who art thou?

Ged., Booth.—How hast thou succeeded?

Bp. Patrick.—Who art thou, my daughter?

It was so early in the morning when she returned home, that Naomi could not well discern who it was that desired the gate might be opened; but perceived it was a woman, whom she calls her daughter, as they used to do in civility, it appears, by Boaz's language, ver. 10. But the Vulgar takes it quite otherwise, that she asked her, "What hast thou done, my daughter?" That is, How hast thou succeeded? And,

VOL. II.

indeed, the answer favours this; and the Hebrew words will bear it, if *mi* be interpreted not *who*, but *what*.

Dathe.—Illa vero cum ad socrum suam veniret, hæc, quænam esset, quæsit. *Quænam.* Nam uxor Boasi, an non? Sic Michaëlis.

Houb.—Nos, pronomen מִי, *quis*, sic accipimus, ut *qualis*; q. d. Noemi, *qualis nunc tu es*, sive qualem exitum habes susceptæ rei?

Rosen.—*Et illa venit ad socrum suam, ea-que dixit: quænam es tu, filia mea?* Recte observat Aben-Esra, Noemin ita quæsisisse, dum Rutha ante fores staret. Nimirum quum ostium Rutha summo mane pulsaret, antequam alius alium cognosceret (vs. 14), socrus suspicabatur, nurum adesse. Quærit igitur: *tune es, quæ intromitti cupit?*

CHAP. IV. 1.]

וְהָיָה כִּי יִשָּׁאֵר אֶל־חֲמוּלָהּ וְהָיָה כִּי יִשָּׁאֵר אֶל־חֲמוּלָהּ

— καὶ εἶπε πρὸς αὐτὸν Βοῦζ. ἐκκλίνας κάθιστον ὡς κρύψει, κ.τ.λ.

Au. Ver.—1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here, &c.

Unto whom he said, Ho, such a one!

Ged., Booth.—To whom, calling him by his name, he said.

Gesen.—מִי m. (ר. מִי) 1. *Some one, a certain one*, Gr. ὁ δέῖνα, Arab. فُلَانٌ, Syr.

כִּי, pp. one distinct, definite, whom one points out as with the finger, and not by name; prob. from an absol. noun מִי, a distinguishing. Every where joined with מִי, pp. one concealed, nameless. So of persons, in the voc., Ruth iv. 1: מִי, sit down here, thou such an one! Gr.

يا هذا. i. q. يَا فُلَانٌ, Arab. هَؤُلَاءِ.

Of things 1 Sam. xxi. 3: מִי, to such and such a place, i. q., to a certain place which shall be nameless, 2 K. vi. 8.—From the junction of these two words comes the form מִי, Dan. viii. 13. מִי m. *A certain one, some one*, ὁ δέῖνα, pp. one kept silent, whose name is not mentioned, from ר. מִי [No. 2, to be mute]. Always preceded by מִי.

U U

Rosen.—*Dixitque*: heus tu! Has voces Hieron. recte *vocans eum nomine suo* expressit. Eas enim Hebræi usurpare solent de homine aut loco, quem vel nominare nequeunt, nomine ignorato, aut non succurrente, vel nominare nolunt, uti Græcorum *ὁ δεινα*, Matth. xxvi. 18. Vix dubium est, Boasum vindicem illum suo nomine appellasse, sed scriptorem, quod illud ignoraret, hæc nomina substituisse.

Ver. 4, 5.

וְאֵינִי מְאֲרָתִי אֲנִלָּה אֶזְנֶךָ לֵאמֹר
 קִנְיָה נֶגְדַּי הַיְשָׁבִים וְנֶגְדַּי זִקְנִי עִמִּי אִם
 תִּבְנָאֵל נָאֵל וְאִם-לֹא יִנָּאֵל הַיְיָדָה לִּי
 וְאֶדְרֹשׁ כִּי אִין זִוְלָתְךָ לְנָאֹל וְלִנְקִי
 אַחֲרֶיךָ וַיֹּאמֶר אֲנֹכִי נָאֵל : 5 וַיֹּאמֶר
 פֶּעַז בְּיוֹם-הַקְּנוֹתָהּ הַשָּׂדֶה מִיָּד נַעֲמִי
 וְהָיָה רֵשֶׁת הַמִּוֹאבִּיתָה אֲשֶׁת-הַמָּתָה הַלְוִיתִי
 לְהָקִים שָׁם-הַמָּתָה עַל-בְּחֻלְתּוֹ :

v. 4. ק' ב' פ' ארצה ק' קס' ב' פ' v. 5. ק' ב' פ' ק' ב' פ'

4 καὶ ἄγω ἔπα, ἀποκαλύψω τὸ οὖς σου λέγων, κτήσαι ἐναντίον τῶν καθημένων, καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου· εἰ ἀγχιστεύεις, ἀγχιστεύει· εἰ δὲ μὴ ἀγχιστεύεις, ἀναγγεῖλόν μοι καὶ γνώσομαι, ὅτι οὐκ ἔστι παρέξ σου τοῦ ἀγχιστεύσαι, καὶ γὰρ εἰμι μετὰ σέ. ὁ δὲ εἶπεν. ἐγὼ εἰμι, ἀγχιστεύσω. 5 καὶ εἶπε βοῶζ. ἐν ἡμέρᾳ τοῦ κτήσασθαι σε τὸν ἀγρὸν ἐκ χειρὸς Νωεμὶν καὶ παρὰ 'Ρούθ τῆς Μωαβιτίδος γυναῖκός τοῦ τεθνηκότος, καὶ αὐτὴν κτήσασθαι σε δεῖ, ὥστε ἀναστήσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ.

Au. Ver.—4 And I thought to advertise thee [Heb., I said I will reveal in thine ear], saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

4 And I thought to.

Ged., Booth.—And I thought it right to.

Rosen.—וַיֹּאמֶר אֲנִי, Et ego dixi scil. וַיֹּאמֶר, s. וַיֹּאמֶר, in corde meo, coll. Genes. xvii. 17; xxvii. 41; Ps. xiv. 1, i. e., cogitavi, mecum statui. Sic Genes. xxii. 11 Abraham dixit, i. e., cogitavit: non est timor Dei in loco

illo. Vid. et Genes. xxvi. 9; Exod. ii. 14. וְאֵלֶּיךָ אֲמַלֵּךְ לֵאמֹר, Revelabo aurem tuam dicendo, i. e., monebo te hac de re, nec te inscio agrum Elimelech comparabo. Quo sensu hanc dicendi formulam sæpius offendimus, ut 1 Sam. ix. 15, וַיֹּדֶעַ הָיָה אֶדְרֹשׁ שְׂמֵיכָל, et Jova revelavit aurem Samuelis, i. e., indicavit ei. Sic David 2 Sam. vii. 27, וַיֹּדֶעַ הָיָה אֶדְרֹשׁ שְׂמֵיכָל, nam tu, Deus Israelis, revelasti aurem servi tui, indicasti servo tuo. Vid. et 1 Sam. xx. 2, 12, 13; xxii. 8, 17. Translatio ducta est ab iis, qui caput veste involutum habent, et quibus, veste amota, retegatur auris, si quid in aurem sit dicendum.

But if thou wilt not redeem it.

Houb., Ken., Horsley, Rosen., Ged., Booth.—For וְאִם לא תגאל, read וְאִם לא תגאל. MSS.

Maurer.—וְאִם לא תגאל. Schulzius: "si non redimet, h. e., si non redimetur (וְאִם) sc. abs te, h. e., si vindicare tibi nolis." Sed quis hæc talia ferre possit! Neque commendabilior est Michaëlis interpretatio hæc: sin minus, alius redimet. Apparet enim, וְאִם precario suppleri. Legendum videtur וְאִם, quod exhibent plurimi libri et exprimunt verss. antiquæ omnes. De oratione obliqua in hoc contextu cogitari vix ac ne vix quidem potest.

5 Thou must buy it also of Ruth the Moabitess.

5 *Houb., Ken., Dathe, Horsley, Rosen., Ged., Booth.*—Thou must also take possession of Ruth the Moabitess.

Dathe.—Pro וְאִם legendum esse וְאִם, non solum versionum antiquarum auctoritate defendi potest, sed etiam contextu. Vulgatus habet: Quando emeris agrum de manu mulieris, Ruth quoque Moabitiden, quæ uxor defuncti fuit, debes accipere, et Syrus accuratius textum Hebræum exprimens: Quando emeris agrum a Nooma, et Rutham Moabitidem uxorem defuncti posside. Oī ὁ quidem legerunt וְאִם καὶ παρὰ 'Ρούθ, κ.τ.λ., sed addunt etiam: καὶ αὐτὴν κτήσασθαι σε δεῖ. Similiter Arabs et Chaldæus. Sed sic pro וְאִם legendum esset וְאִם. Clericus lectionem receptam defendens subintelligit agrum: Comparabis eum ea lege, etc. Sic esset legendum וְאִם. Quod idem fieri a Michaële miror, dum vertit: Si emis agrum a Nooma et Rutha, hoc fit eum in finem et sub hac conditione, etc. Nam vel sic legendum esset וְאִם. Quodsi etiam concederem, verba Hebræa admittere hanc explicationem,

de quo tamen valde dubito, ex vers. 9 et 10 plane apparere arbitror, legendum esse **וְאֵת**. Nam repetit Boasus in his versibus, quid actum sit, de quo ipse cum altero convenerit, nempe ver. 9, *se bona Elimelech emississe a Nooma*, vs. 10, *et præterea Rutham emississe sibi uxorem*. Cf. Kennicottus in Diss. i., p. 433 vers. Lat. et Hubigantius ad h. l. Litteram Jod in lectione textuali קִיִּי omittunt plus quam quinquaginta codd. a Kennicotto citati.

Maurer.—Hic locus manifesto corruptus est. Potest autem duplici ratione sanari. Una hæc est, ut pro **וְאֵת** legas **וְאֵת** vel **וְאֵת** et pro קִיִּי (quam formam Ges. et Ew. non debebant in eorum numero ponere, quas iii. 1 vidimus, quandoquidem femininum קִיִּי longe alienissimum est ab hoc loco): קִיִּי, quod ipsum K'ri exhibet, vel קִיִּי hoc sensu: *quando emis fundum illum a Nooma: Rutham quoque Moabitidem, defuncti uxorem, emis, ut cet.* Hanc emendationem primum suadere videntur vs. 9 et 10 ubi fere iisdem verbis narrat Boasus, quid illud sit, de quo ipse cum altero convenerit: vs. 9: — **וְאֵת** קִיִּי בִּיד קִיִּי: 10: **וְאֵת** קִיִּי הַמִּשְׁכָּה הַזֶּה מִיְּדוֹן קִיִּי. קִיִּי לִי לְאִשָּׁה לְהָקִים שָׂם הַפֶּה עַל הַקְּדוֹתָיו. Deinde observatu dignum est, cod. K. 31 habere eo sup. ras., ut videatur primo legisse **וְאֵת**. Denique **וְאֵת** vel **וְאֵת** et קִיִּי (קִיִּי) exp-primunt Syr. et Vulg. Sed LXX: *καὶ παρὰ Πούθ, κ.τ.λ.* Similiter Chald. et Ar. Altera ratio in eo cernitur, ut קִיִּי intactum relinquas, pro קִיִּי vero scribas **וְאֵת**, i. e., קִיִּי: *quando emis fundum illum a Nooma et a Rutha Moabitide, defuncti uxore: emis eum ea lege, ut nomen defuncti suscitetur in possessione ejus, i. e., proles ei paretur, quæ suum nomen gerat. Quodsi ex me quæris, utram rationem præferendam ducam, equidem sine ulla dubitatione posteriorem dico, cum quod locus ita emendatus ab illo vs. 9, 10 verbis tantum, re non differt, quandoquidem *prolem mortuo parare* dicuntur ii, qui ex jure leviratus mortui uxorem ducunt, tum quod hæc difficultatis tollendæ ratio altera multo levior atque adeo levissima est. Quam facile enim קִיִּי corrumpi potuerit in קִיִּי, plane apparet.*

Ver. 6.

— **וְאֵת** קִיִּי אֶת־נַחֲלָתִי וְגו'.

--μή ποτε διαφθείρω τὴν κληρονομίαν μου, κ.τ.λ.

Au. Ver.—6 And the kinsman said, I cannot redeem *it* for myself, lest I mar mine

own inheritance; redeem thou my right to thyself; for I cannot redeem *it*.

Pool.—*Lest I mar mine own inheritance*; either, first, Because having no children of his own, he might have one, and but one, son by Ruth, who, though he should carry away his inheritance, yet should not bear his name, but the name of Ruth's husband; and so by preserving another man's name, he should lose his own. Or, secondly, Because as his inheritance would be but very little increased by this marriage, so it might be much diminished by being divided amongst his many children, which he possibly had already, and might probably have more by Ruth.

Dr. A. Clarke.—*I cannot redeem it for myself.*] The Targum gives the proper sense of this passage: "And the kinsman said, On this ground I cannot redeem it, because I have a wife already; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance."

Rosen.—*Dixit vindex, s. cognatus: non possum vindicare mihi prædium illud, ne perdam hereditatem meam, i. e., fundum meum hereditarium.*

Ver. 8.

— **וְאֵת** קִיִּי בִּיד קִיִּי:

— καὶ ὑπέλυστο τὸ ὑπόδημα αὐτοῦ, καὶ ἔδωκεν αὐτῷ.

Au. Ver.—8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

So he drew off his shoe.

Ged., Booth.—So he drew off his shoe, and gave to him [LXX, Arab.].

Ver. 9.

Au. Ver.—9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

Houb.—**וְאֵת** קִיִּי. Melius **וְאֵת**, ut sæpe supplent in Pentateucho Samaritani. Sic etiam hoc loco Chaldæus et Syrus. Similiter postea **וְאֵת** קִיִּי, et Mahalon, quoniam antecessit בְּנֵי קִיִּי.

Ver. 11.

— **וְאֵת** קִיִּי אֶת־נַחֲלָתִי וְגו'.

שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל וְעַמְּהֶתֶל
בְּמִתְּחִילָה וְהָרְאָה־שָׁם בְּבֵית לֵהָם :

— δὲ κύριος τὴν γυναῖκά σου τὴν εἰσ-
πορευομένην εἰς τὸν οἶκόν σου ὡς Ραχὴλ καὶ
ὡς Λίαν, αἱ ὠκοδόμησαν ἀμφότεραι τὸν οἶκον
τοῦ Ἰσραὴλ, καὶ ἐποίησαν δύναμιν ἐν Ἐφραθῇ,
καὶ ἔσται ὄνομα ἐν Βηθλεέμ.

Au. Ver.—11 And all the people that
were in the gate, and the elders said, *We are*
witnesses. The Lord make the woman that
is come into thine house like Rachel and like
Leah, which two did build the house of
Israel: and do thou worthily [or, get thee
riches, or, power] in Ephratah, and be
famous [Heb., proclaim thy name] in Beth-
lehem.

Houbigant, Horsley.—Which two. שְׁתֵּיהֶם,
read שְׁתֵּיהֶם. MSS.

Do thou. So Dathe, Rosen.

Bp. Horsley.—Make the woman—like
Rachel and like Leah—and do thou worthily
in Ephratah, and be famous in Bethlehem.]
Rather, Grant that the woman—may be like
Rachel and like Leah—and set a good ex-
ample in Ephratah, and that her name may
be famous in Bethlehem. “Acquire fame,”
שָׁם רָא, read שָׁם רָא, as in ver. 14, שָׁם רָא.
The subject of this whole eleventh verse is
Ruth, not Boaz. “Qui si ageretur in his
verbis הוּא וְשָׁם, legeretur וְשָׁם, ‘tu vero,
הוּא וְשָׁם, ‘fac virtutem,’ ut ope pronominis
transitus fieret ad Boaz ab ipsâ Ruth, de
quâ mox sermo erat. Ita interpretatur cum
Vulgato Syrus. Vide ipsum, non autem
Latinum ejus interpretem.”—*Houbigant* ad
locum.

Booth.—Those two who builded the house
of Israel; and make her an example of
virtue in Ephratah, and famous in Beth-
lehem.

Rosen.—*Det Jova mulierem, quæ venit ad*
domum tuam, i. e., quæ tibi jam matrimonio
jungitur, sicut Rachelam et sicut Leam, quæ
ædificaverunt ambæ illæ domum Israelis. Phrasis
ædificare domum valet: liberis familiam
augere. שָׁם רָא pro שָׁם רָא, cf. ad i., 9, 13, 19.
וְשָׁם רָא, Et fac virtutem, i. e., strenue age.
Alii cum *Aben-Esra: compara tibi opes, ut*
hæc phrasis legitur Deut. viii. 17, robur
manus meæ, וְשָׁם רָא, comparavit
mihî has divitias. Ad Boasum hoc votum
respicere ostendit imperativus masculinus;
nisi velis et eum usurpari pro feminino וְשָׁם,
quod tamen haud verisimile ob id quod
proxime sequitur. וְשָׁם רָא, Et voca

nomen in Bethlehem, mirus loquendi modus,
qui alias non usurpatur, pro: advoca, i. e.,
accerse, acquire tibi nomen; fac, ut sæpe
vocetur nomen tuum per filios eorumque
posteror, cf. Genes. xlviii. 16, וְשָׁם רָא,
et vocetur per eos, pueros, nomen meum. Alii
nostra verba sic exponunt: famam et cele-
britatem nominis consequere. Quod ali-
cujus nomen frequenter profertur, est cele-
britatis et famæ indicium, qua carent ii,
quorum nomen raro pronuntiatur. Cf. Gen.
vi. 4 וְשָׁם רָא, viri nominis, i. e., celebres,
famosi, ut ibi gigantes vocantur.

Ver. 14, 15.

וְהָיָה אִשְׁרָאֵל לְךָ כְּרָחֵל וְכֵי
לֵאָה וְהָיָה שְׁמוֹ בְּעִפְרָתָה וְהָיָה
לְךָ מְשִׁיבָה וְלֹאֵל לְךָ אֶת־שֵׁם בְּתוּלָה
כְּלָתָהּ אִשְׁרָאֵל וְלֹאֵל וְהָיָה שְׁמוֹ
בְּיִשְׂרָאֵל : 15 וְהָיָה לְךָ מְשִׁיבָה וְלֹאֵל

v. 15. שְׁמוֹ בְּיִשְׂרָאֵל וְלֹאֵל

14 καὶ εἶπαν αἱ γυναῖκες πρὸς Νωεμὶν,
Εὐλογητὸς Κύριος, ὃς οὐ κατέλυσέ σοι σήμερον
τὸν ἀγχιστέα, καὶ καλέσαι τὸ ὄνομά σου ἐν
Ἰσραὴλ. 15 καὶ ἔσται σοι εἰς ἐπιστρέφοντα
ψυχῇ, καὶ τοῦ διαβρῆσαι τὴν πολλίαν σου, ὅτι
ἡ νύμφη ἡ ἀγαπήσασά σε, ἔτεκεν αὐτὸν, ἥ ἐστὶν
ἀγαθὴ σοι ὑπὲρ ἑπτὰ υἱούς.

Au. Ver.—14 And the women said unto
Naomi, Blessed be the Lord, which hath not
left thee [Heb., caused to cease unto thee]
this day without a kinsman [or, redeemer],
that his name may be famous in Israel.

15 And he shall be unto thee a restorer
of thy life, and a nourisher of [Heb., to
nourish] thine old age [Heb., thy gray hairs]:
for thy daughter in law, which loveth thee,
which is better to thee than seven sons, hath
born him.

Pool.—Without a kinsman; which is
understood, either, first, Of the son new
born [so Houb., Patrick, Horsley, Rosen.].
Or rather, secondly, Of Boaz; for the name
of *goel*, which is translated *kinsman* or *re-*
deemer, is never, that I know of, given to
the child born, but always to the person
begetting him of his brother's or near kins-
man's wife. And whereas it is objected,
that there was no cause for this congratula-
tion at this time in reference to Boaz, because
that was done divers months before this
time; it may be replied, that the memory of

that generous action was revived upon this occasion, and therefore is fitly mentioned as the foundation of this child's birth; and this happy effect justly leads them to the cause and original of it, which was this, that Boaz had shown himself to be a *kinsman* or *redeemer*, not only in name and title, as the other kinsman was, ver. 6, but in truth and reality. The words may be rendered, *which hath not made or suffered thy kinsman to fail to thee*, i. e., to neglect or refuse the performance of his duty to thee and thine, as the other kinsman did. *That his name may be famous in Israel*, Heb., and *his name shall be famous in Israel*, for this noble and worthy action, wherein he gave so great an example of piety, charity, humility, and self-denial.

A restorer of thy life, i. e., of the comfort of thy life, which was in a great measure dead and gone. *Hath born him*, to wit, a son; the pronoun for the noun understood, which is frequent in the Hebrew tongue. Or, *hath born to him*, i. e., to thy kinsman, to wit, a son, which is easily understood; and so the pronoun affix is put for the separate; of which there are instances; as Josh. xv. 19; 1 Kings xix. 21; Job xxxi. 37; Ezek. xxix. 3.

Bishop Horsley.—*That his name may be famous*; rather, "and may his name be famous."

Rosen.—14 *Tum dixerunt mulieres Bethlehem ad Noomin: laudatus sit Jova, qui non cessare fecit*, non deesse sivit, tibi vindicem hodie, quo sunt qui Boasum intelligi existiment. Sed indicatur potius filius recens natus; nam de eo hic gratulantur mulieres Noomi, quæ propterea הודו, hodie addunt. Atqui Boasum vindicem pridie habebat. Vocant puerum recens natum הודו, vindicem, quia olim, si victurus esset, sibi redimere debebat integram Noomis possessionem. וקראו שמו נחמן, Et vocetur, celebretur nomen ejus, pueri, in Israele.

15 ויהי קץ לשנים רבות, Et erit, s. sit tibi natus hic puerulus olim in reducentem, reducens animam i. e., qui animum tuum multis calamitatibus afflictum erigat et refocillet. *Reducens animam* is est, qui animam adeo deficientem, ut jam e corpore egressa videatur, in corpus quasi reducit. Qua phrasi designatur consolatio et auxilium; vid. Jud. xv. 19; 1 Sam. xxx. 12; Ps. xix. 8; xxiii. 2, 3. *Et ad sustentandam canitiem tuam, quia nurus tua, quæ amat te, peperit eum*, unde sperandum, ut puer hic, matris

olim imitaturus exemplum, te similiter amet. Ludov. Cappellus in *Crit. S.*, l. vi., cap. 9, § 8, p. 1022, edit. Hal., pro ויהי melius legi ויהי putat, et hoc pro ויהי positum esse, hoc sensu: *quia peperit filium nurus tua, quæ te amat, quæque*, rel. Quem ipsi scrupulum movit, quod, si legatur ויהי, non viderit, ad quem referatur hoc relativum, quum vocem הוה, quæ precessit, de Boaso capiat. Sed quum הוה de puero recens nato intelligendum sit, nihil difficultatis in ויהי, sive, ut in nonnullis codicibus legitur, ויהי (cum Cholem) esse apparet. Cf. Buxtorffii *Anticrit.*, p. 985, seqq. *Quæ est melior tibi septem filiis*, qui tantis te beneficiis afficere non possent, quam nurus tua, viro opulento juncta, qui et ipse tibi bene cupit. Relativo ויהי additum ויהי indicat, ויהי non esse ad suffixum proxime præcedens, sed ad nomen remotius ויהי referendum. Pro ויהי Chaldæus præ multis filiis posuit, quum septem sæpius pro multis dici solebant, ut 1 Sam. i. 8; ii. 5.

Ver. 17.

וַתִּקְרָאנָה שְׁמוֹ עֹבֵד רֹגִי —

— καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ, Ὀβήδ. κ.τ.λ.

Au. Ver.—17 — and they called his name Obed, &c.

Pool.—Obed, a servant, to wit, to thee, to nourish, and comfort, and assist thee; which duty children owe to their progenitors.

Gesen.—Ebed (servant, sc. of God), pr. n.

Rosen.—Vix dubium est, עבד, quod nomen plures alii viri in V. T. commemorati gesserunt (vid. 1 Chron. ii. 37; xi. 47; xxvi. 7; 2 Chron. xxiii. 1), servientem, scil. Deo, cultorem Dei, denotare, ut עבדא, Jerem. xxxvi. 26, et עבדא, cultor Jovæ, prophetæ aliorumque virorum.

Ver. 21, 22.

Au. Ver.—21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

Pool.—How can this be a true genealogy, seeing by this means four persons take up three hundred and eighty years, which were between Salmon and David, and consequently every one of them must beget a son when he was very old? *Ans.* 1. It is not certain that each of these was the immediate parent of him whom he is said to beget [so Rosen.]; for sometimes grandfathers are

said in Scripture to beget their grandchildren, to wit, by the intervention of their immediate sons; whereof instances have been given. And sometimes in genealogies whole generations are omitted, as may appear by Ezra vii. 2, compared with 1 Chron. vi. 3, and by Matt. i. 8, which might be done here for divers reasons now unknown. 2. There are many examples, even in profane writers, both ancient and modern, of persons that have not only lived one hundred and twenty and one hundred and thirty years and upwards, but have been vigorous and have begotten children at above one hundred years old; and of women that have conceived and born children at the age of fifty, sixty, yea, seventy years. And therefore if it were so in these more ancient

times, when men were longer lived, and under the law, when long life was expressly promised to the obedient, and in persons of strong constitutions and sober conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

Rosen.—De ea quam nostro loco habemus Davidis genealogia Eichhornius, p. 39, satis verisimiliter sic statuit, scriptorem eos nobis exhibuisse Davidis majores, qui tabulis Judæoram inserti omnibusque satis noti essent, omissis eorum nominibus, quorum memoria, dum in Moabitum ditone exulis vivebant, fuerat extincta. Cf. *Einleit. in das A. T.*, P. iii., § 465, edit. quartæ.

FIRST BOOK OF SAMUEL.

CHAP. I. 1.

וַיְהִי אִישׁ אֶחָד מִדִּרְהָקִים צֹפִים
'נר'

ἀνθρωπος ἓν ἐξ Ἀρμαθαῖμ Ζιφὰ, κ.τ.λ.

Au. Ver.—1 Now there was a certain man of Ramathaim-zophim, &c.

Pool.—*Ramathaim-zophim*, called *Ramah*, ver. 19, and here is the dual number *Ramathaim*, i. e., double *Ramah*, probably because it consisted of two parts, whereof the one might be called the *old* city, the other the *new*, both being united into one; and the additional title of *Zophim*, which signifies *watch-towers*, or *watchmen*, may note either the height of its situation, which made it fit for that use: or that the prophets, who are called *watchmen*, as Ezek. iii. 17, had a school or college there [so Chald., St. Jerome].

Dr. A. Clarke.—*Ramathaim-zophim*.] Literally, the two high places of the watchmen; these were, no doubt, two contiguous hills, on which watch-towers were built, and in which watchmen kept continual guard for the safety of the country, and which afterwards gave name to the place.

Ver. 2.

Au. Ver.—2 And he had two wives; the name of the one was *Hannah*, and the name of the other *Peninnah*: and *Peninnah* had children, but *Hannah* had no children.

Dr. A. Clarke.—חַנָּה, *Channah* signifies *fixed* or *settled*; and the other פְּנִינָה, *Peninnah*, signifies a *jewel* or *pearl*.

Gesen.—חַנָּה 1. *Grace, favour, compassion*.
2. Perhaps *entreaty, supplication, prayer*.
3. *Pr. n. Hannah*.

פְּנִינָה (coral, i. q. פֶּקֶדָה which is found in some MSS.) *Peninnah*, pr. n.

Ver. 3.

וַעֲלָה חָאִישׁ חָמוּס מְעִירָא מִיָּמִים
יָמִיקָהּ לְחֶשֶׁם־חֹר וּלְנֶכֶם לִיתְחָה
צָבָאוֹת בְּשָׁלָה וְשֶׁם שְׁנֵי בְנֵי־עָלִי חֲפָנִי
יִתְחָם לְתַנִּים לִיתְחָה :

καὶ ἀνέβαινεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ Ἀρμαθαῖμ προσκυνεῖν καὶ θύειν κυρίῳ τῷ θεῷ Σαβαὶθ εἰς Σηλὼμ· καὶ ἐκεῖ ἦλλ καὶ οἱ δύο υἱοὶ αὐτοῦ Ὅφω καὶ Φιβεὺς ἱερεῖς τοῦ κυρίου.

Au. Ver.—3 And this man went up out of his city yearly [Heb., from year to year]

to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD were there.

Pool.—Yearly, to wit, at one of the solemn feasts, which probably was the pass-over, when he not only went up himself, but carried his wife and children with him. Compare ver. 7. Or, at the appointed days or times; Heb., from days to days, or, from time to time, i. e., at the three solemn feasts, when he, together with all other males, were obliged to go to worship God in the place appointed; and at other times, when he as a Levite was to go thither in his course. To sacrifice; not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to offer sacrifices, 2 Sam. xv. 8; 1 Kings viii. 63; 1 Chron. xxi. 26. In Shiloh; where the tabernacle had long been, and now was. See Josh. xviii. 1; Judg. xviii. 31; xxi. 19. The priests of the LORD were there, or, were the priests of the LORD there, to wit, under their father Eli, who is generally conceived to have been the high priest, but being very old and infirm, 1 Sam. iv. 15, and unfit for service, his sons ministered in his stead, being as it were second priests. See 2 Kings xxv. 18. And this clause seems to be added, to show that this good man did not run into that vulgar error, of neglecting his duty of offering to God for the wickedness of the priests; of which see chap. ii. 17, 24.

Ged., Booth.—3 And this man went yearly from his city to worship, and to sacrifice to Jehovah the God [LXX] of hosts in Shiloh. And Eli and his [LXX] two sons, Hophni and Phinehas, were the priests of Jehovah.

Dathe.—Profectus autem est vir ille ex urbe sua quotannis Siluntem, ut adoraret Jovam omnipotentem eique sacrificaret, cujus sacerdotes ibi tunc erant duo Elæi filii, Chophni et Pinehas.

Ver. 4, 5.

וַיְהִי חַיִּים וַיִּזְבֹּחַ אֶל־הָקֹדֶשׁ וַיִּנְחֹן
לִפְנֵיהֶם אֶשְׁתּוֹ וְהַלְלֵי־בָנֶיהָ וּבְנוֹתֶיהָ
מִקֹּדֶשׁ : וַיִּלְחֹקוּ וַיָּבֹן מִנֶּחֱ אֶחָת אֲחֵיהֶם
כִּי אֶת־חֶפְזָה אֶחָב וַיִּתְּנָה סֶגֶר בְּרַחֲמָה :

4 καὶ ἐγενήθη ἡμέρα, καὶ ἔθυσεν Ἐλκανὰ, καὶ ἔδωκε τῇ Φεννὰν γυναικὶ αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς μερίδας. 5 καὶ τῇ Ἄννᾳ ἔδωκε

μερίδα μίαν, ὅτι οὐκ ἦν αὐτῇ παιδίον, πλὴν ὅτι τὴν Ἄνναν ἠγάπα Ἐλκανὰ ὑπὲρ ταύτην. καὶ κύριος ἀπέκλεισε τὰ περὶ τὴν μήτραν αὐτῆς.

Au. Ver.—4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions :

5 But unto Hannah he gave a worthy portion [or, a double portion]; for he loved Hannah: but the LORD had shut up her womb.

Pool.—5 A worthy portion, or, an honourable or select part, such as the master of the feast usually gave to the person most respected or beloved. See Gen. xliii. 34; 1 Sam. ix. 23, 24.

Bp. Horsley.—וַיִּנְחֹן אֶחָד מִן הַחֶמֶץ, a particular portion of dressed meats. Particular, for herself: that is the force of the adjective of חֶמֶץ. Besides the portions which he sent to Peninah and her sons and daughters in common, he sent a special portion of meats ready dressed [literally, "baked," חֶמֶץ] to Hannah, for herself.

The copies used by the LXX seem to have had another reading.

וַיִּנְחֹן יָדָן מִנֶּחֱ אֶחָד וַיִּשְׁלַח אֶת־הָאֶחָד אֶת־הָאֶחָד
"And unto Hannah he sent a single portion, because she had no child. Nevertheless he loved Hannah, although," &c. But there is no necessity to depart from the textual reading.

But the Lord; rather, although Jehovah.
Dr. A. Clarke.—5 Unto Hannah he gave a worthy portion.] The Hebrew here is very obscure, וַיִּנְחֹן אֶחָד מִן הַחֶמֶץ, he gave her one portion of two faces; which the Syriac renders, he gave her one DOUBLE PART; and the Chaldee, he gave her one CHOSEN part; the Arabic is nearly the same; the Vulgate, Annæ autem dedit unam partem tristis, but to Anna he being sorrowful gave one part. As the shew-bread that was presented to the Lord was called חֶמֶץ, the bread of faces, because it was placed before the face or appearances of the Lord; probably this was called חֶמֶץ, because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion, or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah.

Ged., Booth.—4 And whenever Elkanah

offered sacrifices, he gave to Peninnah his wife, and to all her sons and daughters, portions [Ged., portions thereof]; 5 But to Hannah he gave a special portion; for he loved Hannah, although Jehovah had given her no children.

Gesen.—Dual **שְׁנֵי** 1. The two breathing-holes, i. e., the nostrils, put for the nose. 2. *Anger.* 3. Meton. the face, countenance, 4. Two persons, as if dual from sing. **הָא** in the signif. of face, person, comp. **πρόσωπον**, **פָּנִים**, and Syr. **جِهَة**. 1 Sam. i. 5, **שְׁנֵי חֵצֵי**, a portion of two persons, i. e., a double portion. See more fully in Thesaur. Ling. Heb., p. 127.—Others, he gave to Hannah one portion in anger, i. e., with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to sadness.

Prof. Lee.—**שְׁנֵי חֵצֵי**, One of two persons, i. e., a double portion, 1 Sam. i. 5.

Dathe.—4 Aliquando, cum Elcana sacrificasset et distribuisset Peninnæ, suæ conjugii, nec non omnibus ejus filiis et filiabus, portiones suas. 5 Hannæ dedit unam portionem subtristis; amabat enim Hannam, sed Jova ei prolem non dederat.

Maurer.—4 **שְׁנֵי חֵצֵי**, hoc die, quo solebat sacra facere vs. 3 et 7. Vulgo minus recte explicant: aliquando. — 5 **שְׁנֵי חֵצֵי**, duplicem, uti etiam explicant Syr. et Arabs. **שְׁנֵי**, duæ personæ, qs. dualis a sing. **הָא**, significatione faciei et personæ = **פָּנִים**, **πρόσωπον**. Alii conferunt Arab. **ناصم**, pr. *nasum panis*, deinde *frustrum*. Ceterum cf. Gen. xliii. 34.

Ver. 6.

Au. Ver.—6 And her adversary also provoked her [Heb., angered her] sore, for to make her fret, &c.

Pool.—Her adversary, or, her troubler, or vexer, or enemy.

Dathe.—Qua de causa æmula ejus, &c.

Ver. 7.

**וְלֹא יָצְאָה שָׁנָה בְּשָׁנָה מִגֵּי עֲלֵתָהּ
בְּבֵית יְהוָה בֵּן תִּכְרַחֲמָהּ וּתְבַדֵּחַ וְלֹא
תֵּחָבֵל :**

οὕτως ἐποίησεν ἐνιαυτὸν κατ' ἐνιαυτὸν, ἐν τῷ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου· καὶ ἡθύμει, καὶ ἔκλαιε, καὶ οὐκ ἤσθιε.

Au. Ver.—7 And as he did so year by

year, when she went up [or, from the time that she, &c.; Heb., from her going up] to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

Pool.—As he did so, i. e., either as oft as he went and carried them with him to worship; or as Elkanah expressed peculiar kindness to Hannah, as was said, ver. 5.

Booth.—Thus she did year by year, when she went up to the house of Jehovah; so she provoked her; Hannah, therefore, wept, and did not eat.

Houb.—7 *Et sic faciebat singulis annis, cum domum Domini veniret, sicque eam exagilabat. Illa autem flere, nec cibum sumere.*

Dathe.—7 *Id vero singulis annis accidit, quoties ad adem Jovæ proficisciebatur. Tunc flere solebat Hanna, nec edebat.*

Maurer.—"Prius **ἢ** cum sequentibus ad vs. 4, 5, posterius ad vs. 6 refertur: illo modo (cf. vs. 4, 5) solebat facere Elcana, de quo vs. 6, nullus sermo fuerat, quotannis, quoties frequentabat ea (Hanna) Jovæ domum; hoc modo (vers. 6) irritare solebat (Peninna) eam (Hannam), unde flebat (ea sc. Hanna)." — *Schulz.*

Ver. 8.

Au. Ver.—Said.

Ged., Booth.—Would say.

Ver. 9.

**וַתָּקֵם חֵצֵי אֶחָדִי אֶחָדִי בְּשָׁלָה
וְעַלִּי חֵצֵי יִשָּׁב עַל-
הַפֶּסֶם עַל-מוֹזוֹת הַיָּבֵל יְהוָה
בְּנִי אֶחָדִי**

καὶ ἀνέστη Ἄννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν Σηλὼμ, καὶ κατέστη ἐνώπιον κυρίου, καὶ ἥλθι ὁ ἱερεὺς ἐπὶ τοῦ δίφρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου.

Au. Ver.—9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

Booth.—9 Now Hannah one year, after she had eaten and drunk in Shiloh, arose, and went up to the tabernacle of Jehovah [Arab.]; and Eli the priest sat upon a seat by one of the posts of the tabernacle of Jehovah. *Tabernacle of Jehovah.* I uniformly render the phrases בית יהוה, and דבֿל יהוה by tabernacle of Jehovah; as the terms,

house or temple of Jehovah, ought to be appropriated to the temple of Solomon.

Bp. Patrick.—*Sat upon a seat by a post.*] The Hebrew word is, "upon a throne;" it being a seat raised up to some height to make him conspicuous to all that entered into the house of God, where he sat at the door of it.

Of the temple of the Lord.] It is not unusual to call the tabernacle by the name of a temple: as the temple, when it was built, is called a tabernacle (see Jer. x. 20; Lam. ii. 6). Yet the Talmudists, from the Hebrew word *hachil* (which is here used), say, that when the tabernacle was removed from Gilgal to Shiloh, the sides of it were built of stone, and covered at the top with curtains, having no solid roof. And from hence they fancy it is called *beth*, the "house of the Lord" (ver. 24), which Maimonides interprets "a house of stone." But there is no certainty of this: for such words as these have a larger sense. And indeed, we are taught as much by the 1 Kings iii. 2, where it is expressly said, that there was "no house built unto the name of the Lord," until the days of Solomon: and 2 Sam. vii. 6, where Nathan speaks in God's name to David, in these words, "I have not dwelt in a house since I came out of Egypt" (see L'Empeur, in his preface to Codex Middoth).

Dr. A. Clarke.—I think this is the first place where *היכל יהוה*, "temple of Jehovah," is mentioned. This gives room for a strong suspicion that the books of Samuel were not compiled till after the first temple was built, or after the days of Solomon.

Ver. 11.

Au. Ver.—and there shall no razor come upon his head.

Houb., Ged., Booth.—And he shall not drink either wine or strong drink [LXX]; nor shall a razor come upon his head.

Houb.—*Et novacula non ascendet (super caput ejus).* Ante hæc verba Græci Intt. hæc ponunt, καὶ ὀλυν καὶ μέθυσμα οὐ πiera, et vinum et id, quod inebriat, non bibet, quæ nos adscivimus, quia hæc non omitti solent, ubi tangitur Nazareatus, et quia ejusmodi sunt, ut Græci Intt. non hæc ponerent, nisi et legerent.

Ver. 13.

וְחִפָּה הִיא מְרַבֶּרֶת עַל-לִפָּת רַק
שֶׁכֶּתִיךָ גָּלוּת וּגו'

καὶ αὕτη ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς, καὶ τὰ
χειλῇ αὐτῆς ἐκινεῖτο, κ.τ.λ.

Au. Ver.—13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Heart; only, &c.

Dathe, Ged., Booth.—13 Now Hannah spoke only in her heart; her lips moved, &c.

Ver. 16.

אֶל־תִּתֶּנָּה אֶת־אֲמִתְּךָ לִפְנֵי בֶת־בְּלִיַּעַל
כִּי מֶלֶךְ שִׁחָי וּבִעְסָי דִּבְרֵתִי צִדִּיקָה :

μη δῶς τὴν δούλην σου εἰς θυγατέρα λοιμῆν,
ὅτι ἐκ πλῆθους ἀδολεσχίας μου ἐκέτακα ἕως
νῦν.

Au. Ver.—16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint [*or, meditation*] and grief have I spoken hitherto.

Dr. A. Clarke.—Count not thine handmaid for a daughter of Belial.] Heb., "Put not thy handmaiden before the faces of a daughter of Belial." "If I am a drunkard, and strive by the most execrable hypocrisy (praying in the house of God) to cover my iniquity, then I am the chief of the daughters of Belial." Or, "Give not thy handmaid (to reproach) before the faces of the daughters of Belial." Several of *these* probably attended there for the purposes of prostitution and gain; for it is said, chap. ii. 22, that Eli's sons lay with the women at the door of the tabernacle, though this may refer to the women who kept the door.

Houb.—לֹא נָתַתָּ בִּיֶּלֶל. *Ne dederis (ancillam tuam) coram filio Belial.* Quia hæc nihil sonant, fingunt novi interpretes esse נָתַתָּ, pro לָבַת, *in filiam*; quod ut false dicunt, ita non expediunt לָבַת, *coram*, quam quidem præpositionem suo casu destituunt, cum vocabulo נָתַתָּ præfigunt præpositionem לִי. Syrus habet נָתַתָּ, *coram te*, legens נָתַתָּ. Sed ne id quidem satis, nisi additur alterum כּ ante נָתַתָּ. Et maxime probabile est, olim et antequam litteræ finales adhiberentur, Hebr. in Codicibus sic fuisse scriptum, לֹא־נָתַתָּ בִּיֶּלֶל, (*ne dederis ancillam tuam*) *coram te*, sicut filiam Belial; deinde accidisse, ut, quoniam concursus erat duorum כּ in לֹא־נָתַתָּ, scriptum fuisse imprudenter לֹא־נָתַתָּ בִּיֶּלֶל, uno כּ omissio, postea periisse alterum כּ, ex similitudine cum כּ littera sequenti.

Dathe.—16 *Noli me putare pro tali*

*muliere pessima; ex magno animi mei mœ-
rore et tristitia hactenus locuta sum.* Verba
textus: *אֵל תָּהֵן וְנָרָא*, a nonnullis interpretibus
sic explicantur: *ne me ludibrio s. ignominie
exponas adversariae meae*, sc. Peninnæ. Sic
quoque Chaldaeus: *אֵל תָּהֵן וְנָרָא*. Sed *נָרָא* ab-
solute positum uti h. l., quod ego sciam, non
ita dicitur. Verum sæpe pro *habere, re-
putare aliquem*, v. c. Genes. xlii. 30. Atque
sic quoque intellexerunt hæc verba *אֵל תָּהֵן וְנָרָא*,
Vulgo, Syrus, Arabs. Remanet tamen dif-
ficultas in voce *אֵל תָּהֵן*, quod in hac construc-
tione non sic solet redundare. Igitur placet
lectio, quam Syrus prodit, *אֵל תָּהֵן וְנָרָא*, coram s.
apud te. Habet enim *אֵל תָּהֵן וְנָרָא*. Quod
Caph et fortasse alterum Caph ante *נָרָא* propter
litterarum similitudinem *נָרָא* et *נָרָא* facile ex-
cidere potuit. Sed nihil deficio.

Maurer.—*Noli habere ancillam tuam pro
muliere scelestâ.* *אֵל תָּהֵן*, ad faciem h. l. valet
ad rationem, ad modum, instar, cf. Job.
iv. 19. Itaque non opus est, ut cum Dathio
pro *אֵל תָּהֵן* legas *אֵל תָּהֵן*. Clericus, quem secutus
est Michaëlis: *noli me ignominie exponere*
(*παράδειγματίζεω*) in conspectu pessimæ istius
mulieris scil. Peninnæ. Sed hæc verbi *אֵל תָּהֵן*
significatio absque idonea ratione sumitur.

Complaint. So Gesen.

Ver. 18.

וְהָאֵלֶּה הָיָה לְרַבָּה וְהָאֵלֶּה הָיָה לְרַבָּה
וְהָאֵלֶּה הָיָה לְרַבָּה וְהָאֵלֶּה הָיָה לְרַבָּה
לְרַבָּה קֹדֶר :

*καὶ εἶπεν. εὗρεν ἡ δούλη σου χάριν ἐν
ὀφθαλμοῖς σου. καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν
ὁδὸν αὐτῆς καὶ εἰσῆλθεν εἰς τὸ κατάλυμα
αὐτῆς, καὶ ἔφαγε μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ
ἐπῆε, καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι.*

Au. Ver.—18 And she said, Let thine
handmaid find grace in thy sight. So the
woman went her way, and did eat, and her
countenance was no more sad.

Ged., Booth.—18 And she said, Let thine
handmaid find favour in thy sight. So the
woman went her way [Ged., went] to her
own lodgings [LXX], and she ate and drank
with her husband [LXX], and her counte-
nance was no more sad.

לִרְבָּה. If this reading be genuine, and
all the versions so read, we must adopt the
clause of the LXX, *καὶ εἰσῆλθεν—ἐπῆε, &c.*,
to reconcile this with the following verse.
For it is clear that Hannah did not now go
on her way home, but abode all night at

Shiloh; and that on the following day, after
having performed their devotions, they all
returned together. Dathe, to avoid the dif-
ficulty, renders, *et sic decessit*; but have we
any instance where the phrase signifies
simply *she departed*? Geddes rejects *לִרְבָּה*,
and adopts the clause of the LXX as the
genuine reading, “and she returned to her
lodging.” This is doubtless the sense; and
I am inclined to believe that the LXX have
preserved both readings; which might obtain
in different copies.

וְהָאֵלֶּה. Here again the LXX read *וְהָאֵלֶּה*
וְהָאֵלֶּה; and all the versions read some
word which signified *sad* or *grieved* after
וְהָאֵלֶּה. The ingenious author of Commentaries
supposes the genuine reading was *וְהָאֵלֶּה*
וְהָאֵלֶּה, as it is the usual expression for a sad
countenance. Comp. Gen. iv. 5.—*Booth.*

Ver. 20.

וַיְהִי לְהַקְדּוֹת הַיָּלִים וַתַּחֲרֶה הַנָּחַל
וַתֵּלֶךְ בִּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי
מִתְחַנֵּן שָׂאֵלָתִי :

*καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν, καὶ ἔτεκεν
υἷον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Σαμουὴλ,
καὶ εἶπεν. ὅτι παρὰ κυρίου θεοῦ Σαβαώθ
ῆτησάμην αὐτόν.*

Au. Ver.—20 Wherefore it came to pass,
when the time was come about [Heb., in
revolution of days] after Hannah had con-
ceived, that she bare a son, and called his
name Samuel [*that is, asked of God*], saying,
Because I have asked him of the Lord.

When the time was come about, &c.

Pool.—So the sense is, When the usual
time from the conception to the birth was
past, she brought forth her son. Heb., *in*
or after the revolution, or expiration of some
days, Hannah conceived, and in due time
bare a son. So the meaning is, That al-
though her husband knew her conjugally at
his return, and God was mindful of her, and
intended in his time to give her his blessing,
yet she did not conceive at first, but after
some days or time afterwards.

Called his name Samuel.

Dr. A. Clarke.—As she gave this name
to her son because she had *asked him of the*
Lord, the *שְׁמוּאֵל*, *Shemuel*, must be here
considerably contracted; if it express this
sentiment, the component parts of it are the
following: *שְׁאֵל סָאֵל*, “asked of God.”

Bp. Patrick.—*Saulmeel* (which is con-

tracted into Samuel) signifies "asked of God," as we translate this word in the margin of our Bibles.

Gesen.—שָׁמֹאל, Samuel, pr. n. m., according to 1 Sam. i. 20, i. q. שָׁמֹאל, a Deo exauditus; unless perhaps it may be nomen Dei, so that שָׁמֹאל may be sing. constr., i. q. שָׁמֹאל: comp. שָׁמֹאל and שָׁמֹאל, שָׁמֹאל and שָׁמֹאל, i. q., שָׁמֹאל, face.

Houbigant.—20 Quare, tempore interjecto, Anna concepit peperitque filium, quem Samuel nominavit: dixit enim; dedit eum Dominus, postquam à Domino postulavi eum.

Et vocavit nomen ejus Samuel, quia à Domino petivi eum. In hoc transitu personæ tertiæ vocavit, ad primam petivi, nemo non videt aliquid deficere. Certe hoc vidit Vulgatus, qui, ed quodd postulasset eum, mutans personam verbi שָׁמֹאל. Sed Chaldaeus addit, שָׁמֹאל, nam dixit, legens שָׁמֹאל; et sic Arabs, nam dixit; quæ verba in hoc. contextum sunt referenda. Imo bis legendum שָׁמֹאל, ut unum significet, posuit eum Deus, vel nasci fecit, nam talem potestatem habet verbum שָׁמֹאל; alterum autem Samuel, nomen proprium ex שָׁמֹאל, deductum. Aliter originationem nominis Samuel falsam habebimus. Neque enim ex verbo שָׁמֹאל originem potest habere Samuel, cum diversæ sint utriusque vocabuli et litteræ et sententiæ. Quapropter nobis sic videtur; cum olim scriptum legeretur hoc modo, שָׁמֹאל, quia bis recurrerebat, שָׁמֹאל, descriptoris oculos ab uno ad alterum deest, hæcque adeo omisisse שָׁמֹאל, quæ in medio erant.

Ver. 21, 22.

21 וַיֵּצֵא הָאִישׁ אֶלְהָנָה וְכָל-בָּתָּוּ
לְזִבְחָהּ לַיהוָה אֶת-זֶבַח הַחֲמִים וְאֶת-
נֶדְרָו׃ 22 וַיִּחַן לֹא עָלְתָה קִרְיָמְרָה
לְאִשָּׁה עַד-יִבְגֵּל חֶזְרַי בְּחִבְיָתָיו
וַיִּרְאָה אֶת-בְּנֵי יִתְדָה וַיֵּשֶׁב שָׁם עַד-
עוֹלָם׃

21 καὶ ἀνέβη ὁ ἄνθρωπος Ἐλκανὰ καὶ πᾶς ὁ οἶκος αὐτοῦ θῆσαι ἐν Σηλὼμ τὴν θυσίαν τῶν ἡμερῶν, καὶ τὰς εὐχὰς αὐτοῦ, καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ. 22 καὶ Ἄννα οὐκ ἀνέβη μετ' αὐτοῦ, ὅτι εἶπε τῷ ἀνδρὶ αὐτῆς, ἕως τοῦ ἀναβῆναι τὸ παιδάριον, ἐὰν ἀπογαλακτίσῃ αὐτὸ, καὶ ὀφθῇσεται τῷ προσώπῳ κυρίου, καὶ καθήσεται ἕως αἰῶνος ἐκεῖ.

Au. Ver.—21 And the man Elkanah, and all his house, went up to offer unto the Lord. the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.*

21 *Went up to offer.*

Ged., Booth.—Went up to Shiloh [LXX] to offer.

The yearly sacrifice and his vow.

Ged., Booth.—The yearly sacrifice and votive offerings, and the whole tythe of his grounds [LXX].

22 *Went not up.*

Ged., Booth.—Went not up with him [LXX].

I will not go up until, &c. So most commentators.

Dathe.—22 Hanna non una cum eis profecta est; si puer ablactatus fuerit, inquietabat marito suo, deducam eum, ut ministret in loco Jovæ sacro, ibaque maneat in perpetuum.

Houb.—22 Anna autem non profecta est: dixit enim viro suo; ego hic manebo, donec puer fuerit ablactatus: postea eum adducam, ut in conspectu Domini appareat, ibi perpetuo mansurus.

עד יבגל חזריו, donec ablactetur puer. Vult Anna dicere, manebo, donec ablactetur puer. Atque inde est, quod Vulgatus addit, non ibo, donec.....cum videret esse mutilum contextum. Qui quidem ex Arabe Int. restitui potest. Nam Arabs אבל, sededo, quia legit שָׁמֹאל, non sublatâ litterâ, quæ sæpe obtinet in futuro verborum שָׁמֹאל. Mendi faciendi proclivitas mendum factum esse declarat. Habet enim verbum שָׁמֹאל similitudinem magnam cum proximo vocabulo שָׁמֹאל, ut non mirum sit alterum fuisse à scribâ oscitante prætermisum. Animadversionem hanc nostram non parùm adjuvat ipse Elcana, qui uxorem ver. 23 sic alloquitur: שָׁמֹאל, mane, donec ablactaveris eum, iisdem nimirum verbis uxorem alloquitur, quibus ipsa eum compellarat.

Ver. 23.

— שָׁמֹאל הַטּוֹב בְּצִינָיו שָׁבִי עִדִּי
בְּמִלְכָּה אִתּוֹ אִתּוֹ יָקָם יִתְדָה אֶת-דָּבָרָהּ
וְגו׃

— ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου, κάθου ἕως ἂν ἀπογαλακτίσῃς αὐτὸ· ἀλλὰ στήσαι

κύριος τὸ ἐξελθὼν ἐκ τοῦ στόματός σου, κ.τ.λ.

Au. Ver.—23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word, &c.

What seemeth thee good.

Houb.—השוב. Legunt Chaldaeus, Syrus, et Arabs scriptioe bona et frequentiore, quam hodierna.

His word.

Pool.—*The Lord establish his word*; either, first, The word of God made known to them by Eli, above, ver. 17. But that word was already fulfilled in the birth of a son. Or, secondly, Some other word or message from God to Elkanah or his wife concerning Samuel; for such revelations were frequent in those ages of the church, and were oft vouchsafed by God, concerning such children as were extraordinary persons, or in a special manner devoted to God; as concerning Isaac, Gen. xviii., and Samson, Judg. xiii. 3, 4, and John Baptist, Luke i. 13, 14, &c., and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places; which afterwards are expressed or implied upon other occasions. Or rather, thirdly, It may be rendered *his matter*, or *thing*, i. e., the business concerning the child, that which thou hast promised or vowed concerning him, that he may grow up, and be accepted and employed by God in his service; and that he, when he is fully grown, may not break thy vow, but confirm it.

Bishop Patrick.—*The Lord establish his word.* We do not read of any thing the Lord had spoken about this child; unless Elkanah looked upon what Eli had said as spoken by God, because he was God's high priest. Or the Hebrew words may be translated "the Lord establish his work;" i. e., perfect what he hath begun, by making the child grow till he was fit for his service. For the word *dabar* signifies any *matter* or *thing* as well as *word*.

Houb., Ged., Booth.—Thy [LXX, Syr., Arab.] word. דבר, *Verbum suum*. Anteferinus דבר, *verbum tuum*, quod legunt Græci Interpretes, Syrus, et Arabs. Nam promiserat Deus Annæ filium ex ipsa nasciturum, nihil addens de conditione vitæ ejus futura, quæ ex voto Annæ tota pendebat. Itaque hæc verba, *compleat dominus verbum tuum*, nanc habent sententiam; Dominus

faciat ut quod et vovisti, compleatur, utque adeo vitalis sit puer, qui nobis est natus.—*Houb.*

Ver. 24.

וַתַּעֲלֶהּ עִמָּהּ בָּאֶשֶׁר נִמְלְתָהּ בְּפָרִים
שְׁלֹשָׁה וַאֲיָפָה אֶחָת לֶחֶם וְנִגְדָּל יָיָו
וַתִּבְרָאָהּ בֵּית־יְהוָה שָׁלוֹ וַתַּצְעַר נָעֶר׃
καὶ ἀνέβη μετ' αὐτοῦ εἰς Σηλὼμ ἐν μόσχῳ
τριετίῳ, καὶ ἄρτοις, καὶ οἶφι σεμιδάλεως,
καὶ νέβελ οἴνου· καὶ εἰσῆλθεν εἰς οἶκον κυρίου
νέ Σηλὼμ, καὶ τὸ παιδάριον μετ' αὐτῶν.

Au. Ver.—24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

With her.

Ged., Booth.—With her to Shiloh [LXX].

With three bullocks.

Pool.—*Three bullocks*; either, first, One to be offered at that time; the other two presented to the priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, secondly, One for a burnt-offering, the second for a sin-offering, the third for a peace-offering, of which they might all feast together; for all these sorts seem expedient for this work and time.

Bp. Patrick.—It is highly probable, that one of these bullocks was wholly offered to God as a burnt-offering, and the other two were peace-offerings; or, as some will have it, one a sin-offering, and the other a peace-offering.

Houb., Dathe, Horsley, Clarke, Ged., Booth.—With a steer three years old [LXX, Syr., Arab., and one MS.].

Dr. A. Clarke.—The Septuagint, the Syriac, and the Arabic, read a *bullock* of *three years old*; and this is probably correct, because we read, ver. 25, that they slew *אֶת הַבָּקָר*, *the bullock*. We hear of no more, and we know that a *bullock* or *heifer* of *three years old* was ordinarily used; see Gen. xv. 9.

Maurer.—שְׁלֹשָׁה בָּקָר, *Cum tribus juvencis*. Cum LXX (ἐν μόσχῳ τριετίῳ), Syr. Ar. vertant *cum vitulo trienni*, liber unus (K. 220). Singularem בֶּקֶר exhibeat, et in vs. sequenti legatur אֶת־הַבָּקָר, facile aliquis suspicetur, pro שְׁלֹשָׁה בָּקָר legendum esse בָּקָר שֶׁשָּׁלֹשׁ, *cum juvenco trienni*. Potest tamen בָּקָר vs. 25 collective sumi, quæ est Schulzii sententia.

A bottle of wine.

Dr. A. Clarke.—Heb., *a skin full of wine.* Their bottles for wine and fluids in general were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14, and Matt. ix. 17. These three things, the *ox*, the *flour*, and the *wine*, probably constituted the *consecration-offering*.

And the child was young. So Dathe, Patrick, Gesen., and most commentators.

Houb.—*Et introduxit domum Domini in Silo puerum vagientem.* Plerique, *et puer puer erat*, interpretatione scriptionis bonæ pessimâ, etsi ita Clericus, qui, *eratque filius ejus etiamnum puer.* Quis credat paginam sacram, postquàm narravit Samuelem fuisse mox ablactatum, addidisse eum fuisse *admodum*, vel *etiamnum puerum*? Dico esse bonam scriptionem. Nam נַר est *vagire* more infantium: vide versionem.

Ver. 25, 26.

וַיִּשְׁחָטוּ אֶת־הַבָּקָר וַיָּבִיאוּ אֶת־הַפֶּגֶר 25

אֶל־עֲלִי : וַתִּלְחֹקֵהוּ בִּי יְהוָה 26

בְּשִׁפְחוֹ יָדָיו וְגו'

25 καὶ προσήγαγον ἐνώπιον Κυρίου καὶ ἔσφαξεν ὁ πατήρ αὐτοῦ τὴν θυσίαν, ἣν ἐποίησεν ἐξ ἡμερῶν εἰς ἡμέρας τῷ Κυρίῳ· καὶ προσήγαγε τὸ παιδάριον, καὶ ἔσφαξε τὸν μόσχον· καὶ προσήγαγεν Ἄννα ἡ μήτηρ τοῦ παιδαρίου πρὸς ἑλὶ, 26 καὶ εἶπεν, Ἐν ἔμοι κύριε ᾧ ψυχῇ σου, κ.τ.λ.

Au. Ver.—25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

Pool.—25 *A bullock*; either, first, One of the three at the present, reserving the rest for the future. Or, secondly, The three bullocks mentioned ver. 24, to which the article here added, in the Hebrew, seems manifestly to relate; there being no one bullock there, singled out, to which it can belong. And so it is only an enallage of the singular number for the plural, which is frequent.

Bp. Horsley.—"The bullock."

Maurer.—See notes on verse 24.

Geddes, Boothroyd.—25 And his father slaughtered his yearly sacrifice to Jehovah [LXX], and then slew the steer. And his mother Hannah [LXX] brought the child to Eli.

26 *As thy soul liveth.*

Bp. Patrick.—Many take these words, *as thy soul liveth*, for an oath; whereby she assures him, that, as certain as he was alive, she was the person whom he saw in that place praying, and took for a distempered woman. But others (particularly D. Kimchi) think there is nothing of an oath in them, they being only a form of well-wishing to him; as if she said, I wish thee a long life, that thou mayest educate my son.

Ver. 28.

וְגַם אֲנֹכִי הִשְׁתַּלְחִיתִּי לַיהוָה כָּל־
הַיָּמִים מִנְּעִר הָיָה הוּא שָׂמָּה לַיהוָה
וַיִּשְׁתַּחֲוֶהוּ שָׁם לַיהוָה :

καὶ ὡς κυχρῶ αὐτὸν τῷ Κυρίῳ πάσας τὰς ἡμέρας ὅς ᾤ αὐτὸς, κρησιν τῷ Κυρίῳ, καὶ εἶπεν.

Au. Ver.—28 Therefore also I have lent him to the Lord [or, returned him, whom I have obtained by petition, to the Lord]; as long as he liveth he shall be lent [or, he whom I have obtained by petition shall be returned] to the Lord. And he worshipped the Lord there.

Dr. A. Clarke.—*Therefore also I have lent him to the Lord.* There is here a continual reference to her *vow*, and to the *words* which she used in making that vow. The word Samuel, as we have already seen, is a contraction of the words שֶׂאל שָׂאל, that is, *asked* or *lent of God*; for his mother said, ver. 27, *The Lord hath given me my petition, which I asked, of him.* In ver. 28 she says: וְדָא שָׂאל לַיהוָה, *he shall be lent unto the Lord*: here we find the verb is the same; and it is remarked by grammarians that שָׂאל, *he asked*, making in the participle *pahul* שָׂאל, *asked*, in the conjugation *hiphil* signifies *to lend*; therefore, says his mother, ver. 28, וְדָא לַיהוָה, *I have lent him to the Lord*. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the Vulgate, Septuagint, and Syriac.

Pool.—*I have lent him to the Lord*, or, *given him*, &c., i. e., do now give or offer him; for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him, or made myself to ask him* (a usual Hebraism), *for the Lord*, i. e., I prayed for this child, not only for myself, and to take away my reproach, but especially that I

might have a child to serve and devote to the Lord. And so the following words, *as long as he liveth*, are not to be joined with this foregoing clause, but with those which come next after them; and that whole clause may be thus rendered, as a consequent upon the former: *And, or therefore all the days in which he is, or shall be, he is or shall be lent or given to the Lord; or, as one begged for the Lord, and for his service, and therefore justly given to him. He shall be lent, or rendered, or used as one given in my prayer; for this was the condition of my prayer, that he should be the Lord's.*

Bp. Patrick.—*Lent him.*] Or, *restored him* to the Lord (as the Targum expounds it), from whose gift she received him. *As long as he liveth*, &c.] Or, as the words may be translated, “all the days that he shall be desired for the Lord,” that is, as long as God should think fit to employ him in his own house; which was till he made him a judge (vii. 15). Then he was not fixed at Shiloh, but went about the country to Beth-el, and Gilgal, and Mizpeh; and then settled at his own house in Ramah, as we read there, ver. 17.

Booth.—28 Therefore I have also devoted him to Jehovah: as long as he liveth he shall be devoted to Jehovah.

Houb.—אשר יהוה, *Quibus erit. Lege אשר יהוה, quibus vivet.* Sic legunt omnes Veteres præter unum Vulgatum.

And he worshipped.

Pool.—*He worshipped;* not Eli, who is not mentioned but ver. 25, and then only passively, not as speaking or doing any thing; nor Elkanah, of whom here is no mention; but young Samuel, who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort, at least with external adoration; of which see on ver. 22. And so the particle *there* is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

Bp. Patrick.—*He worshipped the Lord there.*] This shows that Elkanah was with Hannah, and gave his consent to this dedication of their child, to such service as God should think fit to employ him in: which he humbly prayed God to accept.

Dathe, Booth.—And they worshipped.

Dr. A. Clarke.—Instead of וישתחו, HE

worshipped, וישתחו, and *THEY worshipped*, is the reading of six of Kennicott's and De Rossi's MSS., of some copies of the Sept. and of the Vulg., Syr., and Arab. This and the following chapter are *connected* in most copies of the Sept. and Vulg. thus: *And Anna worshipped and said, My soul is strengthened in the Lord, &c.* It is very likely that the whole passage, from the beginning of ver. 26 to the end of ver. 10 of the ensuing chapter, contains the words of Hannah *alone*; and that even the clause *he worshipped the Lord there*, should be, *And she worshipped the Lord there*, and prayed, and said, &c. Indeed this latter clause is wanting in the Polyglot Septuagint, as I have stated above.

Maurer.—אדוראביל, *Adoravit*, sc. puer, votum matris confirmans.—Schulz. “Sed nemo dubitet non solum puerum, sed Hannam quoque Deum suppliciter adorasse.”—Dathius. Hic igitur וישתחו legit. Equidem, si quid mutandum, puncta tantum mutanda putaverim: וישתחו, Gen. xxvii. 29.

CHAP. II. 1.

וַתִּתְחַלְלֵי חֲנָה וַתֵּאמֶר עֲלֵי לִבִּי
בַּיהוָה הָרָחָק הִרְנִי בַּיהוָה רָחֵב פִּי עַל-
אֹיְבָיִי כִּי שִׁמְחֵתִי בִּישׁוּעָתָהּ :

ἐστερέωθη ἡ καρδία μου ἐν κυρίῳ, ὑψώθη
κέρας μου ἐν θεῷ μου, ἐπλατύνθη ἐπ' ἐχθρούς
μου τὸ στόμα μου, εὐφράνθη ἐν σωτηρίᾳ σου.

Au. Ver.—1 And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

Pool.—*My heart rejoiceth, or, leapeth for joy;* for the words note not only inward joy, but also the outward demonstrations of it.

Mine horn is exalted in the Lord.

Dathe, Ged., Booth.—Through Jehovah.

Bp. Horsley.—By Jehovah.

My mouth, &c.

Pool.—*My mouth is enlarged*, i. e., opened wide, to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas before it was shut through grief and confusion. *Over mine enemies*, i. e., more than theirs, or so as to get the victory over them, as she saith afterwards.

Bp. Horsley.—

My mouth is opened wide against mine enemies,

For by thy deliverance I am made joyful.

Geddes.—

My mouth I may open before my foes,
Since, saved by thee, I can rejoice.

Booth.—

My mouth is opened before mine enemies,
Because, through thy salvation, I rejoice.

Dathe.—1 Tum Hanna hunc in modum
precata est: Exsultat animus meus per
Jovam, vires mihi ab eo auctæ, jam ore
aperto hostibus meis obloqui possum, gaudeo
de salute tua.

Ver. 2.

אֵין קִדְּוָה בְּיָהוָה כִּי יֵהוָה אֵין
צָרָר בְּאֵלֵינוּ :

ὅτι οὐκ ἔστιν ἅγιος ὡς κύριος, καὶ οὐκ ἔστι
δίκαιος ὡς ὁ θεὸς ἡμῶν, οὐκ ἔστιν ἅγιος πλὴν
σου.

Au. Ver.—2 *There is none holy as the
LORD: for there is none beside thee; neither
is there any rock like our God.*

Pool.—*There is none beside thee; not only
none is so holy as thou art, but in truth
there is none holy (which word is easily
understood out of the former clause) besides
thee, to wit, entirely or independently, but
only by participation from thee. Or, as none
have any holiness like thine, so none have
any being besides thee, unless by derivation
from thee.*

Bp. Horsley.—

2 There is none holy like Jehovah,
Verily there is none just but thee:
There is none strong like our God.

Ged.—

2 There is none holy like the Lord:
No rock, *so firm*, as our God:
Beside thee, O Lord, there is none.

Booth.—

2 There is none holy like Jehovah;
For there is no rock like our God;
Yea, there is no God besides thee.

The LXX either transposed the second
line of this comma on account of the sense,
or they found in the copy before them this
line concluding the verse. Cappellus adopts
this latter supposition and so does Green and
Geddes, &c. Indeed the sense requires this
transposition.

Rock. See notes on Deut. xxxii. 4, vol. i.,
p. 759.

Dr. A. Clarke.—Rabbi Maimon has ob-
served that the word צִיּוּר, which we translate
rock, signifies, when applied to Jehovah,
fountain, source, spring. There is no *source*

whence continual help, and salvation can
arise but our God.

Ver. 3.

אֵלֵינוּ תִּתֵּן עֲזָרָה וְיִשְׁלָח
צָרָה מִפִּיךָ כִּי אֵל דְּעוֹת יְהוָה וְלֹא
נִתְּנָה עֲלֵינוּ :

וְהוּא

μὴ καυχᾶσθε, καὶ μὴ λαλεῖτε ὑψηλά· μὴ
ἐξελεύεσθε μεγαλοῤῃμωσύνη ἐκ τοῦ στόματος
ὑμῶν, ὅτι θεὸς γνώσεων κύριος, καὶ θεὸς
ἐτοιμάζων ἐπιτηδεύματα αὐτοῦ.

Au. Ver.—3 Talk no more so exceeding
proudly; let *not* arrogancy [Heb., *hard*]
come out of your mouth: for the LORD is a
God of knowledge, and by him actions are
weighed.

Pool.—*Talk no more so exceeding proudly;
thou Peninnah, boast no more of thy nume-
rous offspring, and speak no more insolently
and scornfully of me, as thou hast done. She
speaks of her in the plural number, because
she would not expose her name to censure,
but only instruct and reprove her for her
good. Arrogancy, Heb., hard speeches, as
those are called, Jude 15, harsh, heavy, and
not to be borne. Or, the old sayings; either
the old proverbs concerning barren women,
which thou appliedst to me; or the old re-
proaches, to which for a long time thou hast
accustomed thyself. The Lord is a God of
knowledge; he knoweth thy heart, and all
that pride, and envy, and contempt of me
which thy own conscience knows, and all thy
perverse carriages towards me. By him
actions are weighed, i.e., he pondereth or
trieth all men's thoughts and actions (for the
Hebrew word signifies both), as a just judge,
to give to every one according to their works;
and therefore he hath pitied my oppressed
innocency, and rebuked her arrogancy. Or,
by him counsels, or actions, or events are dis-
posed or ordered, and not by ourselves; and
therefore he brings many things to pass
contrary to men's expectations, as now he
hath done; he maketh one barren, and
another fruitful, when and how it pleaseth
him. In the Hebrew text it is *lo* the adverb;
and so the words may be rendered thus, His
actions are not, or cannot, be directed, or
rectified, or corrected by any others; none
can mend his work; he doth every thing
best, and in the best season, as now he hath
done: or weighed, or numbered; his ways
are unsearchable. Or thus, Are not his*

works right and straight? who can blame his actions? So lo is for *halo*, as it is 2 Sam. xiii. 26; 2 Kings v. 26; Job ii. 10.

Bp. Patrick.—*Let not arrogancy.*] Or, as the Targum interprets it, "forbear reproaches." For so the Hebrew word *atat* signifies, "hard words."

By him actions are weighed.] Or, "by him works are prepared:" even when there is no disposition in nature to them.

Bp. Horsley.—

3 Wrangle no more: talk no more so lofty, so lofty,

Let perversity no more issue from your mouth:

For Jehovah is the God universal in knowledge,

And by him events are regulated.

Ged., Booth.—

3 Talk no more so vain-gloriously;

Let no arrogance come from your mouth;

For an all knowing God is Jehovah,

And by him are events regulated [*Ged., predisposed*].

Gesen.—*עָצָה* m. adj. pp. "free, licentious," i. e., *bold, impudent, wicked*, see the root No. 3. *עָצָה*, to speak licentiously, i. e., wantonly, *wickedly*, Ps. xxxi. 19; lxxv. 6; xciv. 4; 1 Sam. ii. 3.

עָצָה 1. pp. *To make even, to level*, see Niph. Kindr. is *עָצָה*.

2. *To poise, to weigh*, by the equilibrium of the balance; metaph. *to weigh*, i. e., *to prove, to try*, Prov. xvi. 2, *יְהוָה יִמְדֵּן*, *Jehovah proveth the minds*, xxi. 2; xxiv. 12.

Niph. pp. *to be made even, to be equal, level*, as a way; trop. of a way of conduct, *to be equal, right*, comp. *עָצָה*. Ezek. xviii. 25, 29; xxxiii. 17, 20; 1 Sam. ii. 3. Comp. in Kal.

Prof. Lee.—*עָצָה*, m. pl. non occ. Arab.

عَتَقَ, *dentibus prehendit*; *عَتَقَ*, *morsus*.

(a) *Biting, haughtily, sarcastic*, word, &c., 1 Sam. ii. 3; Ps. xxxi. 19; xciv. 4. Synon. *עָצָה*, Ib. lxxv. 6, retain the notion of *lofty*, from the first member, and apply it to *עָצָה*, in the second: then *עָצָה עָצָה* may be construed together, al. non occ.

עָצָה, v. *Measured*. Metaph., *Examined, pondered*. Niph. pret. *עָצָה*, pres. *עָצָה*.

(a) *Was measured, examined*. (b) *Was of just measure, was fair, equal*. (a) 1 Sam. ii. 3. (b) Ezek. xviii. 25, 29; xxxiii. 17, 20.

Maurer.—*עָצָה עָצָה* ex antecedenti sententia. G. § 149, 3; E.

§ 597. *עָצָה עָצָה* h. l. significat *rectum, integrum esse*, quæ significatio dubito an tolerabilem sensum fundat. Cum Deus in antecedenti membro *עָצָה* dicatur, equidem persuasum habeo, *עָצָה* h. l. eodem significato sumi, quo sumitur Prov. xvi. 2; xxi. 2; xxiv. 12 sc. de Deo hominum animos vel facta *ponderante*, i. e., explorante, *עָצָה* vero ex antiqua scriptione esse pro *עָצָה* (K'ri, ut Lev. xi. 21 al.: *et ei*, i. e., ab eo (Deo) *ponderantur* hominum facta; qui sensus et per se facillimus est, et parallelismo maxime accommodatus.

Ver. 4.

קָשָׁה בְּכֹחַ יָדָם וְנִשְׁבְּרוּ חֲזָקָתָם
: *חֲזָקָה*

τόξον δυνάτω ἡσθένησε, καὶ ἀσθενούσας περιέλωσαντο δύναμιν.

Au. Ver.—4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

Pool.—This notes either, 1. The strength of which they boasted. See Psalm xlv. 6; xlv. 9. Or, 2. Their malicious or mischievous designs. See Psalm vii. 12; xi. 2; xxxvi. 14. Or, 3. Their virulent tongues, which are compared to *bows* that shoot their arrows, even bitter words; as it is said Psalm lxiv. 3: comp. Jer. ix. 3. Or, 4. Their procreating virtue, which may well be compared to a *bow*, both because it is called a man's *strength*, Gen. xlix. 3, and because children, which are the effects of it, and are as it were shot from that *bow*, are compared to *arrows*, Psalm cxxvii. 4, 5. And this seems best to agree with the following verse. *They that stumbled*; or, *were weak, or feeble*, in body and spirit, that had no strength to conceive, which was once Sarah's case, Heb. xi. 11; or to bring forth, which was Israel's condition under Hezekiah, 2 Kings xix. 3. *Are girt with strength*; are enabled both to conceive and to bring forth, as the church was, Isa. lvi. 9.

Bishop Horsley.—

4 The bows of mighty warriors he withholds from action,

But they that tottered as they went are girt with strength.

Geddes.—

The bows of the strong have been broken, While the feeble have been girt with strength.

Gesen.—נָחַל, 1. pp. to be or become weak, feeble, see Niph. Sept. often ἀσθενέω, also ἀδυνατέω, κοινά. Corresponding is Heb.

נָחַל, Arab. كَسَلَ, to be weak, feeble, sluggish, pp. weak in the loins, from נָחַל, loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e.g., קָנַל, to be weak in the ankles, to waddle, from קָנַל, ankle; כִּידָה and כִּידָה, to have the liver affected,

from כִּידָה, liver. Kindred, therefore, is נָחַל. 2. To faint, to falter, to totter. 3. To stumble.

Niph. 1. i. q. Kal. No. 1, to be weak; Part. נָחַל, weak, 1 Sam. ii. 4; Zech. xii. 8. 2. i. q. Kal. No. 2, to faint, to falter.

Houb.—נָחַל נְחִיָּה נָחַל, Nos, arcus fortium debilitatus est, ex scriptura נְחִיָּה נָחַל, et ex potestate verbi נָחַל, debilitare, quam sequuntur Græci Interpretes qui ἡσθενησε, quæque Hebraice obturare, claudere, satis similis est, nec non Samariticæ, luxare; quæ quidem respondet pari verbo נָחַל, et qui debiles erant, membri posterioris.

Ver. 5.

שָׂבָעִים בָּלָחֶם נִשְׁפְּרוּ וְרַעֲבִים חָדְלוּ
עֲדַיְקָה יָלְדָה שְׂבָעָה וְרַבָּת בָּנִים
אֶמְלִיָּה :

πλήρεις ἄρτων ἡλαττώθησαν, καὶ οἱ πεινών-
τες παρήκαν γῆν· ὅτι στείρα ἔτεκεν ἑπτά, καὶ ἡ
πολλὴ ἐν τέκνοις ἡσθένησε.

Au. Ver.—5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

Pool.—Ceased, i. e., ceased to be such, to wit, hungry; the hungry failed.

Houb.—5 חָדְלוּ, cessant; supplemum רָעַב, esurire, ex verbo רָעַב antecedenti. Nam qui modò esuriabant, iidem sunt, qui nunc cessant, seu non amplius esuriunt, quomodo et membro priori.

Booth.—וְרַעֲבִים חָדְלוּ. The Vulg. seems to have read some other verb than חָדְלוּ, as it renders, saturati sunt. The author of Com. conjectures we should read עָדַיְקָה. "And the hungry have eaten the prey." This would make a proper opposition, which

seems designed, as in the adjoining clauses; and then the next clause would be delivered from its embarrassment, "so that." In Gen. xlix. 27, we have the same phrase, וְאָכַל, "he shall devour, or eat the prey." Green supposes that we ought to read עָדַיְקָה instead of עָדַיְקָה. This is not improbable.

Maurer.—עָדַיְקָה יָלְדָה שְׂבָעָה, Usque ad sterilem, parit ea septem, i. e., ipsa sterilis parit septem. E. § 555, Fasius. Alii, in his Mi-chaëlis, Schulzius, עָדַיְקָה יָלְדָה שְׂבָעָה, et famelici feriantur in perpetuum, non male, cf. Gen. xlix. 26.

Ver. 8, 9, 10, 11.

מְלִים מְעַפָּר לֵל מְשַׁפֵּחַ יָרִים
אֲבִיוֹן לְחֹשֶׁב עִם־נְדִיבִים וְכֶסֶם קָדוֹר
וְנִחְלָם כִּי לִיהוָה מִצְוֹ אֶרֶץ וְיִשְׁתַּחֲוֶה
עֲלֵיהֶם תִּבְלָה : 9 רִגְלֵי חֲסִידוֹ וְשֹׁמֵר
וְיִשְׁעֵם בְּחֹשֶׁךְ וְיָמֹו בִּירֵלָה בְּלֶחֶם
וְיִפְרִי־אִישׁ : 10 וְיִחְדָּה וְיִחְדָּה מְרִיכֹו
עָלָיו בְּשָׁמַיִם יִרְעֵם יְהוָה יָדָיו אֶפְסִי-
אֶרֶץ וְיִתְדָעוּ לְמַלְכוֹ יְהוָה הָרֶן מְשִׁיחֹו :
11 וְיִלְחָה אֶלְכֹנָה חֲרָמָתָה עַל־בֵּיתֹו
וְיִחְפֹּצֵר הָיָה מְשִׁרָתָה אֶת־יְהוָה אֶת־פְּגָנִי
עָלַי הַכֹּהֵן :

v. 10. מְרִיכֹו חָדְלוּ v. 9.

8 ἀνιστᾶ ἀπὸ γῆς πένητα, καὶ ἀπὸ κοπρίας
ἐγείρει πτωχὸν, καθίσει μετὰ δυναστῶν λαοῦ,
καὶ θρόνον δόξης κατακληρονομήων αὐτοῖς,
9 Διδούς εὐχὴν τῷ εὐχομένῳ· καὶ εὐλόγησεν
ἐπὶ δικαίον, ὅτι οὐκ ἐν ἰσχύϊ δυνατὸς ἀνῆρ.
10 κύριος ἀσθενῇ ποιήσει ἀντίδικον αὐτοῦ,
Κύριος ἅγιος. μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ
φρονήσει αὐτοῦ, καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν
τῇ δυνάμει αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος
ἐν τῇ πλούτῳ αὐτοῦ· ἀλλ' ἐν τούτῳ καυχάσθω
ὁ καυχώμενος, συνιέναι καὶ γινώσκειν τὸν κύριον,
καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς
γῆς. κύριος ἀνέβη εἰς οὐρανοὺς, καὶ ἐξβρόν-
τησεν· αὐτὸς κρινεῖ ἅκαρα γῆς, καὶ δίδωσιν
ἰσχύν τοῖς βασιλεῦσιν ἡμῶν, καὶ ὑψώσει κέρας
χριστοῦ αὐτοῦ. καὶ κατέλιπεν αὐτὸν ἐκεῖ ἐν-
ώπιον κυρίου, 11 καὶ ἀπηλλοθῆν εἰς Ἀρμαθαίμ·
καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ
Κυρίου ἐνώπιον Ἡλὶ τοῦ ἱερέως.

Au. Ver.—8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

To set them, &c.

Ged., Booth.—

To place them with the nobles of the people [LXX],

And make them possess the seat of honour. For Jehovah's are the foundations of the earth.

For the Lord's are the foundations, &c.] This is wanting in Sept., which, with some little variety of reading, continues thus: "*Who giveth to the vower his wish, and blesteth the years of the just; for man by his own might is not mighty. Holy is the Lord! Let not the wise man glory in his wisdom, nor the mighty man glory in his might, nor the rich man glory in his riches: but in this alone let him glory; in understanding and knowing the Lord, and doing judgment and justice in the earth. The Lord ascendeth the heavens, and thundereth, he judgeth the ends of the earth: to our kings he will give power; and exalt the horn of his anointed.*"—*And she left him there before the Lord, and returned to Ramatha, &c.*—It is strange that hardly any trace of all this is found in any Hebrew MS. or other ancient version; and yet I confess I am loth to deem it altogether an interpolation.—*Geddes.*

Pool.—To make them inherit; not only possess themselves, but transmit them to their posterity, or, possess. The throne of glory; i.e., a glorious throne or kingdom. The pillars; either, 1. The foundations of the earth, which God created and upholds, and wherewith he sustains the earth and all its inhabitants, as a house is supported with pillars. Or, 2. The princes or governors of the earth, which are called the corners, or corner-stones, of a land or people, Judg. xx. 2; 1 Sam. xiv. 38; Zeph. iii. 6, and are fitly called pillars, because they uphold the world, and keep it from sinking into confusion. See Psalm lxxiv. 2; Jer. i. 18; Rev.

iii. 12. And these are here said to be the Lord's, by creation and constitution, because he advanceth them to their state, and preserves them in it, Prov. viii. 15, 16, and puts the world, or the kingdoms of the world, upon them, as burdens upon their shoulders; see Isa. ix. 6.

Ver. 9.

Saints.

Bp. Horsley.—Saint.

Shall be silent in darkness.

Pool.—Shall be silent; shall be put to silence: they who used to open their mouths wide against heaven, and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations for his people, that they shall have their mouths quite stopped, and sit down in silent amazement and consternation; see Isaiah xv. 1; Jer. viii. 14; xlvii. 5, 6. In darkness; both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do; and outward, in a state of deepest distress and misery.

Ged.—Shall remain in darkness.

Booth.—Shall abide in darkness.

Bp. Horsley.—Shall be kept quiet in darkness.

Gesen.—Niph. נָסַח, plur. נִסְחִים Jer. xxv. 37; fut. נִסְחָה, also נִסְחָה Jer. xlviii. 2; pass. of Hiph. to be destroyed, cut off, to perish; spoken of persons, 1 Sam. ii. 9, נִסְחָה נִסְחָה, the wicked perish in darkness, Jer. xlix. 26; l. 30; li. 6. Of a region, to be laid waste, destroyed, Jer. xxv. 37; xlviii. 2.

Prof. Lee.—Niph. נָסַח, pl. נִסְחִים, Jer. xxv. 37, pres. 1 Sam. ii. 9; Jer. xlix. 26; l. 30; li. 6; xlviii. 2. נִסְחָה, f. pres. It. viii. 14. All in the sense of נִסְחָה, sign. ii. Become silent, ruined, destroyed.

For by strength shall no man prevail.

Ged.—For no man through his own might shall be mighty [Syr., Arab., Vulg.].

Booth.—For by his own strength shall no one prevail.

Ver. 10.

Bp. Horsley.—

Jehovah! his adversary shall be broken to pieces;

Against him he shall thunder in the heavens.

Ged., Booth.—

Jehovah will dismay his adversaries:

From the heavens, he will thunder upon them.

Houb.—מריבו. Recte Masora, מריבו, dominus conterentur inimici ejus, pro domini inimici conterentur, quæ scribendi forma plurimum viget in Canticis. Sed pro עליו, quod sequitur, et quod puncto superno in Codicibus castigatur, legendum עליהם, super eos, quomodo Chaldaeus et Syrus עליהם, et Arabs ipsum עליהם, super eos. Natum videtur עליו ex מריבו mendo antiquiori: עליו autem ex מריבו ejusdem numeri, et simili mendo deformati.

Shall judge the ends of the earth.

Pool.—*Shall judge*, i.e., shall condemn and punish, as that verb by a synecdoche is oft used. *Of the earth*, or, *of the land*, to wit, the Philistines who dwelt in the utmost borders of Canaan, even upon the sea-coast. *Unto his king*; either, 1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people; the word *king* being elsewhere so taken. Or, 2. The *king* properly so called; and so she prophesieth, that Israel should have a king, and that there should be a great difference between king and king; between the people's king, Saul, whom they would obstinately and passionately desire, by whom therefore they should have but little relief; and God's king, David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so, as by his hands to break all his enemies to pieces.

Bp. Patrick.—*Unto his king.*] That is, to David. Of whom she prophesies; who was most properly God's king, whom he appointed in the room of Saul; who by his disobedience forfeited his kingdom and was rejected by God.

Booth.—למלכות. Green appears to think this term may denote the people of Israel, as שמעון sometimes does. This opinion seems to me unsupported; and I am more inclined to believe the two last lines have been added by some later hand. It is certain that there was no king in Israel till long after the time in which Hannah is said to have sung this song. The long addition to this com. now in the LXX renders it probable that this has really occurred. Vid. LXX. Wall conceives that Samuel may be included.

Ver. 12, 13.

וַיִּבְרָךְ אֱלֹהִים בְּיָמֵי דָוִד לֹא יִדְעָה

אֶת־יְהוָה: 13 וַיִּמְשַׁכֵּם הַכִּהָנִים אֶת־הָעֵם כְּלִי־אֵשׁ זָבַח זָבַח וְכָא נָעַר הַהֵן כְּבָשָׂר הַבָּשָׂר וְחַמְצוֹלֶה שְׁלֵשׁ הַשָּׁנִים בְּיָדוֹ:

12 καὶ οἱ υἱοὶ Ἑλὶ τοῦ ἱερέως υἱοὶ λοιμοί, οὐκ εἰδότες τὸν Κύριον. 13 καὶ τὸ δικάσιμα τοῦ ἱερέως παρὰ τοῦ λαοῦ παντὸς τοῦ θύοντος· καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως ὡς ἂν ἡψήθη τὸ κρέας, καὶ κρεάγρια τριδύδους ἐν τῇ χειρὶ αὐτοῦ.

Au. Ver.—12 Now the sons of Eli were sons of Belial; they knew not the Lord.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand.

Ged., *Booth.*—12, 13, Now the sons of Eli were worthless men; they regarded not Jehovah, nor the duty of the priests towards the people. When any one offered a sacrifice, the young priest came, while the flesh was boiling, with a three pronged fork in his hand.

Booth.—12, 13, It is now generally allowed that these verses are very improperly divided; that the period ought to be placed after וידע instead of וידע. So Dathe, Geddes, and others, point after the LXX and Vulg. Houbigant contends for the present punctuation, and proposes to add וידע before משכם. I deem the former preferable if we give וידע the sense it frequently has, "they regarded not," &c.

Dathe.—12 *Hujus vero Elæi filii pessimi erant homines, neque Jovam curabant, 13 Neque jura sacerdotum in populum. Si quis sacrificabat, veniebat famulus sacerdotis, &c.*

Famulus.—H. e., unus alterque filiorum Elæi. Infra enim ver. 17 vocantur נשרים, et sunt iidem, de quibus h. l. sermo est.

Houb.—*Filii autem Heli erant filii Belial, qui Dominum non cognoscebant. Quippe hæc erat sacerdotum apud populum consuetudo. 13 Si quis hostiam sacrificabat, veniebat juvenis sacerdos, dum caro coquebatur, fuscinulam tridentem manu tenens.*

אִם יָדָע: Hæc, quæ puncto majori nunc discriminantur, simul junxere Vulgatus et Græci Intt. non cognoscebant Dominum, nec jus Sacerdotum. Dico Græci Intt. nam quæ apud eos interpunctio est ante καὶ τὸ δικάσιμα, in Libris Impressis,

hæc nova est, tollitque orationis Græcæ continuationem. Tamen recte interpunctio post *יה* facta est. Neque enim credere fas est, filios Heli *non cognovisse jus Sacerdotum*, quod quale esset toties monebantur, quoties violare id per vim volebant. Sed ne *וַיִּשְׁשׁ*, suspensam relinquat sententiam, supplendum *יה*, *et erat, vel erat autem (consuetudo)*. Omissum videtur *יה* prope *יה* ferè simile. *יָנֵשׁ הַכֵּהן*, *juvenis sacerdos*. Licet interpretari *puer sacerdotis*. Nos vocabulum *שׂוֹד* de ipso sacerdote, filio Heli, accipimus, quia infra duo filii Heli vocantur *הַנְּשִׁים*, *pueri*; quos *pueros* series demonstrat esse eosdem, qui ver. 13, et 14, vocantur *puer*, nempe unus, aut alter amborum, qui victimarum carnem vi auferebat.

Ver. 14.

וְהִנֵּה בְּפִיּוֹר אִין בְּדֹדִי אִין בְּקִלְחָה
אִין בְּפִיּוֹר כֹּל אֲשֶׁר־יִעֲלֶה הַמִּזְבֵּחַ יִקַּח
הַכֹּהֵן בְּזֶדֶה יַעֲשֶׂה לְכֹל־יִשְׂרָאֵל
הַכֹּהֲנִים שֶׁם בְּשָׁלַח :

καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκεῖον ἢ εἰς τὴν χύτραν, καὶ πάνθ' ἐὰν ἀνέβη ἐν τῇ κρεάτῃ, ἐλάμβανεν αὐτῶς ὁ λευεὺς· κατὰ τὰδε ἐποιοῦν παντὶ Ἰσραὴλ τοῖς ἐρχομένοις θῦσαι Κυρίῳ ἐν Σηλῶμ.

Au. Ver.—14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came hither.

Gesen.—*פִּיּוֹר* and *פִּיּוֹר*, plur. *פִּיּוֹרִים* 2 Chron. iv. 6, and *וְהוּא*—1 Kings vii. 38, 40, 43 m. R. *וְהוּא* II.

1. pp. *A small basin, fire-pot, fire-pan*, so called from boiling or roasting, from *ר*. *וְהוּא*, No. ii. 1 Sam. ii. 14. So *פִּיּוֹר*, *a fire-pan*, fire-basin, Zech. xii. 6. Hence

2. *A basin, wash-basin*, from its form, Ex. xxx. 18, 28; xxxi. 9; xxxv. 16; xxxix. 39; 1 Kings vii. 38.

וְהוּא m. 1. *A boiler, pot*, see *ר*. *וְהוּא* [obsol. root No. 1, i. 9. *וְהוּא*, *וְהוּא*, to boil as water]. Job. xli. 11; 1 Sam. ii. 14. Plur. *וְהוּאִים*, 2 Chron. xxxv. 13. Syr. *ܐܘܢܝܐ*, a large pot, *ܐܘܢܝܐ*, kettle, Samar. *וְהוּא* pots.

וְהוּא f. *A pot, kettle*, from pouring, 1 Sam. ii. 14; Mic. iii. 3. Comp. Lat. *futum* (Varr.) and *futile* vessel, from *fundo*.

וְהוּא m. (for *וְהוּא*, *ר*. *וְהוּא* I.) pp. *heat*, then a pot for boiling, Num. xi. 8; Judg. vi. 19; 1 Sam. ii. 14.

That came thither.

Ged., Booth.—Who came thither to sacrifice to Jehovah [LXX and partly Arab.].

Ver. 15.

Au. Ver.—The priest's servant. See notes on verse 13.

Ver. 16.

וַיֹּאמֶר אֵלָיו הָאִישׁ הַזֶּה
כִּי־יִשְׁלַח לְךָ בְּאֶמְרֵי הַנָּאִיָּה
בְּשֶׁמֶךְ וְאֶמְרֵי לֹא כִּי עֲתָה הִנֵּן וְגו'
לא סבד

καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων, Θυμιαθῆτω πρῶτον ὡς καθήκει τὸ στέαρ, καὶ λάβε σεαυτῶ ἐκ πάντων ὃν ἐπιθυμῇ ἡ ψυχὴ σου· καὶ εἶπεν, Οὐχί· ὅτι νῦν δώσεις, κ.τ.λ.

Au. Ver.—16 And if any man said unto him, Let them not fail to burn the fat presently [Heb., as on the day], and then take as much as thy soul desireth; then he would answer him, *Nay*; but thou shalt give it me now: and if not, I will take it by force.

Presently.

Ged., Booth.—As usual.

Gesen.—*כִּי־יִשְׁלַח* (with *א* of time) *this day, at this time, now*, 1 Kings i. 31; Is. lviii. 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. xxv. 31; 1 Sam. ii. 16; 1 Kings xxii. 5.

Nay.

Booth.—*לֹא*. Most of the ancient versions read *לא*, and the sense here requires it. So Houb.

Maurer.—*לֹא*. Sec. K'ri est pro *לא*, quod ipsum nonnulli libri et veterum plerique exhibent. Cf. Jos. v. 14. Sed potest etiam defendi *לֹא*, *ei*, ut infra x. 19.

Ver. 17.

Au. Ver.—Young men. See notes on ver. 13.

Ver. 18.

וְהָיָה כִּדְּ—

—ἐφ'οὐδ' βάδ.

Au. Ver.—Linen ephod. See notes on Lev. xvi. 4, vol. i., p. 448.

Ged.—Sacred ephod.

Booth.—Peculiar ephod.

Ver. 19.

וַיַּעֲמֵל הָמָן כְּעֶשְׂתוֹתָיו אִמּוֹ וְגו'
καὶ διπλοῖδα μικρὰν ἐποίησεν αὐτῷ ἡ μήτηρ αὐτοῦ, κ.τ.λ.

Au. Ver.—19 Moreover his mother made him a little coat, &c.

Gesen.—לְבָשׁ m. (ר. לְבָשׁ, upper part) upper garment, robe, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; see 2 Sam. xiii. 18, comp. Braun. de Vest. Sacerd. ii. 5, p. 436, sq. Schröder de Vest. Mulierum Heb., p. 267; Hartmann Hebræerin iii., p. 312. It was worn by women, 2 Sam. i. c.; by men of birth and rank, Job i. 20; ii. 12; by kings and princes, 1 Sam. xviii. 4; xxiv. 5, 12; by priests, xxviii. 14; Ezra ix. 3, 5; and especially by the high-priest under the ephod, whence הַכֹּהֵן לְבָשׁ, Ex. xxviii. 31; xxxix. 22. Comp. Ex. xxviii. 32, sq.; Lev. viii. 7.

Ver. 20, 21.

וַיְבָרֶךְ עֲלֵי אֶת־אֱלִנָּה וְאֶת־אִשְׁתָּהּ
וַאֲמַר יְשֻׁם יִהְיֶה לָּהּ זֶרַע מִרְחֻמָּהּ
הַלְאֵת פִּתְחַת הַשְּׂאֵלָה אֲשֶׁר שָׂאֵל
לִיהְיֶה וְהִלְכָּהּ לְמִקְוָיו : 21
יִהְיֶה אֶת־הַנֶּחֱמָה נִתְחַר וְתִלְדַּת שְׁלֹשָׁה
בָּנִים וְשְׁתֵּי בָנוֹת וַיִּגְדֵּל הַנַּעַר שְׁמוֹאֵל
עַם־יְהוָה :

20 καὶ εὐλόγησεν Ἠλὶ τὸν Ἐλκανὰ καὶ τὴν γυναῖκα αὐτοῦ, λέγων, Ἀποτίσαι σοι Κύριος σπέρμα ἐκ τῆς γυναίκος ταύτης, ἀντὶ τοῦ χρέους οὗ ἔχρησας τῷ Κυρίῳ. καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ. 21 καὶ ἐπισκέψατο Κύριος τὴν Ἀνναν, καὶ ἔτεκεν ἑτὶ τρεῖς υἱοὺς, καὶ δύο θυγατέρας· καὶ ἐμεγαλύνθη τὸ παιδάριον Σαμουὴλ ἐνώπιον Κυρίου.

Au. Ver.—20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent [or, petition which she asked, &c.] to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

Dr. A. Clarke.—20 *Eli blessed Elkanah.*] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused by the wrong position of the verses.

Booth.—20 And Eli blessed Elkanah and his wife, and said, Jehovah give to thee seed by this woman for the gift which she hath devoted to Jehovah. And they went to their own home; 21 And Jehovah visited Hannah, and she conceived, and bare three sons

and two daughters: and the child Samuel grew up before Jehovah.

שׂאֵל. Houbigant prefers שׂאֵל to the text. The reading of one MS. I conceive to be right שׂאֵל, for it is evident that Hannah made the vow; and it was she also who performed it. I am aware that שׂאֵל may be, in the Chaldee manner, the third person feminine; but I prefer the Hebrew termination... These two verses are also wrongly divided. The full point ought to be after יִהְיֶה; and instead of שְׁתֵּי בָנוֹת we ought to read שְׁתֵּי בָנוֹת. So Houbigant.

Houb.—20, 21—*Det tibi Dominus de hac muliere prolem, pro eâ prole, quam mutuum Domino dedisti, illi deinde abierunt in locum suum.* 21 *Dominus autem Annæ adfuit, quæ concepit peperitque filios tres et filias duas. Interim crescebat coram Domino puer Samuel.*

שׂאֵל. Huic mendo contradicunt omnes veteres, in quorum codicibus Hebraicis legatur שׂאֵל, commodasti (tu Elcana) vel commodavit (hæc tua uxor). Chaldaeus solus, commodavit (uxor :) Cæteri, commodasti (tu Elcana)... וְהִלְכָּהּ לְמִקְוָיו: Facile est animadvertere in שְׁתֵּי בָנוֹת esse solecismum. Itaque id non legebant Syr. et Chald. sed שְׁתֵּי בָנוֹת (iverunt), in locum ipsorum. Deinde legendum שְׁתֵּי בָנוֹת, visitavit autem (dominus Annam). Scribæ, pro שְׁתֵּי בָנוֹת, scripserunt per imprudentiam שְׁתֵּי בָנוֹת, facili errore, quia רֹאשׁ כִּי simile erat שְׁתֵּי בָנוֹת, et duas litteras רֹאשׁ a verbo שְׁתֵּי male distraxerunt.

Maurer.—וְהִלְכָּהּ לְמִקְוָיו שְׁתֵּי בָנוֹת propr. pro petitione quam, i. e., pro eo quod, i. e., pro puero quem petiit pro Jova. Sc. Hanna ita exoraverat hunc puerum, ut simul permitteret, se eum Jovæ reddituram esse. Cf. i. 11; coll. 27, sq. De masculino שְׁתֵּי בָנוֹת vid. G. Gr. ampl., p. 716; coll. 1 Chron. ii. 48: וְהִלְכָּהּ לְמִקְוָיו שְׁתֵּי בָנוֹת. Expectaveris שְׁתֵּי בָנוֹת.

Ver. 22.

וַיָּאֶת אֶת־אֲשֶׁר־שָׂרְבָן אֶת־הַנְּקִיבוֹת פֶּתַח אֹהֶל מוֹעֵד :

Au. Ver.—22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled [Heb., assembled by troops] at the door of the tabernacle of the congregation.

That assembled.

Rosen., Ged., Booth.—Who ministered. See notes on Lev. xxxviii. 8, vol. i., p. 384.

Gesen.—וַיָּאֶת, To go forth to war, as a soldier, to make war, seq. וְעַל, against any one,

Num. xxxi. 7; Is. xxix. 7, 8; xxxi. 4; Zech. xiv. 12; absol. Num. xxxi. 42.—In Arabic the corresponding word has a wider

use, صَبَّ, to go or come forth, e.g., a star, a tooth, a soldier against the enemy. Ethiop.

ፀ-በለ : to make war, ፀ-በለ : war. Comp. ሥጋ. Trop. of the temple service, a sort of "militia sacra," to serve in the temple, Num. iv. 23; viii. 24; of females, 1 Sam. ii. 22; Ex. xxxviii. 8.

Prof. Lee.—צָבָא, v. צָבָא, pres. צָבָא. (a) Assembled for any service or duty, performed it. (a) Num. xxxi. 7; Zech. xiv. 12. (b) Exod. xxxviii. 8.

Tabernacle of the congregation. See notes on Lev. xxvii. 21, vol. i., p. 339.

Ver. 24, 25.

אֵל בְּנֵי בְרִי לֹא-מִנְחָה חֲשַׁמְעָה
: אֲשֶׁר אֶלְכִי שָׁמַע מִעֲבָרִים עֲסִי-הוּהוּ
: אֲמִי-חֲמָא אִישׁ וּפְלִלְוֹ אֵלֵהֶם
: וְאִם לִיהוּהָ יִחְשָׁא אִישׁ מִי יִתְפַּלֵּל-לִי
: וְלֹא יִשְׁמְעוּ לְקוֹל אֲבִיהֶם בְּרִי-חַפֵּץ
: יְהוּהָ לְהִמָּתֵק :

24 μὴ τέκνα, οὗτοι οὐκ ἀγαθὴ ἡ ἀκοή ἢ ἐγὼ ἀκούω· μὴ ποιεῖτε οὕτως, οὗτοι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ὥς ἐγὼ ἀκούω τοῦ μὴ δουλεύειν λαὸν θεῷ. 25 εἰς ἂν ἀμαρτάνων ἀμάρτη ἀνὴρ εἰς ἄνδρα, καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον· καὶ εἰς τῷ κυρίῳ ἀμάρτη, τίς προσεύξεται ὑπὲρ αὐτοῦ; καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, οὗτοι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς.

Au. Ver.—24 Nay, my sons; for it is no good report that I hear : ye make the Lord's people to transgress [or, to cry out].

25 If one man sin against another, the judge shall judge him : but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

24 For.

Booth.—Truly.

Ye make the Lord's people to transgress.

Houb.—סַעֲרִים. Hæc verba explicari non possunt, nisi additur אַמֵּם, vos, ante עַם; vos transgredi facitis populum Dei. Id אַמֵּם, vos, Syrus exhibet in pronomine אַמֵּם, Arabs in pronomine اَنْتُمْ, vos. Nec sine eo pronomine consistere potest participium סַעֲרִים,

quod in oratione a nullo nomine, vel pronomine, regitur. So Booth.

Maurer.—סַעֲרִים עַם סַעֲרִים Vulgo reddiderunt; seducitis populum Jovæ. At hoc esset וְגַם סַעֲרִים אִתָּם, addito pronomine 2 pers., quod omitti non potest. Itaque Michaëlis conjecit סַעֲרִים : a transeuntibus, populo Jovæ; non male, sed præter necessitatem. סַעֲרִים impersonaliter dictum puta : seducunt (pr. legem migrare faciunt) populum Jovæ, man verführt das Volk Jovæ's. De industria indefinite loqui videtur Eli. Eodem modo accipiendum est סַעֲרִים, vi. 3. E. Gr. crit., p. 634 locum ita explicat : fama, quam populum Jovæ perferentem audio. Quæ explicatio, quanquam perbonum sensum præbet, tamen, quoniam loco vi. 3 non convenit, alteri illi posthabenda videtur.

25 The judge. See notes on Deut. xxi. 6, vol. i., p. 306.

Houb.—25 וְאִם אִישׁ יִחְשָׁא, Nos, exorari judices possunt, verbum pro verbo, judices exorabuntur, 1. אִישׁ, judices, ut Chaldaeus, non ut cæteri, Deus. Nam Heli mox Deum appellat יְהוָה, Dominum, quod signum est, aliam in אִישׁ significari personam, nempe ipsum magistratum, seu judicium tribunal. 2. וְאִם, exorabuntur. Nam וְאִם est orare, in voce passiva orari, vel exorari, et melius quidem legitur וְאִם, in Niphal, וְאִם, cum nexu ו, quia idem nexus in membro altero non adhibetur ante וְאִם, quis orabit. Non licuit interpretari וְאִם, judicabunt, quia in judicabunt nihil est vel simile, vel contrarium verbo orabit, quod sequitur, et quod deposcit tamen vel similitudinem cum priori verbo, vel contrarietatem.

Who shall entreat for him?

Pool.—The words are, and may be thus rendered, Who shall judge for him? Who shall interpose himself as umpire, or arbitrator, between God and him?

Because the Lord would slay them.

Dr. A. Clarke.—The particle ו, which we translate because, and thus make their continuance in sin the effect of God's determination to destroy them, should be translated therefore, as it means in many parts of the sacred writings. See Noldius' Particles, where the very text in question is introduced : Sed non auscullarunt, &c.; ἰνεο voluit Jehova eos interficere; "But they would not hearken, &c.; THEREFORE God purposed to destroy them." It was their not hearkening that induced the Lord to will their destruction.

Bp. Patrick.—The latter words may be rendered out of the Hebrew, "But they would not hearken to the voice of their father; therefore, the Lord resolved to slay them." But, according to our translation, the sense is right enough: for when men have long sinned grievously against many admonitions (which it may be supposed their father had given them), whereby they become incurable; God deprives them of that prudent consideration and discretion, which would save them from destruction. So Rasi upon these words, "The sentence of judgment was already sealed against them."

Maurer.—25 וַיִּשְׁמַע יְהוָה הַחֲמָסָה Falsissimum est Dathii aliorumque: *propterea quodque deus eos morti adduxit.* Redde: *nam Jonæ constitutum erat cet. cf. Jos. xi. 20, al.*

Ver. 27, 28.

27 וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר
אֵלָיו לָמָּה אַתָּה יְהוָה הַנִּגְלָה בְּנִלְתִּי
אֶל־בָּתִּית אֲבִיךָ בְּחִיּוֹתָם בְּמִצְרַיִם לְבָתִּית
פָּרַעַח : 28 וּבְכֹחַ אֹתוֹ מְבַל־שִׁבְטִי
יִשְׂרָאֵל לִי לְכֹהֵן לַעֲלֹת עַל־מִזְבְּחִי
לְהַקְטִיר קְטֹרֶת לְשֹׁמֵת אֶפֶוד לְפָנָי
וְאֶתְּנָהּ וְגו'

27 καὶ ἦλθεν ὁ ἄνθρωπος θεοῦ πρὸς Ἑλὶ, καὶ εἶπε. τάδε λέγει κύριος. ἀποκαλυφθεὶς ἀπεκαλύφθην πρὸς οἶκον τοῦ πατρὸς σου, ὅτων αὐτῶν ἐν γῇ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραῶ, 28 καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρὸς σου ἐκ πάντων τῶν σκηπτῶν Ἰσραὴλ ἐμοὶ ἱερατεύειν, τοῦ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου, καὶ θυμῶν θυμίαμα, καὶ αἶρην Ἐφούδ· καὶ ἔδωκα, κ.τ.λ.

Au. Ver.—27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

27 Did I plainly appear?

Ged., Booth.—I openly revealed myself.

Houb.—Ego sæpe apparui.

Dathe.—Ego me manifestavi.

Maurer.—27 וַיִּגְדַּל בְּלִי וְגו' h. e., quasi dicat: num ego me manifestavi nec ne? in-

terrogatio emphatica, ad cujus vim non attendunt, qui dicunt (Win. et Ges. Gr. ampl., p. 835), הֲ הִic idem valere quod הֲלֵא. Fortasse tamen ἢ ex præcedenti ἢ librariorum incuria ortum est.

And did I choose, &c., and did I give?

Houb., Dathe, Ged., Booth.—And I chose, &c., and I gave.

Ver. 29.

לָמָּה תִּבְעֹטוּ בְּזִבְחִי וּבְמִנְחָתִי אֲנִי
צִוִּיתִי מִצֵּוֹן וְהִכְבַּדְתֶּם אֶת־בְּנֵיךָ מִמֶּנִּי
לְהַבְרִיאֲכֶם מִרֵּאשִׁית כָּל־מִנְחָת. וְשִׂרְאֵל
לְעַמִּי :

καὶ ἵνατί ἐπίβλεψας ἐπὶ τὸ θυμίαμά μου καὶ εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῶ; καὶ ἐδόξασας τοὺς υἱούς σου ὑπὲρ ἐμὲ ἐνευλογεῖσθαι ἀπαρχῆς πάσης θυσίας τοῦ Ἰσραὴλ ἔμπροσθέν μου;

Au. Ver.—29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourst thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

In my habitation.

Ged., Booth.—29 Why spurn ye, through perverseness [Ged., perversely] at my, &c.

Through perverseness. The term כָּעֵן is the noun with the preposition, and the sense given, without any change in the text, is suitable and coherent. Compare ch. xviii. 9.

Houb.—29 כָּעֵן. Verbum sine re. *Legere כָּעֵן, inique agitis, ex כָּעֵן, inique agere.* Respondet verbum כָּעֵן verbo הנִכְבֵּד, quod antecessit. Non mirandum, errasse Librarios in describendo verbo; quod non sæpe usurpant sacri Codices. Nam eorum ejusmodi lapsus bene multos alibi castigavimus. Nos vero ad sic emendandum tanquam manu duxit vers. 14, capitis sequentis, ubi nomen כָּעֵן societatem habet cum verbis וְגו' וּמִנְחָה, quæ eadem verba hic cum mendo כָּעֵן habent etiam societatem.

Dathe.—29 Cur igitur spernitis mea sacrificia, et in ferta a me præscripta improbe agitis?

In vertendo vocabulo כָּעֵן, quod in textu legitur, interpretes antiquiores dissentiunt. Vulgatus et Chaldaeus de loco sacro tanquam habitatione Dei explicant. Syrus et Arabs cur verterint: in deserto, non intelligo. Ab his discedunt οἱ ὅ dum vertunt: ὀφθαλμῶ ἀναιδεῖ, oculo impudenti, derivantes vocem haud dubie a verbo כָּעֵן sive כָּעֵן, quod est

observare aliquem. Recentiorum interpretum plurimi, uti Chaldaeus et Vulgatus, de loco sacro s. tabernaculo explicant. Sed ellipsis praepositionis ב dura mihi videtur, neque sensus ipse satis aptus. Igitur ausus sum cum *Hubigantio* vertere, quasi scriptum esset חָזַק, ab חָזַק omitta littera Nun, quam ille servat, quae fortasse ex altera ב longius producta orta est. Sensum tunc esse aptissimum, nemo neget.

Maurer.—29 לָמָּה חָזַקְתָּ בְּנִי וְנָרָה, *Quare calcitratis in, i. e., quare contemnitis sacrificia et ferta mea, quae institui in habitaculo, i. e., in loco sacro?* חָזַק hic et infra vs. 32 est acc., ut alias בָּרַח. Alii, ut Hubigant., Dath., pro חָזַק scribi volunt חָזַק: *quare... et in ferta, quae institui, improbe agitis?* Sed magis quam hoc loco manus emendatrix necessaria videtur vs. ex., ubi legendum videtur חָזַק pro חָזַק, cujus ה cum Hitzigio ortum esse suspicor ex præcedenti חָזַק, plane ut Jos. x. 21.

Ver. 31.

Au. Ver.—31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

Ged., Booth.—Lo, the days are coming, saith Jehovah [Syr., Arab., and four MSS.], that, &c.

Thine arm, &c.

Pool.—I will cut off thine arm, i. e., I will take away thy strength, which is oft signified by the arm, as Job xxii. 8; Psal. xxxvii. 17, or all that in which thou placest thy confidence and security; either, 1. The ark, which is called God's strength, Ps. lxxviii. 61. Or, 2. His priestly dignity or employment. Or rather, 3. His children, to whom the words following here, and in the succeeding verses, seem to confine it, who are the strength of parents: see Gen. xlix. 3; Deut. xxi. 17; Psal. cxxvii. 4, 5. *The arm of thy father's house, i. e., thy children's children, and all thy family;* which was in great measure accomplished, 1 Sam. xxii. 16, &c.

Ver. 32.

וְהָיָה כִּי יִבְרָא אֶתְּיָשָׁרָאֵל וְלֹא־יִהְיֶה זָקֵן בְּבֵיתָהּ כֹּל־הַיָּמִים:

ἰδοὺ ἔρχονται ἡμέραι, καὶ ἐξολοθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρὸς σου· καὶ οὐκ ἔσται σοι πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας.

Au. Ver.—32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel [or, the affliction of the tabernacle, for all the wealth which God would have given Israel]: and there shall not be an old man in thine house for ever.

Pool.—So the sense is, *Thou shalt see*, not in thy person, but in thy posterity (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only; as Genesis xviii. 8; xxvii. 29, 40); *an enemy*, i. e., thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being, through man's corrupt nature, esteemed as a man's worst enemy,) *in my habitation, i. e., in the sanctuary.* And then he adds by way of aggravation, that this sad accident should happen *in all the wealth which God shall give Israel, i. e., in a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood, and Zadok was put in his place, 1 Kings ii. 27, 35, when the priesthood was most glorious, and most profitable and comfortable, and therefore the loss of it more deplorable.* But the words may be otherwise rendered, as is noted in the margin of our English Bibles: *Thou shalt see*, to wit, in thy own person, *the affliction, or oppression, or calamity of my habitation, i. e., either of the land of Israel, wherein I dwell; or of the sanctuary, called the habitation by way of eminency, whose greatest glory the ark was, 1 Sam. iv. 21, 22, and consequently, whose greatest calamity the loss of the ark was; for, or instead of all that good wherewith God would have blessed Israel, or was about to bless Israel;* having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved severely to punish. So this clause of the threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see. For ever, i. e., as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.*

Bp. Patrick.—32 The marginal translation seems most literal, "Thou shalt see the

affliction of the tabernacle." As he did, for he saw the tabernacle deprived of the ark, which was the glory of it; and lived to hear the ark was taken by the Philistines (iv. 4, 11). But his family was not thrown out of the priesthood till the days of Solomon. The Hebrew words may be translated, "After all the good God hath done to Israel." He repeats the foregoing threatening, to show the certainty of it. But some by an *old man* understand an *elder*. So the Talmudists in the Gemara of the Sanhedrin, cap. 1, where they make the meaning to be, that if any of his family did live long, they should never come to honour.

Dr. A. Clarke.—Thou shalt see an enemy in my habitation.] Every version and almost every commentator understands this clause differently. The word *אֹיֵב*, which we translate an *enemy*, and the Vulgate *æmulum*, a *rival*, signifies *calumity*; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he *saw*, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel.] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods; but the Israelites shall first be sorely pressed with calamity. See the margin.

Ged.—32 With a jealous eye, thou shalt behold a rival, in every thing the favourite of Israel; but, in thy family, there shall never be an old man.

Booth.—32 And with envy thou shalt see a rival, who in every thing shall do good to Israel; but there shall not be an old man of thy house for ever.

There is great obscurity in this passage, and I question, whether its true sense hath yet been hit. There seems some error in the text; but two MSS. read כל instead of כלל, which will probably let us into the true meaning. The sense then may be, "and thou shalt see an affliction in my house" (i. e., the capture of the ark) "in proportion to," i. e., as great and signal as, "all the good, which Jehovah hath (hitherto) done to Israel." כּ signifies, "as, such as, according

to, in proportion to;" thus Ps. xci. 15, "make us glad according to the days (ימים) wherein thou hast afflicted us," &c. This sense seems to suit this place.—*Boothroyd's Hebrew Bible.*

Bp. Horsley.—*And thou shalt see an enemy in my habitation, &c.* Here again the word **רֹא** is inexplicable. Houbigant would read **רָא**; and with this emendation he renders the passage thus: “And thou shalt behold whatever good shall happen unto Israel with sorrow and envy, for there shall not be,” &c.

*Houb.—32 Tu, quicquid boni apud Israel
erit, videbis; dolebis ac invidebis, cum in-
terea in domo tua nemo unquam veniet ad
senectutem.*

עַן כִּדְבָרָא דְּפָרֶשֶׁת: Ecce alterum mendum עַן,
verum non eodem modo, quo supra, cor-
rigendum. Nam legendum עַן, *et invidio*
oculo aspiciens, ut infra xviii. 9, legitur, וְהָאֵל
וְהָאֵל עַן אֵל עַן, *et erat Saul aspiciens maligno*
oculo Davidem. Hæc sententia in prophetæ
ejus, qui nunc loquitur, mentem mirificè
quadrat, vide versionem.

Dathe.—Videbis æmulum oculo invido omnibus bonis aliorum Israëlitarum affluentem, nec erit in familia tua unquam, qui ad senectutem perveniat.

Altera vice legitur ׀, atque æque difficilem habet explicationem ac in altero loco. Mihi quidem *habitationis* s. *sancuarii* ex iisdem rationibus neque h. l. probatur. Sed putem, esse participium in Piel ab illo verbo ׀, de quo *ol* *ó* prius illud ׀ derivarunt. Neque opus videtur mutatione, quam Hubigantius h. l. affert ׀ ex scriptione ejusdem vocis cap. xviii. 9.

Maurer.—ἡ Hic quoque varii varias excogitarunt conjecturas, præter necessitatem.

Ver. 33.

וְאִישׁ לֹא־מִכְרִית לָהּ מַעֲסָם מִזִּבְחִי
לִכְלֹות אֶת־עֵינֶיהָ וּלְמַדִּיב אֶת־נִפְלְאוֹתָהּ
וּכְל־מִרְבִּית בִּיתָהּ יְמוֹתָהּ אֲנָשִׁים :

καὶ ἄνδρα οὐκ ἐξολοθρεύσω σοι ἀπὸ τοῦ
 θυσιαστηρίου μου, ἐκλείπειν τοὺς ὀφθαλμούς
 αὐτοῦ· καὶ καταρρέει τὴν ψυχὴν αὐτοῦ, καὶ πᾶς
 περισσέων οἴκου σου πεσόνται ἐν ῥομφαίᾳ
 ἀνδρῶν.

Au. Ver.—33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [Heb., men] in the flower of their age.

Booth.—*Shall die in the flower of their age.*] Heb., “shall die men,” אָמְסִים. This is obscure: I should prefer the reading of the LXX, “shall die by the sword of men,” ἐν ρομφαίᾳ ἀνδρῶν, which shows that בָּדַד is omitted in the Hebrew text. This was verified in the slaughter of his sons, and the murder of his family by Doeg. I should also prefer the reading of the LXX in the former part of the verse—“his eyes,” and “his heart,” not “thine eyes,” and “thine heart.” Eli dying just after this threatening, could not have his eyes consumed by the calamities of his surviving posterity. But this threatening was fulfilled in Abiathar, who, after having been high-priest all the reign of David, ended his life in disgrace and sorrow; and it is referred to as belonging to him, 1 Kings ii. 27, which confirms the reading of the LXX. As all the other versions follow the text Dathe renders, *ad ætatem virilem*.

Ver. 35.

וְהָתְהַלַּךְ לִפְנֵי־מִשְׁחָיָי בְּלִי־חַיִּים —

— καὶ διελεύσεται ἐνώπιον κυρίου μου πάσας τὰς ἡμέρας.

Au. Ver.—35 And I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart and my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

And he shall walk before mine anointed for ever.

Ged.—And he shall minister to me mine anointed priest for ever.

Mine anointed priest. So the Syriac and Arabic translators understood the words; and such, I think, is their true meaning. The general literal rendering is: *He shall walk before mine anointed*. The oracle alludes to Zadok. See 1 Kings ii. 26, 27.

Booth.—And mine anointed shall minister before me continually.

Pool.—*He shall walk*, i. e., minister as high priest. *Before mine anointed*; either, first, Before king Solomon, who was anointed king, 1 Kings i. 39, and before the succeeding kings [so Dathe], who are commonly called *anointed*, or the *Lord's anointed*, as 1 Sam. xii. 3, 5; xxiv. 6, 10; Psalm lxxxix. 38, 51; Lam. iv. 20. Or rather, secondly, Before Jesus Christ; first, Because this title of *Anointed*, or *Christ*, or *Messias* (both which words signify only the *Anointed*),

is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New, but of the Old Testament, which in all its types and ceremonies represented Christ; and particularly, the high priest was an eminent type of Christ, and did represent his person, and act in his name and stead, and did immediately what John Baptist did immediately, *go before the face of the Lord* Christ; and when Christ did come, that office and officer was to cease. Thirdly, the high priest is seldom or never said to *walk* or *minister* before the kings of Israel or Judah, but constantly *before the Lord*, and consequently before Christ, who as he was God blessed for ever, Rom. ix. 5, was present with, and the Builder and Governor of, the ancient church of Israel, as is manifest from Acts vii. 35; 1 Cor. x. 4; Heb. iii. 3—6, and many other places; and their temple is particularly called *his temple*, Mal. iii. 1, because all the temple worship was performed in his presence, and had a special respect unto him, and therefore the high priest is most properly said to *walk before him*.

CHAP. III. 1.

וְהַנֶּפֶס שְׂמִינִי לִפְנֵי יְהוָה
לִפְנֵי אֱלֹהֵי יִשְׂרָאֵל
לִפְנֵי יְהוָה יִהְיֶה יְהוָה יִקְרֶה בְּיָמָיו
חַיִּים אֵין חַיִּים נִפְרָדִים :

καὶ το παιδαρίον Σαμουὴλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον Ἑλὶ τοῦ ἱερέως. καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις, οὐκ ἦν ὄρασις διαστέλλουσα.

Au. Ver.—1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

Eli.

Ged., Booth.—Eli the priest [LXX, Syr., Arab., and one MS.].

Precious.

Ged., Booth.—Rare.

There was no open vision.

Ged.—Visions were not frequent.

Booth.—Prophetic vision was not common.

Gesen.—פָּצַע, Niph. pass. of Kal, No. 2, פָּצַע, spread abroad, common, 1 Sam. iii. 1.

Prof. Lee.—פָּצַע. Probably, *Much, fre-*

quent; but, according to some, *Clear, distinct*, 1 Sam. iii. 1.

Ver. 2, 3.

וַיְהִי בַיּוֹם הַהוּא וְעַלִי שָׁכַב
בְּמִקְוֵמוֹ וַעֲצֵקוֹ הִחְלֹה כְּהוֹת לֹא יִקָּל
לְרֵאוֹת : וַנֵּר אֱלֹהִים תָּרָם יִכָּה
וַשְּׁמֹאֵל שָׁכַב בְּחִיכָל יְהוָה אֲשֶׁר־שָׁם
: אֵרוֹן אֱלֹהִים :

v. 2. עניו פ' ו

2 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἡλὶ ἐκάθευden ἐν τῷ τόπῳ αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι, καὶ οὐκ ἠδύναντο βλέπεω. 3 καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι, καὶ Σαμουὴλ ἐκάθευden ἐν τῷ ναφῷ οὗ ἡ κιβωτός τοῦ θεοῦ.

Au. Ver.—2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

Bp. Patrick.—3 *Ere the lamp of God went out.*] The lamp in the great shaft of the golden candlestick, which bent towards the most holy place (called the western lamp), never went out; but some other of them did go out when it was morning (see upon Exod. xxvii. 20, 21). The meaning therefore is, that, ere it was day, the Lord called Samuel (see Dr. Lightfoot of the Temple, chap. 14, sect. 4).

Samuel was laid down to sleep.] In the court of the Levites, as the Targum explains it; or in some other place near to Eli, that he might be ready to assist him on any occasion. The words seem to import, that he had watched most of the night, (for so some were to do, Ps. cxxxiv. 1), and towards morning went to repose himself. For thus the words run in the Hebrew, and in the LXX and Vulgar: "Before the lamp of God went out, and Samuel lay down to sleep in the temple of the Lord," &c. Inasmuch, that Victorinus Strigelius translates the words thus: "And Samuel went to lie down in the temple of the Lord, where the ark of God was, before the lamp of God went out."

Booth.—2, 3, Houbigant conceives the natural order of these two verses disturbed, and he transposes, substituting the second in

the place of the third. In this he has had few followers.

Ged.—2 Now it happened at that time, that when Eli, whose eyes were grown so dim that he could not see, had laid down in his own sleeping-place; 3 And Samuel had also lain down in the tabernacle of the Lord, where the ark of God was (the sacred lamp not yet extinguished);

Houb.—3 *Eo igitur tempore, antequam lucerna Dei exstingeretur, Samuel dormiebat in Templo Domini, ubi Arca Dei erat. 2 Eli similiter dormiebat in loco suo; oculi autem ejus caligabant, ut vir posset videre.*

Dathe.—2 Tunc accidit, cum Elæus (cujus oculi caligabant, nec poterat distincte videre) in loco suo cubaret, 3 Et Samuel quoque in tabernaculo Jovæ, ubi arca Dei erat, dormiret lucerna sacra nondum exstincta.

Maurer.—2 וַעֲצֵקוֹ הִחְלֹה, et oculi ejus cæperunt esse hebetes. וַיִּשָּׁן, non est inf. Pi. pro וַיִּשָּׁן a וַיִּשָּׁן (Win.), sed plur. nominis וַיִּשָּׁן. Constructio eadem est, quæ Genes. ix. 20, ad q. vid.

Ver. 7.

וַשְּׁמֹאֵל תָּרָם יָדַע אֶת־יְהוָה וַיִּקָּל
: יִקָּל אֵלָיו דְּבַר־יְהוָה :

καὶ Σαμουὴλ πρὶν γενῶναι θεόν, καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου.

Au. Ver.—7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him [or, Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him].

Pool.—Either, first, He was not acquainted with God in that extraordinary or prophetic way [so Patrick, Clarke]. Or, rather, secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this ignorance of Samuel's served God's design, that his simplicity might give Eli the better assurance of the truth of God's call and message to Samuel.

Ged.—Now Samuel knew not that it was the Lord: for as yet no divine oracle had been revealed to him.

Booth.—Now Samuel did not know that it was Jehovah; for as yet the word of Jehovah had not been revealed to him.

Dathe.—7 Samuel nondum poterat vocem Jovæ ab humana discernere, quoniam sese ei nondum manifestarat.

Ver. 10.

Au. Ver.—Then Samuel answered, Speak; for thy servant heareth.

Houb., Geddes, Booth.—Then Samuel answered, Speak, O Jehovah [Syr., Arab., Vulg., and some copies of LXX]; for thy servant heareth.

Houb.—Non fuit omittendum דר post דר, ut Samuel dicat, *loquere, Domine*; nam Heli eum docuit sic esse respondendum, nec credere fas est, Samuelem prætermisisse id verbum, quo uno significare poterat se jam nosse, eum qui se vocabat, esse ipsum דר, *Dominum*. Propterea non omittunt *Domine* Vulgatus, Syrus et Arabs, seu id legunt, seu judicant esse legendum.

Ver. 11.

Au. Ver.—I will do.

Ged.—I am about to do.

Ver. 13.

וְהַגִּדְתִּי לוֹ כִּרְשָׁעָתוֹ אֲנִי אֶת־בְּרִיתוֹ
צִדִּיקוֹלָם בְּעֵינָיו אֲשֶׁר־יָדַע כִּי־מַהֲלֵלִים
לָהֶם בָּנָיו וְלֹא כָתָה בָּם :

καὶ ἀγγέλα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ὥς αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ, ὅτι κακολογοῦντες θεὸν οἱ υἱοὶ αὐτοῦ, καὶ οὐκ ἐνοῦθετε αὐτούς.

Au. Ver.—13 For I have told him [*or*, and I will tell him, &c.] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile [*or*, accursed], and he restrained them not [Heb., frowned not upon them].

Pool.—Which he knoweth; either by the information of the prophet, chap. ii. 27, &c.; or by his own guilty and self-accusing conscience. But these and the foregoing and following words may well be and are rendered thus; *for this iniquity, because he knew* (both by common fame, and by his own observation) *that his sons, &c.* He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his sin. *Vile*; not only hateful to God, but contemptible to all the people, whereby they also brought their sacred office and God's holy ordinances into contempt. Heb., *cursed themselves, or made themselves execrable or accursed*, both to God and men: by their lewd and cursed practices they put themselves under the curse of God, by such a gross violation of God's commands: compare Josh. vi. 18; vii. 12, 13. This expression may be used by

way of reflection upon their father, because he did not denounce the curse of God against them, nor put them out of the priesthood, as accursed persons, although they were so vile, that they had prevented their father's censure, and meritoriously cast themselves out, and cut themselves off from the priesthood and congregation of the Lord, which their father should have done judicially.

Ep. Patrick.—His sons made themselves vile.] Or, they made light of God and of his people; having no regard to either of them. Or, they made the service of God vile in the eyes of the people; as the words may be translated, and as the LXX understand them.

Ged.—13 For I have warned him, that I am about to execute judgment on his house for ever; because, although he knew that his sons disgraced themselves, he rebuked them not.

Booth.—13 For I have told him that I will judge his house for ever: because, although he knew the iniquity of his sons, who made themselves vile, he restrained them not.

Gesen.—Reflex. וְצָלַי, *to curse oneself*, i. e., to bring a curse upon oneself; 1 Sam. iii. 13, *because he knew בָּנָיו אֲשֶׁר יָדַע, that his sons were bringing a curse upon themselves.*

Houb.—13 *Etenim ei nuntiavi, me de familiâ ejus æternum judicium facturum, propter scelus filiorum ejus; qui cum non nesciret nomen meum per eos blasphemari, tamen eos non coercuit.*

בְּשָׁן אִשָּׁר דַּע. Duplex hic mendum habemus, quorum alterum corrigi potest ex veteribus, alterum ex ipsis Judæis. Prius est ordinis perturbati, qui sic restituendus est, ut post בְּשָׁן sequatur בְּנָי, *propter peccatum, filiorum ejus*. Aliter, *propter peccatum, quod novit*, significaret aliquod peccatum Heli, secretum, cum tamen peccatum Heli filios suos non cohibentis, esset publicum magnæque apud Israel infamie. Itaque legunt continenter בְּנָי שָׁן Græci Interpretes et Arabs. Alterum mendum est in דָּע, quod legendum est, וְצָלַי (אֲשֶׁלִּים) *blasphemare faciunt me illi*. Hujus antiquæ scripturionis testes sunt Judæi, qui hunc locum numerant unum ex decem et octo illis, quos vocant סְדֵרִים, correctionem scribarum. Nam cum superstitioni scribæ non auderent scribere eum ex decem וְצָלַי אֲשֶׁלִּים *blasphemare me illi faciunt, ne blasphemia*

in Deum facta, per scriptionem suam, caderet in ipsum Deum, omiserunt litteram', ut scriberent לדם.

Dathe.—13 Indicavi ei, me posteros ejus in perpetuum puniturum esse propter culpam, quam admisit, cum sciret, quam turpiter se gererent ejus filii, nec tamen eos coërceret.

Ver. 14.

וְלָבָן נִשְׁפָּעַתִּי לְבֵית עֲלִי אִם-
יִתְפָּאֵר עָלַי אִתִּי-עָלִי בְּזִכְחַ וּבְמִנְחָה
עַד-עוֹלָם :

καὶ οὐδ' οὕτως ὁμοσα τῷ οἴκῳ 'Ηλὶ, ἐλ-
ἐξήλασθήσεται ἀδικία οἴκου 'Ηλὶ ἐν θυμῷ μου
καὶ ἐν θυσίαις ἕως αἰῶνος.

Au. Ver.—14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Pool.—I have sworn; which might be done before, though it be mentioned here only. Or, *I do swear*; the past tense being commonly put for the present in the Hebrew tongue. *Unto the house*, or, *concerning*, as the prefix *lamed* is oft used, as Exod. xiv. 3; xviii. 7; 2 Sam. xi. 7; Ps. xci. 11, compared with Matt. iv. 6.

Bp. Patrick.—By iniquity is meant the punishment of iniquity; which he threatens should not be removed, or mitigated, by any sort of sacrifices, or oblations, that could be brought to the altar.

Prof. Lee.—יָצַ, and יָצַ. (a) *Sin, iniquity.* (b) *Guilt.* (c) *Punishment.* (a) Gen. xv. 16; Exod. xxxiv. 7; 1 Sam. xx. 8, &c. (b) Exod. xxviii. 43; 2 Sam. xiv. 9; Is. i. 4, &c. (c) Gen. xix. 15; 1 Sam. xxviii. 10.

Ged., Booth.—14 And therefore, I have sworn concerning the house of Eli, that the iniquity of Eli's house shall never be expiated by sacrifice, or other offering.

Ver. 17.

Au. Ver.—17 God do so to thee, and more also [Heb., so add], if thou hide any thing [or, word] from me of all the things that he said unto thee.

Pool.—God inflict the same evils upon thee, which I suspect he hath pronounced against me, and greater evils too. Or, *God do so*, i. e., let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of aposiopesis, usual in oaths and in adjurations. The same phrase is in Ruth i. 17.

Ver. 20.

וַיֵּדַע כָּל-יִשְׂרָאֵל מִזֶּן וְעַד-בְּאֵר שֶׁבַע
כִּי-נִתְּמָן לְנָבִיא לַיהוָה :

καὶ ἔγνωσαν πᾶς Ἰσραὴλ ἀπὸ Δάν καὶ ἕως
Βηρσαβέε, ὅτι πιστὸς Σαμουὴλ εἰς προφήτην
τῷ κυρίῳ.

Au. Ver.—20 And all Israel from Dan even to Beer-sheba knew that Samuel was established [or, faithful] to be a prophet of the LORD.

Was established to be a prophet. So Houb., Patrick.

Dr. A. Clarke.—The word נִתְּמָן, which we translate established, signifies faithful: *The faithful Samuel was a prophet of the Lord.*

Ged.—Was truly a prophet.

Booth.—Was established a prophet.

Prof. Lee.—נִתְּמָן, Niph. opp. to נִתְּמָן, Jer. xv. 18, and applied to either persons or things. *Known, or believed to be stable, constant, never-failing, faithful.* Jer. xlii. 5, נִתְּמָן וְנִתְּמָן, *A witness of the truth* (abstractedly), and (one who is) constant, Neh. xiii. 13; Prov. xxvii. 6; 1 Sam. iii. 20; 2 Sam. vii. 16; Ps. lxxviii. 8, 37; xciii. 5, &c.; f. נִתְּמָן, and נִתְּמָן, Is. i. 21; Ps. xix. 8; lxxxix. 29; pl. m. נִתְּמָן, Is. viii. 2; xxxiii. 16; constr. נִתְּמָן, Ps. ci. 6.

Dathe.—Intellexerunt, Samuelem verum esse Jovæ prophetam.

Ver. 21, and CHAP. IV. 1.

וַיִּסַּח יְהוָה לְהַרְאֹה בְּשִׁלֹּחַ כִּי-נִתְּמָן
יְהוָה אֱלֹהֵי-שָׁמוּאֵל בְּשִׁלֹּחַ בְּדָבָר יְהוָה :

CHAP. IV.

וַיְהִי דְבַר-שָׁמוּאֵל כָּל-יִשְׂרָאֵל וַיִּצְאָה
יְשָׁרְאֵל לְקִנְיָאָה פְּלִשְׁתִּים לְשִׁלְחָה
וַיִּחַנּוּ עַל-הָאֵבֶן חֶזְקִי וּפְלִשְׁתִּים חֶזְקִי
בְּאֵמָה :

21 καὶ προσέθετο κύριος δηλωθῆναι ἐν
Σηλὼμ, ὅτι ἀπεκαλύφθη κύριος πρὸς Σαμουὴλ.
καὶ ἐπιστεύθη Σαμουὴλ τοῦ προφήτης γενέσθαι
τῷ κυρίῳ εἰς πάντα Ἰσραὴλ ἀπ' ἀκρων τῆς γῆς
καὶ ἕως ἀκρων. καὶ ἦλθ' ἐπ' αὐτὸν πρεσβύτης σφόδρα,
καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο, καὶ
πονηρὰ ἡ ὁδὸς αὐτῶν ἐνώπιον κυρίου.

ΚΕΦ. Δ'.

1 καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις, καὶ
συναθροίζονται ἀλλόφυλοι ἐπὶ Ἰσραὴλ εἰς
πόλεμον· καὶ ἐξῆλθεν Ἰσραὴλ εἰς ἀπάντισιν
αὐτοῖς εἰς πόλεμον, καὶ παρεμβάλλουσιν ἐπὶ

ἀβενέζερ. καὶ οἱ ἀλλόφυλοι παρεμβάλλουσιν ἐν Ἀφέκ.

Au. Ver.—21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

1 And the word of Samuel came [or, came to pass; Heb., was] to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

Pool.—21 *Revealed*, or, did use to reveal his mind to Samuel. *By the word of the Lord*, i. e., by his word, the noun for the pronoun, which is frequent, as Lev. xiv. 15, &c.; by his word of command, which he chose to deliver to Israel by his mouth, as it here follows; or by his word of prophecy concerning future events.

CHAP. IV. 1 *The word of Samuel*, i. e., the word of the Lord revealed to Samuel, and by him to the people; either, first, The prophetic word mentioned before, chap. iii. 11, &c., which is here said to *come*, or to *come to pass*, as it was foretold, to all Israel. But the subject of that prophecy was not all Israel, but *Eli and his house*, as is evident. Or rather, secondly, A word of command, that all Israel should go forth to fight with the Philistines, as the following words explain it, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance. *Against the Philistines*; or, to meet the *Philistines*. *Eben-ezer*; a place so called here (by anticipation) from a following event, chap. vii. 12.

Bp. Patrick.—1 *The word of Samuel came to all Israel.* The revelation of God's mind and will, which had been very scarce among them in former days (iii. 1) now grew very plentiful.

Bp. Horsley.—21 *And the Lord appeared again, &c.* It should seem that for the sins of Eli's sons, the oracular voice in the sanctuary had been for some time discontinued. Eli, we find, is warned of the destruction of his family (chap. ii. 27, &c.), not by a voice from the cover of the ark, but by a prophet. But from the first call of Samuel, the oracle was regularly uttered in the sanctuary, as in former times. See Exod. xxv. 22, and Numb. vii. 89. There seems to be no necessity for Houbigant's emendation here, but the first sentence of the following

chapter should certainly be joined to the end of this.

And Jehovah was manifested again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh, by the word of Jehovah, and the word of Samuel came to all Israel.

By the word of Jehovah; i. e., by the voice between the cherubim. Jehovah spake immediately to Samuel, and Samuel reported to the people, what Jehovah said to him; and in this manner Jehovah was again, as in former times, manifested in Shiloh.

Dr. A. Clarke.—21 *The Lord appeared again.* Heb., "And Jehovah added to appear;" that is, he continued to reveal himself to Samuel at Shiloh. *By the word of the Lord.* By the spirit and word of prophecy.

CHAP. IV. 1. *The word of Samuel came to all Israel.* This clause certainly belongs to the preceding chapter, and is so placed by the Vulgate, Septuagint, Syriac, and Arabic.

Pitched beside Eben-ezer.—This name was not given to this place till more than twenty years after this battle, see chap. vii. 12; for the monument called *אבן עזר*, the "stone of help," was erected by Samuel in the place which was afterwards, from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this book was compiled after the times and transactions which it records, and probably from *memoranda* which had been made by a contemporary writer.

Ged.—21 For the Lord continued to appear in Shilo; and to Samuel, in Shilo, he revealed his oracles; which Samuel announced to all Israel.

CHAP. IV. 1 Eli was now very old, and his sons were going on in their own evil way before the Lord, when the Philistines assembled, and came out to fight against the Israelites [LXX, and partly Vulg.]. And the Israelites went out to war against the Philistines, and encamped at Ebenezer; while the Philistines were encamped at Aphek.

Booth.—21 And Jehovah again appeared in Shiloh: for in Shiloh, Jehovah revealed

his own word to Samuel, and Samuel spoke it to all Israel.

CHAP. IV. 1 Eli was now very old, and his sons still went on, and their way was evil before Jehovah; and the Philistines assembled and came forth to fight against Israel [LXX, and partly Vulg.]. And Israel went forth against the Philistines to battle, &c.

21 The conclusion of this verse is obscure, and the ancient versions read differently. By reading דבר instead of דבר, and omitting יד in the beginning of the first com. next chapter, and ending with שואל, we have a clear and consistent sense, *דבר יהוה דבר שואל*, "And the word of the Lord Samuel spake to all Israel." The LXX, Ar., and Syr. support this emendation. The clause now only in the LXX ("And Eli was very old, and his sons went on, and their way was evil before the Lord") Geddes considers genuine; and what ought to begin the next chapter.—*Boothroyd's Heb. Bible.*

Houb.—21 *Perrexit autem Dominus apparere Samueli: Nam apparuit ei in Silo.*

CHAP. IV. 1 *Fuit igitur verbum Samuel, ex mandato Domini, ad omnem Israel in Silo, et egressus est Israel obviam Philisthæis, ut decertaret. Israel castra habebat in lapide Azer, Philisthæi verò in Aphec.*

21 דבר יהוה, *In verbo Domini.* Mox accessit, *revelatus est Dominus Samueli in Silo*; nunc sequitur, *in verbo Domini.* Hæc male coherent, et perturbationem hoc loco esse factam significant Veteres, quorum alii quædam, quæ nunc leguntur, omittunt, aut addunt quæ non leguntur: vide Polyglotta. Verus ordo esse videtur talis *אל יסח דוד לזרה אל שמואל כי נגלה דוד אל שמואל בשואל*, *addidit autem Dominus videri Samueli, nam revelatus est Dominus Samueli in Silo.* Deinde hæc verba *בשואל דבר יהוה*, in Silo in verbo Domini, rejicienda in primum versum capitis sequentis, ut mox dicemus. Cæterum utrobique scribendum fuit vel שואל, vel *Silo.*

CHAP. IV. 1 *לכל ישראל.* Post hæc verba, hæc addimus, *בשואל דבר יהוה*, in Silo, ex verbo Domini, quæ omisimus in fine capitis superioris, ubi erant alieno in loco. Nunc suo loco dicitur, fuisse verbum Samuel ad populum ex Domini mandato. Nempe Samuelem populus consuluerat, quem multis ab annis noverat prophetam Dei esse; neque eos Samuel à pugnâ dehortatus fuerat, quamquam vincendi erant a Philisthæis. Sic Jud. xx. Deus jusserat Israelitas

cum tribu Benjamin pugnare, quamquam vincendos.

Ver. 3.

Au. Ver.—That, when it cometh among us, it may save us out of the hand of our enemies.

Booth.—That it may go among us and save us from the hand of our enemies.

Ver. 7.

בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה וְגו'

—οὗτοι οἱ θεοὶ ἤκασι πρὸς αὐτοὺς εἰς τὴν παρεμβολήν, κ.τ.λ.

Au. Ver.—7 And the Philistines were afraid, for they said, God is come into the camp, &c.

God.

Ged., Booth.—A god.

Ver. 8.

אֲנִי לָנוּ מִי יִצְלָנוּ מִיַּד הָאֱלֹהִים הַאֲדִירִים הָאֵלֶּה הֵם הָאֱלֹהִים הַמַּמְקִים אֶת־מִצְרַיִם בְּכָל־מִצְּרָה בְּמִצְרָה :

οὐαὶ ἡμῖν, τίς ἐξελεύεται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ, οἱ πατάξαντες τὴν Αἴγυπτον ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ.

Au. Ver.—8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

These mighty Gods.

Bp. Patrick.—The Hebrew words *Adirim Elohim*, which we translate "mighty Gods," are translated by Theodoret "the strong God;" which agrees with what goes before, "God is come into the camp:" and with the Targum, "Who shall deliver us out of the hand of the Word of the Lord," &c.

Dr. Adam Clarke.—*These mighty Gods.*] Heb., *from the hand of these illustrious gods.* Probably this should be translated in the singular, and not in the plural: *Who shall deliver us from the hand of this illustrious god?*

These are the Gods, &c.

Bp. Patrick.—*These are the Gods, &c.*] Or, this is the God. They seem not to have perfectly understood the sacred story, but thought all those plagues which are there spoken of had fallen on the Egyptians while the Israelites were in the wilderness [so Michaëlis, Dathe]; where they were

when their last plague befel them, by their being drowned in the Red Sea: but Jonathan thus paraphrases it: "Who smote the Egyptians with all manner of plagues; and did wonders for his people in the desert."

Pool.—They mention the wilderness, not as if all the plagues of the Egyptians came upon them in the wilderness, but because the last and sorest of all, which is therefore put for all, to wit, the destruction of Pharaoh and all his host, happened in the wilderness, namely, in the Red Sea, which, having the wilderness on both sides of it, Exod. xiii. 18, 20; xiv. 3, 11; xv. 22, &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in a relation of the Israelitish affairs, especially some hundreds of years after they were done, such mistakes being frequent in divers heathen authors treating of those matters, as Justin, and Tacitus, and others.

Houb., Horsley, Ged., Booth.—These are the gods that [Ged., Booth., those gods which] smote the Egyptians with every kind of plague, and did such wonders [Arab., Chald.] in the wilderness.

Houb.—*In deserto.* Ante id verbum addit Chaldæus, *fecit mirabilia*: similiter Arabs, *et ostendit mirabilia*, uterque legens עברו ונבדדו, vel נבדדו. Quæ verba in contextum sacrum referenda esse, lector intelligens videbit, et benè actum nobiscum existimabit, quod hæc non omiserint Chaldæus et Arabs. Nam novi Interpretes, quicquid dicant, non perficiunt, ut credamus sic locutos esse Philistæos, *qui percusserunt Ægyptios omni plagâ in deserto*; quasi plagas Ægypti in deserto fuisse factas credidissent. Quodd verò aiunt quidam, Philistæos loqui de transitu Rubri Maris ad desertum facto, et in deserto esse ut ad desertum, hæc cavillatio est, non interpretatio. Itaque etiam omnes Veteres convertère in deserto. Præterea quí possunt Philistæi vocare transitum maris *omnem plagam*? Quis non videt intelligi à Philistæis plagas mirabiles, quæ adhuc erant in memoriâ hominum, quæque in Exodo narrantur? Addunt Syrus et Græci Intt. conjunctionem, et (*et in deserto*) non quia sic legunt, sed ut sententiam quomodocunque expediant: Et malè jungitur in deserto cum Ægyptios, et cum omnem plagam.

Ver. 13.

וַיָּבֹאוּ יְהוֹנָתָן לְיִשָּׁב עַל-הַקָּפָא

וַיֵּשֶׁב עַל-הַקָּפָא לְיִשָּׁב עַל-הַקָּפָא

וְיָ

καὶ ἦλθε, καὶ ἰδοὺ, Ἠλὶ ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, ὅτι ἦν καρδία αὐτοῦ ἐξεστηκῖα περὶ τῆς μωβοῦ τοῦ θεοῦ, κ.τ.λ.

Au. Ver.—13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God, &c.

Bp. Horsley.—*Eli sat upon a seat by the wayside, watching.* Read,

וַיָּשֶׁב עַל-הַקָּפָא בְּדֶלֶת הַשַּׁעַר

Eli sat upon the seat close by the side of the gate, watching the road. See the version of the LXX, and compare versè 18. The change of י into י is justified by many of Kennicott's MSS.; but this alone is not a sufficient emendation.

Dathe.—Perquam placet observatio critica, quam Celeb. Koehlerus dedit (in Repertorio pro Litteratura Orient., P. ii., p. 255) post י excidisse וַי, *prope portam* et sequentia וַיֵּשֶׁב יְיָ transposite esse legenda. LXX quidem interpretes sic legerunt: καὶ ἰδοὺ Ἠλὶ ἐκάθητο [Alex.] ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν. Chaldæus quoque et Josephus (Antiquitt. v. 11, § 3) legerunt vocabulum וַי et infra vers. 18 narratur, Elæum וַי י, *prope portam* a sella cecidisse et fregisse cervicem. Sed quoniam recepta textus lectio commodam admittit explicationem (marginalis nempe s. Keri, Cethib enim nihil nisi scribæ vitium est), versiones quoque Syriaca, Arabica, et Vulgata cum ea consentiunt, illam, quamquam mihi valde probatur, nolui in versione exprimere.

Ged., Booth.—13 And when he came, lo, Eli was sitting upon a high seat by the gate [LXX], watching; for his heart trembled for the ark of God [Ged., the Lord: so Chald., Arab.].

Houb.—13 Qui, cum advenit, Heli sedebat in sella, vultu ad viam converso, et corde pavido propter Dei Arcam, &c.

Est י, ad manum, ad spatium, seu versus. Nos, vultu ad viam converso, nempe eam in partem, unde clamor exoriebatur. Participium וַיֵּשֶׁב demonstrat habitum prospectantis, seu vultus eò prospectantis, unde aliquid novi adveniret, non ipsum prospectum. Nam Heli, caligantibus oculis, nihil quidquam poterat aspectare.

Maurer.—*Sedebat in sella ad latus, i. e.,*

juxta viam prospectans. LXX secutus Köhlerus legendum conjecit: *שָׁב עַל-הַנֶּפֶשׁ* *הַשָּׁשׁ קָצָה יָדָה*. Sed plane apparet, LXX liberius vertisse, ita quidem, ut hæc verba accommodarent commati 18.

Ver. 15.

— וְעֵינָיו לֹמֵךְ וְלֹא יָכֹל לִרְאוֹת :

Au. Ver.—15 Now Eli was ninety and eight years old; and his eyes were dim [Heb., stood], that he could not see.

Houb., Booth.—יָכֹל...יָכֹל. Here are two errors. The first verb ought to be *קָצָה*, and the other *יָכֹל*, as the root is *יָכֹל* not *יָכֹל*.—*Booth.*

Ver. 17, 18, 19, 20.

Au. Ver.—17, 18, 19, 20, The ark of God. So the Heb.

Ged., Booth.—The ark of the Lord [Booth., Jehovah, 17 Chald., 18, 19, 20 Chald., Arab.].

Ver. 19.

וְכָלְתָּ אֶת-פִּינְחָס הַכֹּהֵן לְלֵאָה וְתִשָּׁקֶנּוּ אֶת-הַשְּׂמֹנֶה אֱלֹהֵי-קָדְשָׁהּ אֲרֹן הָאֱלֹהִים וְמֵת חֲמִיּוֹה וְאַיֶּשָׁה וְהַתֹּכֶרֶץ וְהַלֵּד בְּיֶגְהֶקְרָהּ עָלֶיהָ צָרִיחַ :

καὶ νύμφη αὐτοῦ γυνή φινεὺς συνεληφνῖα τοῦ τεκεῖν, καὶ ἤκουσε τὴν ἀγγελίαν, ὅτι ἐλήφθη ἡ κιβωτὸς τοῦ Θεοῦ, καὶ ὅτι τέθνηκεν ὁ πενθερός αὐτῆς καὶ ὁ ἀνὴρ αὐτῆς, καὶ ἔκλαυσε καὶ ἔτεκεν, ὅτι ἐπεστράφησαν ἐπ' αὐτὴν ὡδίνες αὐτῆς.

Au. Ver.—19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered [or, to cry out]: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came [Heb., were turned] upon her.

Houb.—19 *Omissum fuit* γ; nam scribendum fuit *וְלֵאָה, ad parientum*. Id quidem adeò in promptu erat, ut mirum sit vertisse Ariam, *ad ululandum*, quasi ex *וֹלֵל.....* *וְלֵאָה*: Potius *וְלֵאָה, et quòd mortuus esset...* quomodò antea *וְלֵאָה, quòd capta esset*. Præpositionem hanc alteram expressère omnes Veteres.

She bowed herself.

Bp. Patrick.—The Hebrew word which we translate "bowed herself," signifies she "fell on her knees." For so the manner was in those countries; which Ludolphus confirms in his Ethiopic History, and his commentary upon it (lib. i., cap. 14, n. 101).

VOL. II.

Ver. 21, 22.

וַתִּקְרָא לְנֶכֶד אִי כְבוֹד לְאֹמֶר
בְּלָה כְבוֹד מִיִּשְׂרָאֵל אֱלֹהֵי-קָדְשָׁהּ אֲרֹן
הָאֱלֹהִים וְאֶל-חֲמִיּוֹה וְאַיֶּשָׁה : 22 וְהָאֹמֶר
בְּלָה כְבוֹד מִיִּשְׂרָאֵל כִּי נִלְקָה אֲרֹן
הָאֱלֹהִים :

21 καὶ ἐκάλεσε τὸ παιδάριον Οὐαβαρχαβώθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ, καὶ ὑπὲρ τοῦ πενθεροῦ αὐτῆς, καὶ ὑπὲρ τοῦ ἀνδρὸς αὐτῆς. 22 καὶ εἶπαν. ἀπώκισται δόξα Ἰσραὴλ ἐν τῷ ληφθῆναι τὴν κιβωτὸν κυρίου.

Au. Ver.—21 And she named the child I-chabod, saying, The glory is departed [that is, Where is the glory? or, There is no glory] from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

Ichabod.

Dr. Adam Clarke.—The words literally mean, *Where is the glory* [so Houb., Dathe, Lee]?

Bp. Patrick.—The Hebrew word *אֵל* also signifies the same with *אֵל*, *not*, as Ludolphus observes in his commentary upon his Ethiopic History (lib. i., cap. xvi., 106). And so Bochartus here translates *Ichabod* by *inglorious* [so Ged., Booth., Gesen.], or without glory: that is, saith he, without the true God (par. i. Hieroz., lib. ii., cap. 34).

Gesenius.—*אֵל*; adv. *not, non*, found Job xxii. 30, and in the pr. names *אִי-כְבוֹד* (inglorious), *Ichabod*, 1 Sam. iv. 21, and *אִי-זֶבֶל*, Jezebel. It is much more frequent in Rabbinic, especially as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in Ethiopic, where *አ* is prefixed also to verbs. It is doubtless an abridged form from *אֵל*, see r. *אֵל, אֵל*; like the Greek and Sanscr. *a priv. from an*.

אִי-כְבוֹד (inglorious), *Ichabod*, pr. n., 1 Sam. iv. 21.

Bp. Horsley.—21 (*Because—husband*) I am inclined to think that the whole of this parenthesis is an interpolation.

22 *And—Israel: for—is taken; rather, Now—Israel, because—was taken.*

Geddes.—21 She only named the child *Ichabod* [INGLORIOUS]: "For glory (said she) is departed from Israel:"—because the ark of the Lord [Chald., Arab.] had been

3 A

taken; and on account of the death of [Chald. and nineteen MSS.] her father-in-law and her husband—22 For that reason, she said: "Glory is departed from Israel; since the ark of the LORD [Chald., Syr., Arab., and some copies of LXX], the God of Israel [Syr.], is taken."

Booth.—21 Yet she named the child Ichabod [INGLORIOUS], saying, The glory is departed from Israel: because the ark of Jehovah [Chald., Arab.] was taken, and because of the death of her father-in-law and her husband. 22 So she said, The glory is departed from Israel: for the ark of Jehovah [Chald., Syr., Arab., and some copies of LXX, *Ged.*], the God of Israel [Syr.], is taken.

Houb.—21 *Sed puerum nominavit Jocabed, propterea quod nuntiatum fuerat arcam Dei esse captam.* 22 *Dixit enim: Abiit gloria ex Israel, quandoquidem arca Dei capta est.*

21 לאמר גלה כבוד משה, *Dicendo, abiit gloria ex Israel.* Omittunt, hoc quidem versu 21 *abiit gloria ex Israel*, Græci Intt. Rom. Edit. et Arabs, quæ nisi omitterentur, actum agerent postea ver. 22 ubi tamen commodè leguntur. Imò Arabs omittit versum hunc 21 totum, in quo videret inutilia quædam, et ex versu 19 malè iterata. Nos quidem, omissis his לאמר גלה כבוד משה, jun-gimus לאמר, cum ואלקח ארון האלהים, et hæc verba attribui-mus sacro scriptori, non autem uxori Phinees; ut לאמר sit, *propter verbum*, vel, *ed quod nuntiatum fuerat*, ut sequatur *de captâ arcâ Dei*. Postea opmittimus hæc verba, ואל תסדה ואשה, *et propter socerum suum et maritum suum.* Etenim in לאמר præparatio est ad explicandum, cur uxor Phinees filium suum nominaverit Jocabed, sive *ubi est gloria*. Atqui hæc verba, *ubi est gloria*, pertinent ad arcam, quæ mox capta est, minimè vero ad socerum et ad maritum uxoris Phinees, qui homines multum aberant, ut essent *gloria Israel*. Itaque originationem nominis Jocabed parte aliquâ falsam haberemus, si hæc verba retinerentur, quæ non dubium est huc fuisse allata ex versu 19 cùm scriba quis imperitus crederet esse hunc versum 21 versûs 19 redintegrationem, ad-dederetque adeo, quæ deesse male arbitraretur.

CHAP. V. 1, 2.

Au. Ver.—The ark of God.

Ged.—1 The ark of the LORD [Chald.].

Booth.—2 The ark of Jehovah [Chald.].

Ver. 4.

וַשְׁתִּי וּבָנוֹת יָדָיו בָּרְחוּ אֶל-
הַמִּצְפֶּה בְּהָ דָגוֹן וַשְּׂאֵר צָלְיוֹ :

— και ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον, πλὴν ἡ ῥάχις Δαγῶν ὑπελείφθη.

Au. Ver.—4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump [or, the fishy part] of Dagon was left to him.

Pool.—Only the stump of Dagon, Heb., only Dagon, i. e., that part of it from which it was called Dagon, to wit, the fishy part, for *dag* in Hebrew signifies a fish. And hence their opinion seems most probable, that this idol of Dagon had in its upper parts a human shape, and in its lower parts the form of a fish; for such was the form of divers of the heathen gods, and particularly of a god of the Phœnicians (under which name the Philistines are comprehended,) as Diodorus Siculus and Lucian both witness, though they call it by another name. Was left to him, or upon it, i. e., upon the threshold; there the trunk abode in the place where it fell, but the head and hands being violently cut off, were flung to distant and several places.

Ged., Booth.—Only the fish form of him remained.

Gesen.—דָּגָן (pp. little fish; then in endearment and worship, "dear little fish;" comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gramm., III., p. 665), Dagon, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. xvi. 23, seq.; 1 Sam. v. 1; having a human head and arms, but the rest of the body like a fish.

Ver. 6.

וַתִּבְרָךְ יְהוָה אֱלֹהֵי-אֲשֶׁדּוּדַי
וַיִּשְׁמַע יְהוָה אֶת-בְּעִפְלִים אֶת-אֲשֶׁדּוּד
וַאֲתֵּי-גִבְעֻלָּהָ :

בסדים קר

και ἐβαρύνθη ἡ χεὶρ Κυρίου ἐπὶ Ἀζωτον, καὶ ἐπήγαγεν αὐτοῖς, καὶ ἐξέζεσεν αὐτοῖς εἰς τὰς ναῦς, καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες· καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει.

Au. Ver.—6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

Smote them with emerods. See notes on Deut. xxviii. 27, vol. i., p. 743.

Bp. Horsley.—Rather, "Smote them in the fundamentals." See LXX, Vulg., Aquila, and Symmachus.

Dr. A. Clarke.—The word אפולים, *apholim*, from אפל, *aphal*, to be *elevated*, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus. The Vulgate says, *Et percussit in secretiori parte natium*; "And he smote them in the more secret parts of their posteriors." To this the Psalmist is supposed to refer, Psalm lxxviii. 66, *He smote all his enemies in the HINDER PARTS; he put them to a perpetual reproach*. Some copies of the Septuagint have ἐξέσεν αὐτοὺς εἰς τὰς νῆας, "he inflamed them in their ships;" other copies have εἰς τὰς ἰδίας, "in their posteriors." The Syriac is the same. The Arabic enlarges: "He smote them in their posteriors, so that they were affected with a dysentery." I suppose them to have been affected with enlargements of the *hæmorrhoidal veins*, from which there came frequent discharges of blood.

Gesen.—**נֶאֱמַר**, m. *a hill*. 2. Plur. **נֶאֱמָרִים** (**נֶאֱמָרִים**), *tumors*, Deut. xxviii. 27; 1 Sam. v. 6, seq., Cheth, i. e., *hemorrhoids*. Arab.

عقل, tumor in ano virorum vel in pudendis mulierum, see Schröder Orig. Heb., cap. 4, p. 54, 55; H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it קרית, q. v.

Ashdod and the coasts thereof.

Houb., Ken., Horsley, Geddes, Booth.—Ashdod and its territory: the land also swarmed with mice, and there was great confusion and destruction in the city [LXX, Vulg. Comp. vi. 4, 5].

Ken.—The present made to Israel by the Philistines was *double*; consisting of five golden *emerods*, and also of five golden *mice* (ch. vi. 4, 11, 18): and the double present proves, that there had been a double calamity. This chapter now mentions historically the calamity of the *emerods* only: but the Greek and Vulg. versions record here another calamity, arising from a *multitude of*

mice; which also is recorded by Josephus, p. 311. It is afterwards mentioned incidentally in the present Hebrew text, at chap. vi. 5.

Houb. גבוליה. Post id verbum et ante
verbum 7 hæc addit Vulgatus, *et ebullierunt*
villæ et agri in medio regionis illius, et nati
sunt mures, et facta est confusio mortis magnæ
in civitate, quæ eadem totidem verbis dicunt
Græci Intt. sed quæ Vulgatus non adderet,
nisi hæc legeret in suis Codicibus Hebræis.
Neque enim Græcos Intt. quos sæpè adibat
Vulgatus, ita tamen imitabatur, ut partes
orationis totas ex ipsis mutuaretur, quas in
suo Codice Hebr. non haberet. Item dicen-
dum de Græcis Intt. qui quidem Codicem
Hebr. suum pressius sequuntur, et quorum
non fuit pro libidine, quidquid velint, sup-
plere. Quare justa causa est, cur credamus
utrumque Intt. hæc legisse, quæ hîc addit.
Imò hæc sacrum scriptorem non omisisse
infra dicta confirmant, in quibus legitur,
Philistæos, ut à finibus suis mures averterent,
posuisse prope arcam mures aureos, ut et
anos aureos. Nam credi vix potest, sacrum
scriptorem, qui non tacuit de ano Philistæo-
rum vulnerato, de muribus, quos terra
ebulliebat, tacuisse. Hæc autem, quæ
addunt supra dicti Interpretes, Hebraicè sic
legebantur, וְהָיוּ הַחֲמִישִׁים בְּתוך הָאֵרֶץ רֹבֵצִים
וְעַכְשָׁם וְהָיָה מְדוּמָם מִן הַנִּלְחָם מֵאֵז בְּעַד
in contextum sunt revocanda, quæque scribe
fortè omiserint saltu imprudenter facto ex
verbo רֹבֵצִים, in quo periodus initium sumebat,
ad verbum וְהָיָה, nonnihil simile, quod sen-
tentiam sequentem inchoabat.

Bp. Patrick.—At the end of this verse, the Vulgar and the LXX also add, that a great number of mice started up out of the earth, and overrunning their fields, made great waste there. But, as *Lyra* well observes, this gloss in all likelihood being written in the margin, out of ch. vi. ver. 4, 5, it crept at last into the text, though it be neither in the Hebrew, nor the Chaldee, nor Syriac, nor Arabic (see *Bochart*, in his *Hierozioc.*, par. i., lib. iii., cap. 34).

Ver. 8.

— וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי יִשְׂרָאֵל :
— καὶ λέγουσιν οἱ Θεαῖοι. μετελθέτω
κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς. καὶ μετῆλθε
κιβωτὸς τοῦ θεοῦ Ἰσραὴλ εἰς Γέθ.

Au. Ver.—8 They sent therefore and gathered all the lords of the Philistines unto

them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

And they answered.

Ged., Booth.—The Gathites [LXX, Vulg.] answered.

Be carried about unto Gath.

Ged.—Be brought round to us [LXX] to Gath.

Houb.—*גת*. Melius *גת*, ut habet Chaldaeus, nec non Syrus. Nam ubi abest *ה*, *locale*, id per præpositionem solet suppleri...

Thither.

Houb., Ged., Booth.—And they carried round the ark of the God of Israel to Gath [LXX, Vulg.]

Ver. 9.

וַיָּבֹאוּ אֶת־הָאֲרֹן הָעֵזְרָאִי מִקָּתָן וְעַד־

בְּגִזְלֵי וַיִּשְׁתַּחֲדֵי לָהֶם עֶפְרָאִים :

ספרים

— καὶ ἐπάταξε τοὺς ἀνδρας τῆς πόλεως ἀπὸ μικροῦ ὥς μεγάλου, καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν. καὶ ἐποίησαν οἱ Γεθαῖοι ἱαντοῖς ἔδρας.

Au. Ver.—9 And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

And they had emerods in their secret parts. See notes on ver. 6, and Deut. xxviii. 27, vol. i., p. 743.

Bp. Horsley.—Rather, "And their fundaments became ulcerous." See Vulgate and Aquila.

Booth.—So that they had the piles inwardly.

Gesen.—*פוצץ*, to split, to burst, Arab. *شتر*. Niph. to be burst forth, protruded, to break forth, of hemorrhoids, 1 Sam. v. 9. Comp. *פוצץ*, Niph. No. 3.

Professor Lee.—*פוצץ*, Niph. pres. *פוצץ*, 1 Sam. v. 9, only. According to some, i. q. *פוצץ*. Were concealed. Others, comparing the Arab. *شتر*, dissecuit, vulneravit; burst, or broke out.

Ver. 10.

Au. Ver.—God.

Ged., Booth.—Jehovah [Chald.].

Ver. 11, 12.

Au. Ver.—11 So they sent and gathered

together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our [Heb., me not, and my] people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods, &c.

11 *For there was a deadly destruction, &c.*

Ged., Booth.—For when the ark of the God of Israel was carried thither [LXX], the hand of Jehovah [Chald.] was heavy upon them, and there was a mortal destruction throughout all the city.

The hand, &c.

Houb.—And [Syr.] the hand.

12 *Were smitten with the emerods.* See notes on verse 6.

Bp. Horsley.—Rather, as in verse 6, *were smitten in the fundaments.*

CHAP. VI. 1.

Maur.—1 Post hunc vs. LXX legunt: καὶ ἐξέσεν ἡ γῆ αὐτῶν μύας. Apparet sane ex vs. 5, 11, 18, Philistæis etiam murium plagam immissam fuisse. Fuerunt igitur, qui hic nonnulla excidisse arbitrarentur. Sed constat, Hebræorum scriptores haud raro omittere non omittenda, eaque deinceps cursim attingere. Præterea LXX etiam alieno loco v. 6 murium mentionem faciunt.

Ver. 2.

Au. Ver.—2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

Diviners. See notes on Deut. xviii. 10, vol. i., p. 695.

Tell us.

Houb.—*הודיענו*. Legendum יהוה (five MSS.) indicate nobis, ne absit *י* numeri pluralis, quod non negant ipsi Judæi, cum suppleant sub litterâ *ו* punctum *Kibbutz*; et Codices quidem defectum litteræ *י* circulo superno castigant.

Ver. 3.

וַיִּשְׁלְחוּ אֶת־הַכֹּהֲנִים וְאֶת־הַמְּדַבְּרִים לֵאמֹר וַיִּשְׁלְחוּ אֶת־הָאֲרֹן הָעֵזְרָאִי

καὶ εἶπαν, Εἰ ἐξαποστέλλετε ὑμῖς τὴν κιββωτὸν διαθήκης Κυρίου Θεοῦ Ἰσραὴλ, κ.τ.λ.

Au. Ver.—3 And they said, If ye send away the ark of the God of Israel, &c.

Houbigant.—*סשדס*. Omissum fuit *אם* [LXX, Chald., Syr., Arab., seven MSS.] prope *אם* ex similitudine litterarum.....Quod

pronomem necessarium est, ut eo nominativo utatur participium ששחם.

Ver. 4.

וַיֹּאמְרוּ מֶלֶךְ הַפִּלִּשְׁתִּים אֶתְּנָה עֲצָבֶיךָ וְנִשְׁכֵּיב
לְךָ וַיֹּאמְרוּ מִקִּפְּרֵי סִרְגֵּי פִלְשְׁתִּים
חֲמִשָּׁה עָלְיָי זָחָב וְחֲמִשָּׁה עֲצָבַי זָחָב
כִּי־מִגַּפָּה אֶתָּה לְכָלם וּלְסִרְיָנָם :

כדרי

4 καὶ λέγουσι, τί τὸ τῆς βασιάνου ἀποδώ-
σομεν αὐτῇ; καὶ εἶπαν, 5 κατὰ ἀριθμὸν τῶν
σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσᾶς,
ὅτι πταίσμα ἐν ὑμῖν καὶ τοῖς ἀρχουσιν ὑμῶν
καὶ τῷ λαφ, κ.τ.λ.

Au. Ver.—4 Then said they, What shall be the trespass offering which we shall return to him? They answered, five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you [Heb., them] all, and on your lords.

Five golden mice.

Bp. Horsley.—In the LXX, according to the Vatican, the number of mice is not mentioned. The mice must have been many more than five, for they were according to the number of towns and cities, not of lordships. See verse 18.

Houb.—4 Tum illi, quale munus, inquirunt, pro delicto persolvemus? Quibus sic fuit responsum, quinque anos aureos, tot nimirum, quot sunt Satrapæ Philistæorum, et similiter quinque mures aureos; præterea tot mures aureos, quot sunt urbes in provinciis vestris, quoniam provinciarum fuit una omnium plaga.

Et quinque mures aureos. Contextum hic mutilum habemus, qui nisi suppletur ex versu 18 cum eodem versu pugnantly loquetur. Nam versu 18 diserite declaratur, tot fuisse mures aureos, quot urbes et quot pagos in totâ regione Philistæorum, cum contra hoc versu 4 narretur fuisse tantum quinque mures aureos. Itaque post quinque mures aureos, addendi sunt præterea tot mures, quot erant urbes et pagi, quem tenorem habemus in infrâ dictis; nam postquam dictum est ver. 17 dedisse Philistæos quinque anos aureos pro quinque urbibus præcipius; versu 18 adduntur mures aurei, quos dederant singulæ urbes et singuli pagi. Itaque post hæc verba וְחֲמִשָּׁה עָצָבֶיךָ זָחָב, addendum continenter וְנִשְׁכֵּיבֶיךָ לְכָלם כִּי־מִגַּפָּה אֶתָּה לְכָלם וּלְסִרְיָנָם, ut post sequantur hæc verba, כִּי־מִגַּפָּה אֶתָּה לְכָלם וּלְסִרְיָנָם: vide versionem. Facile erat ut

scribæ totum hoc membrum hic omitterent, quod similiter inchoabat, ut desinebat membrum prius, nempe in verbis וְנִשְׁכֵּיבֶיךָ, et quod etiam similiter desinebat, ut membrum id quod sequitur, nempe in verbo וְנִשְׁכֵּיבֶיךָ. Nam in similitudine occasio erat, ut oculi scribæ ex uno membro ad alterum deerrarent. Præterea docent hoc ipso versu 4 hæc verba, quia una fuit plaga omnibus vobis, tangi omnes urbes Philistæorum, non tantum quinque præcipuas, quomodo et versu 18 planum est intelligi omnes urbes et pagos. Quidam interpretes nodum solvere se credunt, cum dicant, divinos Philistæorum jussisse, ut quinque præcipuæ urbes afferrent ad arcam quinque mures aureos, ut autem cæteræ urbes et pagi similiter afferrent, non jussisse; sed easdem cæteras urbes, ut et pagos, voluisse etiam suos mures afferre, ne apud eos plaga non cessaret. Verum, si hæc vera essent, non fuissent à sacro scriptore omissa, qui quidem Philistæos exhibet, ut nihil quidquam agentes, præter id quod eorum sacerdotes et divini imperarunt.

You all. So LXX, Chald., Syr., Vulg., Arab., and ten MSS. The present text has them.—*Ged.*

Ver. 5.

Au. Ver.—5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, &c.

Your mice.

Houb.—Murium. Natum videtur עֲצָבֶיךָ ex similitudine, quia antecessit עֲצָבֶיךָ, anorum vestrorum. Nam vera scriptio est עֲצָבֶיךָ, murium, non addito vestrorum, quomodo legunt Vulgatus et Arabs... והמשה; lege והמשה, ut lego in Codice Orat. 57 vel והמשה, ut in Codice Orat. 42 vastantium, non omisso, quod pertinet ad numerum pluralem.

Ver. 6.

— הָלֹא־ אִשְׁמְרֵי הַתְּעַלְלִי בָהֶם
וַיִּשְׁלְּחֵם וַיִּלְכְּדוּ :

— οὐχὶ οὗτοι ἐπέπαιζον αὐτοῖς, ἐξαπέστειλαν αὐτοὺς καὶ ἀπήλθον;

Au. Ver.—6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully [or, reproachfully] among them, did they not let the people [Heb., them] go, and they departed?

Wrought wonderfully.

Booth.—Exalted himself.

Gesen.—Hithpa. הִתְעַלְלִי. 1. pp. to quench

thirst. 2. *To exert one's might, to do wonders*, seq. 3, Ex. x. 2; 1 Sam. vi. 6.

Prof. Lee.—Hith. וַיִּזְעַץ, constr. med. 3. (a) *Exerted himself in action, put forth his power against*, Exod. x. 2; 1 Sam. vi. 6.

Ver. 7.

וַעֲמִיתָ קָרוֹב וַעֲשֹׂה עֲגֵלָה בְּדָשָׁה
מִחֲתָר וְבוֹ

καὶ νῦν λάβετε καὶ ποιήσατε ἄμαξαν καὶ νῦν,
κ.τ.λ.

Au. Ver.—7 Now therefore make a new cart and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.

Houb., Booth.—וַעֲשֹׂה. It is not probable that these two verbs would follow in this order. If וַעֲשֹׂה be transposed and placed before וַעֲמִיתָ coherence and sense will be restored. "And make now a new cart, and take two," &c. Such slight transpositions have often been made.—*Boothroyd's Hebrew Bible.*

Ver. 8.

Au. Ver.—8 And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

The ark of the Lord.

Ged., Booth.—The ark of the God of Israel [Chald., Syr., Arab.].

Jewels.

Dr. A. Clarke.—The word כִּי, which our translators so often render *jewels*, signifies *vessels, implements, ornaments, &c.* A *jewel of gold* has an odd sound to those who always attach the idea of a *precious stone* to the term.

Ver. 9.

Au. Ver.—This great evil.

Ged., Booth.—All [eleven MSS.] this great evil.

Ver. 10.

וַיֵּאָתְרוּ בְּנֵי יִשְׂרָאֵל כְּלֵי בָּרָה בְּבֵית :

— καὶ τὰ τέκνα αὐτῶν ἀπεκάλυψαν εἰς οἶκον.

Au. Ver.—10 And the men did so, and took two, milch kine, and tied them to the cart, and shut up their calves at home.

Shut up.

Houb.—כִּי, *continuerunt.* Talem significatum habet verbum כל. Itaque non audiendi sunt, qui statuunt τὸ כל esse pro כִּי, *includerunt.* Nam verba כל, suo non debent privari; quod quidem jam non semel monuimus.

Gesen.—וַעֲשֹׂה. 1. *To close, and so to enclose, to shut up any one*, Jer. xxxii. 3. 2. *To withhold, to restrain, a person*, Num. xi. 28; Is. xliii. 6; the wind, Eccl. viii. 8; the lips, Ps. xl. 10; also 1 Sam. vi. 10, &c.

Ver. 15.

Au. Ver.—15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the Lord.

And the Levites.

Dathe.—*Nam Levitæ.* Sic Vau explicandum est, non per et s. autem. Nam hoc prius factum esse quam præcedens, facile intelligitur.

Jewels of gold.

Booth.—Golden images. See note on ver. 8.

Ver. 18, 19.

18 וַיִּעַקְבְּרוּ הַזָּהָב מִסָּפֶר כְּלֵי־עֵרָה
פְּלִשְׁתִּים לְחַמְשַׁת הַסָּרִיסִים מֵעִיר מִבְּצָר
וְעַד כְּפָר הַפָּרָזִי וְעַד אֶבֶל הַגְּדֹלָה
אֲשֶׁר הִפְחִחוּ עָלֶיהָ מָתָּה אֲרוֹן יְהוָה עַד
הַיּוֹם הַזֶּה בְּשָׂרָה יְהוֹשֻׁעַ בֵּית-
הַשֹּׁמֶשׁ : 19 וַיִּזְבְּחוּ בָּחֲמֵשׁ בֵּית-שֹׁמֶשׁ כִּי
רָאוּ בְּאֲרוֹן יְהוָה בַּגֶּז שְׁבָעִים שָׁבָעִים
אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ וַיַּתְּאֲבִדוּ הָעָם
כִּי־הָיָה יְהוָה בָּעָם מִכָּח גְּדֹלָה

18 καὶ μὴς οἱ χρυσοὶ κατ' ἀριθμὸν πασῶν
πόλεων τῶν ἀλλοφύλων τῶν πέντε σατραπῶν
ἐκ πόλεως ἑσπερωμένης καὶ ἕως κόμης τοῦ
Φερεζαίου, καὶ ἕως λίθου τοῦ μεγάλου, οὗ
ἐπέθηκεν ἐπ' αὐτοῦ τὴν κιβωτὸν διαθήκης
Κυρίου, τοῦ ἐν ἀγρῷ Ὡσὲ τοῦ Βαιθσαμυσίτου.
19 καὶ οὐκ ἠμέμευσαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς
ἀνδράσι Βαιθσαμὺν, ὅτι εἶδαν κιβωτὸν Κυρίου
καὶ ἐπάταξεν ἐν αὐτοῖς ἐβδομήκοντα ἄνδρας,
καὶ πενήκοντα χιλιάδας ἀνδρῶν· καὶ ἐπένησεν
ὁ λαὸς, ὅτι ἐπάταξε Κύριος ἐν τῷ λαῷ πληγὴν
μεγάλην σφόδρα.

Au. Ver.—18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel [or, great stone], whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

19 And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten *many* of the people with a great slaughter.

Ver. 18.

Pool.—The great stone of Abel [so Bp. Patrick]; which is mentioned as the utmost border of the Philistines' territory to which the plague of *mice* did extend; the word *stone* being easily understood out of ver. 14, where this *great stone* is expressly mentioned, as the place on which the ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation, from the great mourning mentioned in the following verse.

Houb., Ged., Booth.—The great stone [LXX, Chald., four MSS.] whereon, &c.

Dathe, Maurer.—Atque hujus rei monumentum est lapis ille magnus, super quo, &c.—*Dathe.*

Maurer.—18 וַיִּדָּא אֶל הַבְּרִיָּה. Horum loco verborum scribendum esse וַיִּדָּא אֶל הַבְּרִיָּה, et testis s. documentum hujus rei est lapis iste magnus, jam alii viderunt. Ac primum quidem pro אֶל legendum esse אֶת, probant vs. 14, 15. Etiam LXX et Chald. lapidem vertunt. "Potuisse facile אֶל legi pro אֶת, quivis intelliget, modo meminerit, ל et ך in priscis alphabetis ægre discerni."—*Ges.* Altera autem emendatio tam plana est et necessaria, ut optimo jure Dathius mirum esse dicat, neminem interpretum antiquiorum sic vocem pronunciasse.

(Which stone remaineth) unto this day.

Houb.—Usque ad hunc diem. Hæc omitunt Græci Intt. in Codice quidem Romano, et similiter Arabs in Polyglottis, quæ non fuerunt omittenda; sed quæ tamen sententiam, eo modo, quo nunc legimus, impediunt. Ait Vulgatus, quæ (arca) erat usque in diem illum in agro Josue, sed nulla id sententia. Nam quis sit dies ille, ab eo die diversus, quo arca Dei lapidi magno imposita est, ignoratur. Itaque existimamus, cum Joan. Clerico, de muribus aureis id esse intelligendum, ita ut mures aurei dicantur esse, etiam tùm cùm hæc narraret sacer scriptor, in eodem loco, ubi est lapis magnus. Verumtamen eidem non assentimur, ut addenda hæc verba sint, ubi sunt (mures aurei) "quæ ex Hebraico Codice absunt, et quæ

tamen res ipsa, inquit, flagitat. Nam quæ verba *res ipsa flagitet*, si non leguntur, statuendum est, ex mendo scribarum non legi, non autem a sacro scriptore fuisse omissa. Sic igitur potius existimandum, scribas posuisse וַיִּדָּא, ubi scribendum fuerat וַיִּדָּא, et sunt; nomen autem וַיִּדָּא, ad lineam inferiorem esse rejiciendum, ut legatur וַיִּדָּא, et percussit Dominus, quomoddò infrà legitur וַיִּדָּא, כי הִכָּה וַיִּדָּא, quia percusserat Dominus. Error fuit in proclivi, ut scriberetur וַיִּדָּא pro וַיִּדָּא, quia וַיִּדָּא subter וַיִּדָּא, in lineâ sequenti legebatur, et ut deinde omitteretur in lineâ sequenti וַיִּדָּא, quia id supra positum legebatur, oculo scribæ permiscente lineas.

Ver. 19.

And he smote, &c.

Ged.—19 But the Lord was displeased with the men of Beth-shemesh, because they looked into the ark; and he smote, &c.

But the Lord, &c. This addition, in italics, is partly to be traced in Sept.; and seems, in some sort, necessary for the connexion.

Fifty thousand and threescore and ten men.

Houb., Dathe, Horsley, Ken., Ged., Booth.—Seventy men [three MSS., Josephus].

Pool.—19 Of the people, i. e., of the people living in and near Bethshemesh, or coming thither from all parts upon this great and glorious occasion. Heb., and, or also, he smote of the people, to wit, of or belonging to other places, though now here; so these are distinguished from the men of Bethshemesh, of whom he speaks only in general and indefinitely, he smote the men, i. e., some or many of them, and then sets down the number of persons smitten or slain, either excluding the Beth-shemites, or including them. *Fifty thousand and threescore and ten men*: this may seem an incredible relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so inconsiderable an error. For the latter branch of the objection, it may be said, 1. That God always used to be most severe in punishing his own people, &c. — 2 That men are very incompetent judges of these matters, &c. — And for the former branch of the objection, many things are or may be said: 1. That the land of Israel was

strangely populous. See 2 Sam. xxiv. 9; 2 Chron. xiii. 3. 2. That all these were not the settled inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some disease or plague, which killed them in a little time. 4. That divers learned men translate and understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that only seventy persons were slain.

Kennicott.—It is impossible for serious readers not to feel surprise and concern, at the account of so vast a multitude thus destroyed, a multitude of more than 50,000 men, belonging to one single town or village, on the extremity of their country; for we read only of the men of *Bethshemesh*, and of them as *in the fields at harvest*.

And if this text has given surprise and concern to many of those who take every circumstance as it stands in the present copies of their Bibles, to be true; it must have furnished pleasure to those who disbelieve (or pretend to disbelieve) the authority of the whole. For the men who are called *unbelievers*, fond of every argument at all favourable to their disbelief of revelation, have not failed to lay hold of this, among other instances, to prove, that there are in the Bible, accounts of things to them quite incredible;—inconsistent with what they themselves see of men and the world, and with the best ideas they can form of the Divine attributes.

But indeed, in this instance, the Deists stand not alone; *Jews*, as well as *Christians*, and some of the most learned among both, having expressed their disbelief as to the slaughter of 50,070 men. The opinions of many of the *Jews* may be supposed given to us, in the words of Rabbi Solomon Jarchi: who says, *The Targum of Jonathan* is [*And he slew among the elders of the people seventy men, and in the whole 50,000 men*] after which he adds, *Our Rabbins say seventy men; and every one of them was, when estimated, as 50,000; or 50,000, every one of whom, when estimated, was as the seventy of the Sanhedrim*. From these words it

seems to appear, that, though the greater part of these Rabbins received the number 70, yet some others received the number 50,000, as the number of the men destroyed: but that none of these received both numbers, one of the two being still considered as a comparison. Other testimonies might be added to shew, that formerly the *Jews* did not believe, that the men here slain amounted to 50,070; but were only seventy, *who in merit and glory were equal to 50,000*: which surely is a very strange comment, in favour of men thus punished by the judgment of God.

Among Christians, one of the most considerable scholars is Bochart; who, after mentioning the common opinion as to the sum of 50,070 men, declares his own opinion to be very different [*Hieroziac. ii. 36; edit. 4, page 370*]. He shews clearly, and from the letter of the text, that the *men of Bethshemesh*, and they only, were present; consequently, they only could be here punished. But then, though he gives several good reasons against the common notion, he rests the matter upon a very whimsical and groundless conjecture of his own, namely, that the present Hebrew words should be rendered, *seventy men* (to wit) fifty out of 1,000 men; or rather, *as 50 is to 1,000, which is the one twentieth part; and so, as seventy were slain*, the number of the offenders *must have been 1,400*. Le Clerc also expresses himself strongly against the belief of 50,070 men being thus destroyed: and he says of the confutation of it by Bochart, *Merito repudiat; atque rationibus, quibus sani nihil opponi queat, oppugnat*. This second writer, though he justly disallows the preceding conjectural solution, and says with great reason that Bochart's proofs of it were not at all to the purpose, yet attempts to solve this difficulty by another conjecture, equally groundless and indefensible with the former. For, as Bochart had, in defiance of the letter of the text, and without the least authority, introduced the preposition *out of* before the word *thousand*; so, in equal defiance of the letter of the same text, Le Clerc introduces the same preposition before *seventy*, *fifty*, rendering the present words, *seventy men out of 50,000*: and to make up this last large sum, he brings in *the people from many other towns*, in defiance of the text likewise.

Bishop Patrick disapproves the common

opinion, and yet knows not where to shelter himself better than under the conjecture of Bochart, whose *interpretation* (he says) is *very easy*. The anonymous author of "Scripture Vindicated," in a professed answer to "Christianity as old as the Creation," upon this very point (see part ii., page 88), says of the men thus destroyed, that they were not *fifty thousand*: and he, after censuring our English translation where it does not deserve it, and applauding Bochart's conjecture which he immediately deserts, takes refuge in the conjecture of Le Clerc, which to him *appears more natural and less perplexed*. Lastly, my learned friend, Père Houbigant, who labours to remove the present difficulty by transposing two or three words, translates thus, *Dominus percussit in Bethsames septuaginta homines, propterea quod arcam Domini conspexerant; et in populo, quinquaginta millia hominum; ita ut luctus in populo, &c.*, which state of the words does not appear to be authorized by any Hebrew copy, or antient version; * and is attended with this seemingly decisive objection, that, though it gives a reason for the destruction of seventy men, yet it destroys 50,000 men *without any reason at all*.

The text before us, thus distinguished by the insults of Deists as being indefensible, does in fact appear to very little advantage after the various explanations of it attempted by learned Christians. And indeed so different and contradictory, so numerous yet unsatisfactory, have these explanations been; that one is at last led to suppose, there must be *some general mistake* at the bottom, which has hitherto misled the many, who have thus laboured to illustrate and defend it. And what then is so likely to be this general mistake, as that, which has very long obtained to the disadvantage of many other passages of Scripture; namely, the notion of the absolute genuineness of what we now read in every part of our printed Hebrew Bible?

* The Chaldee Paraphrase is the only authority quoted, in support of this transposition. But the order of the Chaldee words does not agree with the order recommended by this critic; because the second Hebrew verb signifying *he smote*, does not follow, but *precede*, the seventy men in the Chaldee likewise. This learned author's reflection is here very just:—*Videat Lector, in quæ dumeta compellantur sacri Interpretes, cum MENDA interpretari, non animadversa, tentant.*

This notion, though for a long time very general, has of late years been much on the decline; and it is now given up by most of the learned. And yet the belief of corruption, in particular places, has not had time to operate so far as could be wished; nor with such success, as may be expected: nor have the endeavours of able men been, as yet, much employed this way, for want of that assistance from MSS. which they hope soon to enjoy. Until such whole publication shall be made, or the various readings collected from Heb. MSS. shall be in part communicated, it may not be quite unbecoming those who comment on the Hebrew Bible, to pay some attention to the words of the learned Dr. Wall upon this text:—*As Beth-shemesh seems to have been no great town, it is probable that there is some mis-writing of the numerical words or figures. In the great plague that came upon all Israel upon David's numbering, there were but 70,000 persons that died. So much is certain, that the words of the LXX in all this verse are strangely confounded and mis-written; and what may have happened to the Hebrew, I know not.*

To alter without authority the passages of Scripture which have been objected to, can by no means be justified. But then it is equally certain, that the printed copies of the Bible are entitled to the same advantages of fair correction, which the printed copies of all other ancient books are allowed to receive. And the *printed* copies of any ancient book will be allowed these advantages still more readily, if such printed copies are found to agree most with the *latest* MSS.; and if MSS. much older are discovered, which have many and very considerable variations. I have now seen, and examined in a multitude of passages, above *two hundred* MSS. of the whole or parts of the Hebrew Bible, and do, therefore, judge myself sufficiently qualified to determine the following points:—that our common *printed* Hebrew Bibles agree most with the latest MSS.; and not only, that the older the MSS. are, the more they vary from our printed copies, but also, that they vary in general for the better; reading more agreeably to the context; more agreeably to the Greek and other ancient versions; and more agreeably to the New Testament.

Corrections, therefore, of our printed Hebrew copies will, and must be, allowed

by every impartial man, wherever it can be shown, that what is now printed as genuine is really a corruption; and where proper evidences can be produced in support of such emendations. And, lastly, let it be premised farther, that, in every case of this nature, the fairest suspicion of a corruption arises from *the impossibility of making sense of the words as now printed, without offering violence to the nature and genius of the Hebrew language*. And now that there is this fair and just ground of suspicion, in the case before us, will (I presume) appear to full satisfaction from the following words of the printed Hebrew text, and a literal translation of them: לְשֵׁנִים וְלִמְנֵהוּ

And he smote among the men of Beth-shemesh, because they looked into the ark of Jehonah; even he smote among the people
SEVENTY MEN, FIFTY THOUSAND MEN.

The particulars here observable, as contrary to the usual mode of expression in similar cases, are these. First, the word אָדָם (*men*) is expressed twice; once after the number 70, and again after the number 50,000: and, secondly, the larger number is here preceded by the smaller. But, without laying very great stress on these particulars, which have (I believe) some instances to countenance them; the third and principal circumstance is, that the two numbers are not connected by the conjunction *AND*; which is absolutely necessary, in order to make of the two *one sum total*. And therefore, as these two numbers are without the necessary conjunction, and stand thus very oddly detached, they afford a well-grounded presumption, that *the one or the other is not genuine*. And if they are not both genuine, then it is probable that one of them has been owing to some transcriber's mistake, and was at first *a various reading* of the other: *how* this may have been done, will appear hereafter.

It is certain, that learned men of old frequently placed, in the margin of their MSS., not only words by way of explanation, but also various readings found in the text of other MSS. of the same authors; and these marginal insertions obtained particularly in MSS. of the Bible, in the Greek of the *New Testament*, and in the Hebrew and Greek of the *Old*. It is also well known that words, placed in the margin of some MSS., have found easy admission into the text of MSS. transcribed from them;

because, being thought parts of the text before omitted, they have been adopted by those transcribers who were determined to make their MSS. complete by inserting everything. From these two general sources have been derived many *interpolations*, which are now found in the Hebrew and Greek texts of the Bible, and in the present copies of the versions anciently made from both. And therefore, if the *double* number in this text of Samuel was originally *single*, whenever that one number was *mistaken*, the consequence would probably be, that some ancient critic, comparing copies which had these different numbers, would insert the variation of one MS. in the margin of another, or of other MSS. And then it would follow very naturally, as a second consequence, that some transcriber, finding in the MS. he was copying the words *seventy men* in the text, and *fifty thousand men* in the margin, would insert both; and he would insert both in that very unconnected manner in which we now find them.

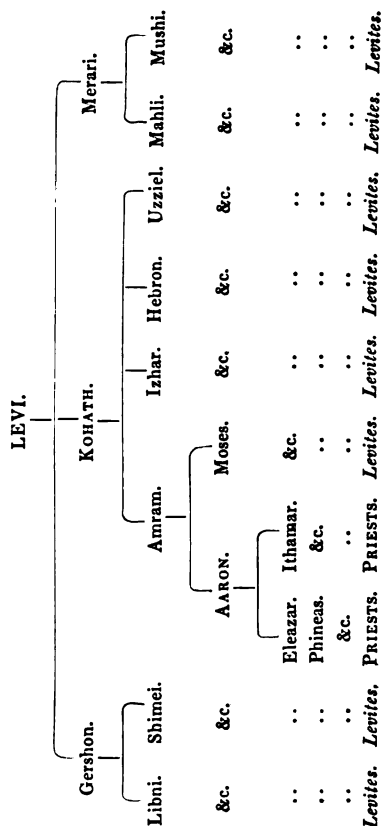
But, as some readers may doubt the very possibility of such accidents as these, and may require for their previous conviction proofs of a few other interpolations, let us advance step by step; and prove the possibility of an interpolation in the text before us from the actual existence of interpolations elsewhere, &c. [The instances of interpolations in the LXX which Kennicott quotes are Gen. ix. 20; 2 Sam. v. 14, 15, 16; Vat. MS.]

As to interpolations in Hebrew MSS., though many instances might be given, one may be here sufficient. And I shall select 2 Sam. xxiii. 8, a passage which has long appeared to me worthy of particular attention, as containing greater corruptions, and these capable of being more clearly proved such, than can be found elsewhere in the same number of words. This text begins a catalogue of David's mighty men, the first of whom here mentioned was *Jashobeam the Hachmonite*; and of him this chapter now says, *the same was Adino the Eznite*, &c. But, it being impossible that *Jashobeam the Hachmonite* should be the same as *Adino the Eznite*; and two or three common words being here necessary, instead of these last proper names; and those necessary words, and not these names, being actually found in 1 Chron. xi. 11, which is the parallel verse to this in Samuel: there can be no reason-

able doubt, but that *Adino the Eznite* is a corruption from the words signifying, *he lift up his spear*, especially as the connexion is, *lift up his spear AGAINST 300 soldiers*, &c. Now, as the words *Adino the Eznite* are here so notoriously absurd, it would be strange if some one or other should not have placed in *the margin* the true words from the parallel chapter; and, this once done, the true reading would easily find its way into *the text* together with the false. This then is actually the case here, in one of the Royal MSS. (No. 16) at PARIS; where I found the words *וְהָיָה מִדָּוִד אֶתְּחַלֵּשׁ*, and *he lift up his spear*, immediately after the words *וְהָיָה מִדָּוִד אֶתְּחַלֵּשׁ*, and the same was *Adino the Eznite*. It is farther remarkable, that both these same readings are by interpolation jumbled together likewise in the Vatican Greek MS., and in the Greek MSS. No. 1 and 4 belonging to the library of St. Germain de Prez, in Paris, &c.

It being therefore certainly true, that words have been improperly introduced into other passages taken from the margin, and it appearing very unlikely that the men of Bethshemesh thus destroyed were so many as 50,000; and it being fairly presumable, even from the Hebrew text as printed, that either the number 50,000 or the number 70 is not genuine: we might already conclude without rashness that one of these numbers has been taken into the text here from the margin, where it had been before placed as a various reading of the other number; and if one of the two, the larger much more probably than the smaller.

As to the number 50,000; many are the reasons which render it very difficult, if not impossible, to be here allowed. But there are good reasons for admitting that seventy of these men might, with honour to the Divine justice, be destroyed on this occasion. The destruction even of seventy persons being a large part of the inhabitants of one small town, was certainly (according to the words of the text) *a great slaughter*. Nor can the equity of their punishment be doubted, if men consider well the *nature* of the offence, and the *quality* of the offenders; and in order to make these points the more clear, I shall begin with giving a short genealogical table.



By the help of the preceding scheme, it will be easy to divide *the sons of Levi* into four classes; of which *the Kohathites* make two. The first and fourth classes are the *Gershonites* and the *Merarites*, who were only *Levites*: the second class is the elder branch of the family of the *Kohathites*, in which were *AARON and his sons*; and they alone were the *PRIESTS*: and the third class is the family of *Moses*, which, with the families of the three younger sons of *Kohath*, makes the remainder of the *Kohathites*; and these of the third class were only *Lecites*.

As to the place *Beth-shemesh*, it was not only one of the forty-eight towns allotted to the *Levites*, but also one of the thirteen allotted to the *Kohathites*; and, still farther, to the higher and more sacred order among the *Kohathites*, namely, to some of the *priests* themselves. For it is certain (from

Joshua xxi. 4, 5, 6, 7) that upon the division of Canaan the fourth lot was for the *Merarites* in the tribes of Reuben, Gad, and Zebulun; that the third lot was for the *Gershonites* in the tribes of Issachar, Asher, Naphtali, and Manasseh; and that the second lot was in the tribes of Ephraim, Dan, and Manasseh, for such of the *Kohathites*, as were *Levites* only; but that the first lot (in order that all the *priests* might live near unto *Jerusalem*) was, in the tribes of Judah, Simeon, and Benjamin, for such of the *Kohathites* as were *priests* and the children of *Aaron*. And we read in verses 9, 13, 16, *They gave to the children of Aaron the priest Hebron, &c., &c., and Bethshemesh*. The next point which should be here attended to is this. When the tabernacle was made, it was so contrived that it might be taken to pieces and put together again at pleasure. And when the Israelites were to march, the various materials of the tabernacle were divided into three parts and carried by the families of the three sons of Levi, the *Gershonites*, the *Kohathites*, and the *Merarites*. Now the more holy things, the *ark*, &c., were to be carried by the *Kohathites*; and yet these were forbidden upon pain of death to touch or view uncovered the ark which they carried.

We read in Numb. i. 50, *The Levites shall bear the tabernacle, and encamp round about it*. 51 *And the stranger* (every Israelite who was not a Levite; see ver. 53, 3; x. 38; and xviii. 22) *that cometh nigh shall be put to DEATH*. And ch. iv. 5, *Aaron shall come, and his sons, and they shall cover the ark*. 15 *After that, the sons of Kohath shall come to bear it, but they shall not touch any holy thing* (שֶׁכֶּתֶר, the holy thing) *lest they die*. 16 *And to Eleazar the son of Aaron pertaineth the oversight of all the tabernacle*. 17 *And the Lord said unto Moses and Aaron*, 18 *Cut ye not off the Kohathites* (i. e., take heed, that they do nothing which may cause them to be cut off) 19 *when they approach unto the most holy things* 20 *they shall not go in to see when the holy things are covered, lest they die*. Let us apply these authorities to the men of Bethshemesh.

Now these offenders must have been either common Israelites, or such *Levites* as were not *priests*, or such *Levites* as were *priests* also. The first of these cases is possible. For if we should suppose that no common

Israelites at first inhabited any of the *Levitical* or *sacerdotal* towns; yet may it easily be supposed that amidst the confusions and calamities throughout Israel about the time of this transaction, some men of other tribes might dwell in towns appointed for the *Levites*; and if these offenders were common Israelites, the justice of their punishment appears at once.

If, secondly, these offenders were *Levites*, and yet not *priests* (for the 15th verse in Samuel expressly mentions *Levites* as being then upon the spot), it is clear that they were not to see the ark or touch it upon pain of death.

If, lastly, the offenders were such *Levites* as were also *priests*, the greatness of the offence will in that case likewise be soon manifest. Either to touch the ark or to view it uncovered had been expressly forbidden to the *Kohathites* in general; and how then dared any *Kohathites* to do either without a particular command or without absolute necessity? But of any such command in the present case, there is not the least appearance, neither is there the least pretence arising from necessity. Nor indeed was it ever necessary for any one to touch the ark after it was completely built, unless to put into it what was there deposited by the command of God; as when the two tables were put in by Moses: see Exod. xxv. 16; Deut. x. 2, 5. And the reason why it was not necessary to touch the ark, is founded on the remarkable care taken, that whenever it was moved it should be lifted by the two staves on the sides, which staves by Divine command were not to be taken from it, Exod. xxv. 15. If therefore it was permitted only to Aaron himself, or to his son Eleazar who had the oversight, or to Aaron's sons successively in the high priesthood, to cover the ark with the vail, yet might this be done without their looking at it. But if it was necessary for the high priest with one other priest to look at the ark in order to cover it, yet such necessity could derive no permission to all the priests at large. And yet if even this last was certainly the sense of Numb. iv. 5, 15, if it was lawful for any or even all the priests to assist the high priest in covering the ark and even to look at it, yet might both these be allowed to any or all the priests, though none of them were allowed to touch the ark itself. It hath already been shown, that

as well as of printed books, the Library of his Most Christian Majesty, are preserved many MSS. of the Hebrew Bible. Amongst these MSS., No. 29 contains the whole Bible, and is deservedly reputed one of the most valuable now extant. In this MS., then, is found likewise the number 70, but not the number 50,000; for the words here also are, *even he smote among the people SEVENTY men, and the people lamented, &c.*.....

To these authorities shall be added, lastly, what ought to have great influence; and what, together with the former remarks, will probably be thought fully conclusive; namely, that the text itself, as now printed, proves its own corruption by a circumstance not yet specified. For, after the Lord is said to have destroyed these offenders, *the people of the place* are spoken of in the text as *still alive*—as *THE PEOPLE*—as the same body of men in general they were before. Whereas this could not possibly have been the case, if there had been destroyed above 50,000; for this vast multitude being necessarily the whole, or almost the whole, *the people* would then have been destroyed; consequently none, or very few of them, could have been left alive to *lament the dead*. Whereas we read now, that after the Lord had smitten of the people [so many] men, *the people lamented*; whence we may fairly conclude, that *the men smitten were few in number*, compared with *the people who lamented*: and therefore the number of the men smitten could not possibly be 50,000.

Nothing further seems to be requisite, upon the present subject, unless the solution of a difficulty, which must have struck most readers. And the difficulty is this—how it could be possible to *mistake* seventy for fifty thousand; or how either of these numbers could *accidentally* be written, instead of the other; for I have before supposed, that one of the two numbers here was a *various reading* of the other, and occasioned by the mistake of some transcriber. *How* this accident may have happened, I will now endeavour to explain; but let it be observed, that if the real cause of this interpolation could not be assigned, the proofs of the fact itself would remain in full force. Men who have been much conversant in ancient MSS., must have met with very abundant proofs of the fallibility of transcribers; and must have seen mistakes made in letters, in words, and in whole sentences. Now, as to

the *discovery* of such mistakes, it is a sound maxim with critics, that every mistake is the more *likely*, in proportion as it was the more *easy*; and that a word or letter is the more easily mistaken for another word or letter, the more nearly those words or letters resemble one another. To apply this to the case before us.

A great part of the corruptions in the Hebrew text consists of the errors made in expressing *proper names* and *numbers*, but with this difference,—that a *name*, when corrupted, is generally changed from the true expression of it, to something like it; but a *number* is often altered, without any likeness at all between the genuine sum and the corrupted. But then, though such different numbers may be totally unlike, as expressed in words at length, yet would they be very similar, if expressed by the numeral letters of the alphabet. As, for instance, though שנים, two, and עשרים, twenty, differ widely, yet are their numerals (ב and כ) very much alike; the same may be said of יארב, four, and מאה, two hundred, together with their numerals, ד and ר, &c. It is therefore clear, that numbers, which are not at all alike in words at length, become very similar, and of course may have been easily mistaken, if expressed by their numeral letters. And as several of the numbers, now corrupted in the Hebrew text, may be accounted for, and can only be accounted for, as to the changes they have undergone, if we suppose such a notation as that by *numeral letters* to have obtained formerly, we must suppose it: for certainly that effect, which may be accounted for by one assignable cause, and by that one cause only, must be indebted to that one cause for its existence.

That numeral letters were used for numbers in the very ancient MSS. of the Greek version, is certain from the curious fragment of the Colbertine MSS. of Judges; which, in chap. x. 3, is expressed thus:

ΕΚΠΙΝΕΝΤΟΝΙΣΠΑΗΒΑΙΚΑΙΚΕΘ, *Montfauc. Palægr. Græc.*, pp. 187 and 190. And that numbers were also expressed by numeral letters in some of the ancient *Heb.* MSS., seems to have been ascertained by a variety of arguments in my “Second Dissertation,” pp. 209—217.

As to the two numbers in the case before us, the word for seventy is שבעים, and the words חמשים אלף signify fifty thousand; but

the first of these three words is not at all likely to have been mistaken for the other two. If, then, we suppose that these numbers may have been expressed by numeral letters, the letter for seventy is ז ; and the letter נ , which signifies fifty, with a dot over it denotes fifty thousand.

It will be here immediately objected (and I admit the objection even before it is made), that these two letters are also very different from each other; but the reader is desired carefully to observe, that anciently some of the letters used by the Jews were very different in shape from what they are at present. And if the letters *Nun* and *Oin* were anciently much more alike, and so similar as to have been easily mistaken for each other; then is there found a proper and satisfactory solution of the present difficulty. In order to prove that anciently the two letters were sometimes expressed in very similar forms, I shall now show, that one of them was anciently expressed in nearly the same shape it is at present; and that the other was anciently much like it, though it has receded from that ancient likeness. As to the shape of the letter *Oin* in ancient days, it was then, and has been since, various, which is the case of most of the other letters. But that it had nearly its present shape (ז) as anciently as the year of Christ 49, is certain from the oldest of the Palmyrene Inscriptions, No. 3, where it occurs five times; see the "Philosophical Transactions" for 1754, pp. 693 and 711.

If, then, the letter *Oin* was anciently expressed entirely or nearly as it is at present, it only remains to show, that the letter *Nun* was anciently expressed nearly like the present *Oin*. But this is a resemblance, which will clearly appear to any of the learned, who will consult the genuine coins of Simon, the Jewish High Priest, struck during the four years of his government; which were the years 140, 139, 138, and 137 before Christ. And if the proofs quoted by others could possibly be doubted, I have in my own hands a proof indisputable. For, upon a coin struck by Simon, the High Priest, in his fourth year, the first word is נשט , *annus*, where the form of the *Nun* remarkably agrees with the *present* form of *Oin*, though that form of *Nun* be now 1,905 years old, &c.

Dr. A. Clarke.—From the manner in which the text stands, and from the great

improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design; it being very improbable that such a small village as Beth-shemesh should *contain* or be *capable of employing fifty thousand* and *seventy* men in the fields at wheat harvest, much less that they could all peep into the ark on the stone of Abel, in the corn field of Josphua.

That the words are not naturally connected in the Hebrew text, is evident; and they do not stand better in the versions.

1. The Vulgate renders it thus:—*Et percussit de populo SEPTUAGINTA viros; et QUINQUAGINTA MILLIA plebis*; "And he smote of the (chief) people SEVENTY men, and FIFTY THOUSAND of the (common) people." This distinction, I suppose, St. Jerome intended between *plebs* and *populus*; which he might think was warranted by the אנשים , and עם , of the Hebrew text.

2. The Targum of Jonathan is something similar to the Vulgate:—"And he smote בסבי עמם , of the elders of the people SEVENTY men; ובקלל , and of the congregation FIFTY THOUSAND men."

3. The Septuagint follow the Hebrew text: "And he smote of them SEVENTY men; and FIFTY THOUSAND men." *Εκ του λαου, of the people*, is added by some copies.

4. The Syriac has *forty-five thousand* less! "And the Lord smote among the people FIVE THOUSAND and SEVENTY men."

5. The Arabic is nearly similar: "*And the Lord smote among the people; and there died of them FIVE THOUSAND and SEVENTY men.*"

We have no other versions from which we can receive any farther light.

6. Josephus is different from all the rest, and has *fifty thousand* less.

7. Rabbi Solomon Jarchi, giving the opinion of other rabbins as well as his own, says, "Our rabbins say SEVENTY men, and each of them was worth *fifty thousand* men; or *fifty thousand*, every one of whom was worth the seventy of the Sanhedrin." This only shows embarrassment, but gives very little light.

All these discordances, together with the utter improbability of the thing, lead us to suppose there must be a corruption in this place, either by *adding* or *omitting*.

וַיִּבְרְחוּ לְבָדּוֹ וַיִּגְּלוּ אֶת־הָאֱלֹהִים מִן־הַבַּיִת
: וַיִּשְׁתַּחֲוּ:

1 καὶ ἔρχονται οἱ ἄνδρες Καριαθιάριμ, καὶ ἀνάγουσι τὴν κιβωτὸν διαθήκης Κυρίου· καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον Ἀμυναδὰβ τὸν ἐν τῷ βουνῷ· καὶ τὸν Ἐλεάζαρ τὸν υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης Κυρίου. 2 καὶ ἐγενήθη ἀφ' ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν Καριαθιάριμ, ἐπλήθυνον αἱ ἡμέραι· καὶ ἐγένετο ἑκοσὶ ἔτη, καὶ ἐπέβλεψε πᾶς οἶκος Ἰσραὴλ ὀπίσω Κυρίου. 3 καὶ εἶπε Σαμουὴλ πρὸς πάντα οἶκον Ἰσραὴλ, λέγων, Εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ὑμεῖς ἐπιστρέφετε πρὸς Κύριον, περιέχετε θεοὺς ἄλλοτριους ἐκ μέσου ὑμῶν, καὶ τὰ ἄλλα, καὶ ἐτοιμάσατε τὰς καρδίας ὑμῶν πρὸς Κύριον, καὶ δουλεύσατε αὐτῷ μόνῳ, καὶ ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἀλλοφύλων.

Au. Ver.—1 And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

1, 2, Geddes and Boothroyd join these verses to chap. vi.

Dathe.—1 Male hic versus novum caput incipit. Debebat finire caput præcedens.

In the hill.

Ged., Booth.—Which was [LXX, Chald., Syr., Arab., and above fifty MSS.] on a hill.

Houb.—In Gabaa.

Pool.—Some translate the word in *Gibeah*. But that was in the tribe of Benjamin, Josh. xviii. 28; Judg. xix. 14, whereas this *Kirjath-jearim* was in the tribe of Judah, 1 Chron. xiii. 6, 7.

2 *The ark.*

Ged., Booth.—The ark [Arab., Vulg., and one MS.] of Jehovah.

Lamented.

Gesen.—וַיִּשְׁתַּחֲוּ, to wail, to lament (pp. to cry שָׁחַ וַיִּשְׁתַּחֲוּ), Ez. xxxii. 18; Mic. ii. 4 וַיִּשְׁתַּחֲוּ, to wail a wailing, i. e., to make lamentation. Syr. Ethiop. id.

2. To cry aloud, to proclaim; whence

VOL. II.

Niph. pp. to be convoked, to come together, to assemble, like Chald. וַיִּתְּקֵן. Comp. וַיִּתְּקֵן Niph. to assemble. 1 Sam. vii. 2, *All the house of Israel assembled themselves after Jehovah*, constr. prægnans for “they all with one mind followed after Jehovah,” comp. וְיִתְּקֵן אֶת־יְהוָה וְיִתְּקֵן יְהוָה. So the Targ. h. l. comp. the same formula Targ. Jer. xxx. 21; Hos. ii. 16; iii. 3, 5.

Prof. Lee.—וַיִּשְׁתַּחֲוּ, v. pres. non occ. Syr. ܐܝܬܐܢܐ, ingemuit. *Lamented*, Mic. ii. 4.

Imp. וַיִּשְׁתַּחֲוּ, Ezek. xxxii. 18.

Niph. pres. וַיִּתְּקֵן, *Id.* וַיִּתְּקֵן וַיִּתְּקֵן, they mourn after the Lord, i. e., regret the loss of the symbol of his presence, 1 Sam. vii. 2.

Maurer.—2 *Et lamentati sunt Israelitæ post Jovam*, i. e., querelis insectati sunt, precibus oppugnaverunt Jovam. Alii: *et congregati sunt post Jovam*, i. e., eum secuturi, coll. וַיִּתְּקֵן Niph. convocari, congregari. Sed prior significatio certior est.

Bp. Horsley.—2 *And it came to pass, &c.* Rather,

2. “Now it was so, that from the day the ark was placed at Kiriath-jearim, the time was long, for it was twenty years, that all the house of Israel pined after Jehovah: 3 Then Samuel spake,” &c.

The sense is not, what our English Bibles seem to express, that the whole time of the residence of the ark at Kiriath-jearim was only twenty years. It was certainly much longer. For the ark continued there all the reign of Saul, and part of David's reign. See 2 Sam. vi. and 1 Chron. xiii. But the sacred historian affirms in this place, that from the first placing of the ark at Kiriath-jearim, twenty years passed of anxious expectation of Jehovah's interposition for the deliverance of his people, before Samuel gave them any hope. That at the expiration of that time Samuel promised them deliverance upon their complete renunciation of their idols. This is the sense clearly expressed in the original, and rendered in the version of the LXX and Vulgate.

Dathe.—2 Postquam arca satis diu, viginti nimirum annos, Kiriathjearimi fuerat, omnes Israëlītæ in loco Jovæ sacro convenerunt. 3 Hic Samuel eos cohortatus est, &c.

And Ashtaroth.

Houb., Booth.—Baalim [Vulg., comp. ver. 4; Booth., Baals] and Ashtaroth.

Houb.—*Et Ashtaroth.* Addimus ante id verbum, Baalim, cum Vulgato, id enim non

3 c

omittitur versu inferiore, et id fuisse omissum monet illud ו, quod antecedit וַיִּשְׁמְרוּ; nam nexus ו recte post בָּלִים, denotans *Ashtaroth* ut alium Deum quam *Baalim*; non item recte post *Deos alienos*; nam erat *Ashtaroth* una ex Diis alienis.

Pool.—And *Ashtaroth*; and particularly or especially *Ashtaroth*.

Dathe.—Imprimis *Astaroth*.

Baalim—*Ashtaroth*. See notes on ver. 4.

Prepare, &c.

Pool.—*Prepare your hearts*, by purging them from all sin, and particularly from all inclinations to other gods. Or, *direct your hearts*; having alienated your hearts from your idols, turn them to God. And he will deliver you; or, *then*; upon these conditions you may confidently expect it.

Ver. 4.

Au. Ver.—4 Then the children of Israel did put away *Baalim* and *Ashtaroth*, and served the LORD only.

Baalim. See notes on Judg. ii. 11, p. 166.

Ashtaroth. See notes on Judges ii. 13, p. 166.

Dr. A. Clarke.—*Baalim* and *Ashtaroth*.] These were not two particular deities, but two genera of idols; the one masculine, *BAALIM*; the other feminine, *ASHTAROTH*; both the words are in the plural number, and signify all their gods and goddesses.

Ver. 11, 12.

Au. Ver.—11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

11 *Beth-car*.

Houb.—*Sub Beth-car*. Infra ver. 12. בֵּית הַשָּׁן, *Bethsan*, ut legunt utrobique Syrus et Arabs, quorum nos concordiam sequi sumus, quia idem utrobique locus agitur: Id enim series persuadet. Ibi monumentum victoriæ collocatur, ubi pugna commissa est, nempe inter Maspha, et eum locum, ubi Israelitæ fugientes hostes assecuti sunt. Non legit בֵּית הַשָּׁן Chaldæus, qui locus, ubi sit, geographi nesciunt.

12 *Shen*.

Ged.—*Eshean*. Such I take to be the true reading. The present text, with Chald.

and Vulg. has *Shen* or *Shan*. The Syr. and Arab. *Bethjashan*, as before in ver. 11. Comp. Josh. xv. 52.

CHAP. VIII. 2.

Au. Ver.—2 Now the name of his first-born was Joel [Vashni, 1 Chron. vi. 28]; and the name of his second, Abiah: they were judges in Beer-sheba.

They were.

Houb.—Justa causa est, cur credas post אֲבִיָּה omissum fuisse, vel וְיֹהֵל, *et erant*, similitudine litterarum, vel וְשְׁנֵיהֶם, *et duo illi*, ante שְׁשִׁים, verbum satis simile. Certè id שְׁנֵיהֶם legere videtur Arabs; nam duali numero utitur; vide ipsum.

Ged., Booth.—They were judges, the one in Bethel, and the other in Beer-sheba.

The one, &c. This addition is only in Josephus: yet I am convinced it is the original reading.—*Ged.*

Ver. 5.

Heb., Au. Ver.—Now make us, &c.

Houb.—And [LXX] now make us, &c. Græci Intt. καὶ νῦν et nunc, sive nunc igitur. Nempe legunt וְנָחָה, conjunctione ו antecedente, ut et legendum. Nam ille mos est Hebr. sermonis perpetuus, et sic habetur infra versu 9 inchoante.

Ver. 8.

Au. Ver.—Egypt.

Ged., Booth.—The land of [Syr., Arab., and two MSS.] Egypt.

Ver. 9, 11.

וְעַתָּה שָׁמַע בְּקוֹלָם אֵף כִּי־הָעָר
מַעֲדוֹ בָּקִים וְהִגְדַּת לָהֶם מִשְׁפַּט הַמֶּלֶךְ
אֲמָר וּמֶלֶךְ עָלֵיהֶם :

καὶ νῦν ἄκουε τῆς φωνῆς αὐτῶν πλην οἱ διαμαρτυρόμενος διαμαρτύρη αὐτοῖς, καὶ ἀπαγγελεῖς αὐτοῖς τὸ δίκαιωμα τοῦ βασιλείως ὅς βασιλεύσει ἐπ' αὐτούς.

Au. Ver.—9 Now therefore hearken [or, obey] unto their voice: howbeit yet protest solemnly unto them, and shew [or, notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.] them the manner of the king that shall reign over them.

11 And he said, This will be the manner of the king that shall reign over you, &c.

Houb.

Houb.—Non caret suspicione mendi illud

י, quod quidem novum videtur, post נָּ pospositum. Neque vero illud י lego in Codicibus Orat. 42 et 55 et multo melius... נָּ, *verumtamen contestare*. Facilis error fuit ante inventas litteras finales, ut duplicaretur כ hoc modo, ככ et ut deinde alius scriba adderet י, posito ככ, forsitan deceptus cornu superiori litteræ כ, quod pro י haberet, cum potius debuisset alterum כ omittere, ut omisum fuit in duobus codicibus suprâ-dictis.

9, 11, *And show them the manner, &c.*

Booth.—And show them the manner in which a king will reign over them [so Ged.].

Bp. Patrick.—11 *This will be the manner of the king.*] There are various opinions about the *jus regium*, "the royal power," here mentioned. Which containing divers particulars that seem arbitrary and unjust, interpreters have chosen to expound the Hebrew word *mishpat*, not by *jus*, but by *mos* and *consuetudo*; that is, not by *right*, but by *manner* and *custom*. And so the words may be translated, as Joseph Scaliger observed long ago from many instances (Epist. xv.), particularly Gen. xl. 13, and in this book, xxvii. 11 (see Petavius also upon Epiphanius, Hæres. lv. n. 9). But there is no necessity of this, as Grotius rightly observes, and from him Conringius. For Samuel doth not speak of a just and honest right of a king to do these things (for his right is quite otherwise described in that part of Moses's law which concerns the king's duty), but such a right as the kings of the nations had then acquired: for they desired such a king as their neighbours had; who were all under the absolute dominion of their princes. Which Aristotle calls, *δεσποτικήν ἀρχήν* lib. v. polit., cap. 10. Οἱ περὶ τὴν Ἀσίαν ὑπομένουσι μὲν δεσποτικήν ἀρχήν, οὐδὲν δυσχεραίνοντες, "They of Asia endure a despotic government, nothing at all complaining."

Dathe.—Vocabulum Hebr. נָּ, quod h. l. legitur, non potest *jus* significare, quod regi propter dignitatem ei collatam competat. Nam nonnulla eorum, quæ in vs. 11 et sqq. commemorantur, ita sunt comparata, ut ab iis rex probus et æquus lubenter absteineat. Igitur נָּ h. l. *mores* et *consuetudinem* notat, quam utique reges orientales plerique eorum temporum sequebantur. Sic alias quoque dicitur, v. c. 1 Sam. xxvii. 11; 2 Reg. xi. 14; Genes. xl. 13; Jud. xiii. 12.

Maurer.—נָּ, h. e. sec. Michael.,

Ges., Win., alios *jus*, quod regi propter dignitatem ei collatam competit. Sed nonnulla eorum, quæ inde a vs. 11 commemorantur, ita sunt comparata, ut præstet sane, cum Josepho intelligere τὰ παρὰ τοῦ βασιλέως ἐσόμενα, *morem regis et agendi rationem*; id, quod rex suo arbitratu vivens impune faciet.

Ver. 12.

Au. Ver.—12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

Ged., Booth.—And he will appoint of them captains over thousands, and captains over hundreds [LXX, Syr., Arab., Vulg.], and captains over fifties, and captains over tens [Syr., Arab.]. And he will take of them to till his ground, and to reap his harvest, and to make his instruments of war, and the furniture of his chariots.

And he will appoint.

Houb.—נָּ. Tolle nexum י, qui male iteratus fuit ex altero י, quod antecedit; neque enim legitur in antedictis alter Modus Inf. cum quo ille alter seriem possit habere, ope nexus י.

Ver. 16.

וְאֶת־עֲבָדֶיכֶם וְאֶת־שְׂפָחוֹתֶיכֶם וְאֶת־בְּחֵירֵיכֶם הַפְּזֹנִים וְאֶת־הַמְּרִירִים יָקַח וְנָתַן לְעֹמֶל הָעֹמֶל

καὶ τοὺς δούλους ὑμῶν, καὶ τὰς δούλας ὑμῶν, καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ, καὶ τοὺς θνους ὑμῶν λήψεται, κ.τ.λ.

Au. Ver.—16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

And your goodliest young men.

Bp. Horsley.—"Goodliest young men" seem oddly coupled with "asses." For נָּ, the LXX certainly read נָּ, "and your best herds" [so Ged.].

Maurer.—נָּ, *Juvenes vestros lectissimos*. LXX et Arabs: τὰ βουκόλια ὑμῶν, h. e., נָּ. Cui lectioni optime convenit נָּ, cf. Gen. xlvii. 17 ubi נָּ et נָּ etiam junguntur, et Ex. xx. 14 (17) Deut. v. 18 (21), ubi servi et ancillæ vocabula similiter præponuntur boum asinorumque vocibus. Sed quod additum legitur נָּ magis favet lectioni receptæ, quam igitur retinendam puto.

CHAP. IX. 1.

Au. Ver.—1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite [or, the son of a man of Jemini], a mighty man of power [or, substance].

Bp. Patrick.—In this genealogy there is no difficulty but one; which is, that in two places of the Chronicles it is said, that Ner begat Kish (1 Chron. viii. 37; ix. 39). But by *begetting* there must be meant, the giving him his breeding and education. For it is evident Ner was Kish's brother (1 Sam. xiv. 51). D. Kimchi will have it that he had two names, Abiel and Ner.

A Benjamite.

Pool.—*A Benjamite*, Heb., *the son of a man of Jemini*, i. e., either of Benjamin, or of a place, or of a man, called *Jemini*.

A mighty man of power. See notes on Ruth ii. 1, p. 321.

Bp. Patrick.—*A mighty man of power.* This seems not to be meant of his wealth or interest in his country (for Saul himself saith he was of a mean family, ver. 21), but of his great strength, courage, and fortitude [so *Pool*].

Ged., Booth.—*A Benjaminite of great wealth*, or, perhaps, of great valour. This, I think, relates to *Aphiah*, not to *Kish*.—*Ged.*

Ver. 2.

Au. Ver.—2 And he had a son, whose name was Saul, a choice young man, and a goodly, &c.

Choice, and goodly.

Maurer.—2 יָחִיד וְנָכוֹן. Vulgo vertunt *juvenis pulcher*. Sed quominus יָחִיד h. l. simpliciter de *juvene* intelligatur, *copula* vetat. Redde: *in flore ætatis constitutus s. robustus* (sicut juvenis ad militiam electus) *et pulcher*. LXX, εὐμεγέθης, ἀνὴρ ἀγαθός.

Ver. 3.

Au. Ver.—3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

3, 5, 7, 8, &c. *Servants.*

Ged., Booth.—Young men.

Gesen.—1. יָחִיד m. 1. *A boy*; prob. primitive, and found in the Indo-European tongues for *man*. Spoken both of an infant just born, Ex. ii. 6; Judg. xiii. 5, 7; 1 Sam. iv. 21; of a boy not yet full grown, Gen. xxi. 16, sq. xxii. 12; Is. vii. 16; viii. 4;

and of a youth nearly twenty years old, Gen. xxxiv. 19; xli. 12 (comp. xxxvii. 2; xli. 2). 1 K. iii. 7; 2 Sam. xviii. 5, 29. Spec. a) Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy*, *child*, *youth*, e. g. in various ways: 1 Sam. i. 24, יָחִידִי, Vulg. *et puer erat adhuc infantulus*. xxx. 17, יָחִידִי כִּי־אֵין־יָדַעְתִּי, *four hundred young men*, youths. Jer. i. 6, *I cannot speak, for I am a child*, v. 7; Judg. viii. 20; 2 K. ix. 4; Eccl. x. 16; Is. lxxv. 20. More fully יָחִיד וְנָכוֹן, *young and tender*, 1 Chron. xxii. 4; Is. iii. 5; Ps. xxxvii. 25; Lam. ii. 21. Sept., νέος νεανίας, νεανίσκος. b) In other passages יָחִיד seems rather a name of condition and denotes *servant*, like the Greek παῖς, Germ., *Bursche*, *Junge*, Engl., *boy*; Gen. xxxvii. 2 יָחִיד וְנָכוֹן, *he was servant with the sons of Bilhah*, i. e., he was herdsman's boy, shepherd's boy, 2 K. iv. 12; v. 20; viii. 4; Ex. xxxiii. 11, al. Also of common soldiers, Germ., *die Burschen*, Engl., *boys*, *men*; 1 K. xx. 15, 17, 19; 2 K. xix. 6. Seq. genit. or suff. *the servant* of any one, Judg. vii. 11; ix. 54; xix. 13; Esth. ii. 2, al. But in Job xxix. 5, יָחִידִי, *my sons*. Spoken of the people of Israel in its youth, Hos. xi. 1. Comp. יָחִידִי.

2. By a singular idiom in some of the books, or rather by archaism, the form יָחִיד, as in Greek ἡ παῖς, is used as if of the comm. gend. for יָחִידָה, *girl*, *maiden*, and construed with a feminine verb, Gen. xxiv. 14, 16, 28, 55; xxxiv. 3, 12, Deut. xxii. 15 sq., yet so that יָחִידָה is everywhere read in the margin; comp. in Ruth No. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. יָחִידִים used of *maidens* in Ruth ii. 21, comp. v. 8, 22, 23 (Sept. κοῦραι), and of youths and maidens, Job i. 19. In a similar manner, the Arabs in a more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language.

Prof. Lee.—יָחִיד. (a) *A male infant*. (b) *A boy*. (c) *A youth*. (d) *A servant*. Go and seek the asses.

Ged., Booth.—Go, seek the asses. And Saul took one of the young men, and went to seek the asses of his father [Syr., Arab.].

Ver. 4.

Heb., Au. Ver.—He passed.

Houb., Ged., Booth.—They passed [LXX, Vulg.].

Ver. 6.

וַיֹּאמֶר לוֹ הֲחִינָנָא אִישׁ-אֱלֹהִים בְּעִיר
הַזֹּאת וְהָאִישׁ נִכְפָּד לֵל אֲשֶׁר-יִבְרָךְ בָּא
יָבֵא עִתּוֹ גִּלְכָּה שָׁם אֱוִלֵי יִבְרָךְ לָנוּ
אֶת-דִּרְכָּנֵינוּ אֲשֶׁר-הִלְכְּנוּ עָלֶיהָ :

καὶ εἶπεν αὐτῷ τὸ παιδάριον, Ἰδοὺ δὴ ἄν-
θρωπος τοῦ Θεοῦ ἐν τῇ πόλει ταύτῃ, καὶ ὁ
ἄνθρωπος ἔνδοξος, πᾶν δ' ἐὰν λαλήσῃ παρα-
γινόμενον παρέσται· καὶ νῦν πορευθῶμεν, ὅπως
ἀπαγγείλῃ ἡμῖν τὴν ὁδὸν ἡμῶν ἐφ' ἣν ἐπορεύ-
θημεν ἐπ' αὐτήν.

Au. Ver.—6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

He said.

Ged.—The young man [LXX, Syr., Arab.] answered.

Now let us.

Houb.—Now therefore [LXX] let us. See note on viii. 5.

Our way that we should go.

Maurer.—Plerumque sic explicant: *fortasse nobis indicat viam, qua eundem nobis sit.* Ita vero grammaticæ leges pro וְלָכֵךְ poscerent וְנָא. Rectius alii, in his Abarbenel ad h. l. et G. Gr. ampl., p. 766, cum LXX...ἐφ' ἣν ἐπορεύθημεν ἐπ' αὐτήν in præterito vertunt, sed iidem sensum proponunt nimis artificiosum nec ullam veri speciem præ se ferentem, nimirum hunc: indicabit nobis viam, quam hucusque inivimus, ex quo cognoscamus, rem ab eo prædicendam eventum suum habituram esse. Equidem locum ita expediendum puto: *fortasse indicabit nobis viam nostram*, i. e., indicabit, quo nobis flectendum sit in hac via, *quam inivimus*, sc. וְלָכֵךְ אֲנִי וְאַתָּה וְכָל הָעָם.

Ver. 8.

Heb., Au. Ver.—I will give.

Geddes, Boothroyd.—Let us [Chald., Syr., Arab., Vulg.—LXX, thou shalt] give.

Ver. 9.

Au. Ver.—9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called* a prophet was beforetime called a Seer.)

Pool.—*Was called a seer.* These are the words, either, first, Of some later sacred

writer, which, after Samuel's death, inserted this verse. Or, secondly, Of Samuel [so Bp. Patrick], who, being probably fifty or sixty years old at the writing of this book, and speaking of the state of things in his first days, might well call it *beforetime*. Or rather, thirdly, Of Saul's servant, who might be now stricken in years, and might speak this either by his knowledge of what was in his juvenile years, or upon the information of his father or ancestors. And so it is a fit argument to persuade Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them; for the prophets were anciently called *seers*, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called prophets, but *seers* only; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

Booth.—9 This com. Houbigant transposes after com. 11, and this order is obviously more natural [so Bp. Horsley]. Having enquired of the young women, where the house of the וְיָדָא was; the historian observes that it was usual then, and had been for some time past, for a prophet to be thus called.

Dr. A. Clarke.—*Beforetime in Israel.*] This passage could not have been a part of this book originally: but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a later author *compiled* this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Houb.—9 Præpostero ordine hic versus post octavum fuit collocatus. Nihil enim narratum est versu 8 nec verò etiam versu 7 quod huic locum parenthesi daret. Et quis non videt parenthesi tali malè abrumpi Saulis famulique ejus medium sermonem? Parenthesis vera collocatio est post versum 11 ut liquet ex nostrâ interpretatione. Errorem attulerit scribæ verbum וְיָדָא. *Videns*, in quod desinunt versus 9 et 11. Suspiciantur quidam, eam parenthesin non esse sacri scriptoris, sed fuisse ex margine in contextum allatam; qui non sunt audiendi. Nihil enim solidum afferunt, nisi forte eam, ut nunc jacet, ex re ipsâ non esse natam. Sed huic nos malo occurrimus, dum loco illam suo reponimus.

Ver. 12.

וַתַּעֲנֶינָהּ אִמָּתָם וַתֹּאמְרָנָה יֵשׁ הַנָּחַ
לִפְנֵיךָ מִתֵּר עֲתָה כִּי הַיּוֹם בָּא לַעֲרִיר
כִּי יִזְכֹּר הַיּוֹם לְעַם בְּבִמָּה :

καὶ ἀπεκρίθη τὰ κοράσια αὐτοῖς, καὶ λέγουσιν αὐτοῖς, "Ἔστιν" ἰδοὺ κατὰ πρόσωπον ἡμῶν· νῦν διὰ τὴν ἡμέραν ἥκει εἰς τὴν πόλιν, ὅτι θυσία σήμερον τῷ λαῷ ἐν Βαμᾷ.

Au. Ver.—12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice [*or, feast*] of the people to-day in the high place.

They answered.

Ged.—The young women [LXX] answered.

Houb., Booth.—12 תַּעֲנֶינָהּ. This verb in Kal signifies to answer, but has never that sense in Hiphil. The jod should be omitted as it is in the MSS.

Before you: make haste.

Houb., Booth.—We should read מִתֵּר before, and they would hardly change the person in the next word.

Sacrifice.

Pool.—There is a sacrifice, otherwise feast; but it seems to be understood of a sacrifice. First, Because so the Hebrew word signifies most properly and most frequently. Secondly, Because this eating was in the *high place*, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice.

12, 14, 19, 25, *High place.*

Bp. Horsley.—Rather, "house of worship."

Pool.—In the *high place*; upon the hill mentioned ver. 11, and near the altar which Samuel built for this kind of use, 1 Sam. vii. 17, by Divine dispensation, as was there noted; otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

Ver. 13.

בְּכִמְתָּם הָעִיר בֵּן תִּמְצְאוֹן אֹהֶל
בְּמִסְתָּר יִצְלֶה הַבָּרְכָתָה לֹאֲכֹל כִּי לֹא
יִאֲכָל הָעָם עִירְבָאוּ כִּי־הוּא יִבְרָךְ
הַיֹּזֶכֶר אֲחִירֵיָהוּ וַיִּאֲכָלוּ הַקָּרְבָּנִים וַעֲתָה
עֲלֹה כִּי־אֹתוֹ כְּהֵנָּה תִּמְצְאוֹן אֹהֶל :

ὡς ἂν εἰσελθῇτε εἰς τὴν πόλιν, οὕτως εὐ-
ρήσετε αὐτὸν ἐν τῇ πόλει, πρὶν ἀναβῆναι αὐτὸν

εἰς Βαμᾷ τοῦ φαγεῖν· ὅτι οὐ μὴ φάγη ὁ λαὸς ἕως τοῦ εἰσελθεῖν αὐτόν, ὅτι οὗτος εὐλογεῖ τὴν θυσίαν, καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι· καὶ νῦν ἀνάβητε, ὅτι διὰ τὴν ἡμέραν εὐρήσετε αὐτόν.

Au. Ver.—13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time [Heb., to-day] ye shall find him.

Straightway.

Ged., Booth.—Certainly.

Maurer.—13 *Simulac veneritis in urbem, ita*, h. e., recte monente Winero: ut estis, non diu scrutati *invenietis eum*. כִּי non sine vi ponitur. Alii hanc voculam apodoseos signum esse dicunt, non satis probabiliter.

And afterwards.

Houb.—Non negligunt, ante אֹהֶל, Vulg., Syr., et LXX et lego אֹהֶל in duobus melioris notæ Codd. Orat.

For about this time ye shall find him.

Booth.—אֹהֶל. This pronoun is evidently unnecessary; and, as none of the versions read it, ought to be omitted. Houbigant conjectures that instead of it we should read כֵּשׁ הַיּוֹם, *hoc tempore diei*. Comp. ver. 16.

Ver. 14.

וַיַּעֲלֵה הָעִיר הָמָּה בָּאִים בְּתוֹךְ הָעִיר
וַהֲבָה שְׂמוּאֵל יָצֵא לְהַרְאֹתָם לְעֵלּוֹת
הַבִּמָּה :

καὶ ἀναβαίνουσι τὴν πόλιν· αὐτῶν εἰς-
πορευομένων εἰς μέσον τῆς πόλεως, καὶ ἰδοὺ
Σαμουὴλ ἐξῆλθεν εἰς τὴν ἀπάντησιν αὐτῶν, τοῦ
ἀναβῆναι εἰς Βαμᾷ.

Au. Ver.—14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

City; and when they were come into the city, &c.

Bp. Horsley.—Rather, "city. As they were going along through the middle of the city," &c.

High place. See notes on ver. 12.

Bp. Horsley.—House of worship.

Ver. 16.

כִּי רָאִיתִי אֶת־עַמִּי כִּי וָגו' —

— ὅτι ἐπέβλεψα ἐπὶ τὴν ταπείνωσιν τοῦ
λαοῦ μου, ὅτι, κ.τ.λ.

Au. Ver.—For I have looked upon my people, because their cry is come unto me.

Ged., Booth.—For I have seen the affliction of [LXX, Syr., Arab.] my people, because, &c.

Ver. 18.

וַיִּבֶן שְׂמֹאל אֶת־שְׂמֹאל בְּתוֹרָה
הַשֹּׁעֵר וְגו'

kai prosthēgaye Saoul prōs Samouēl eis mēson tēs pōlews, κ.τ.λ.

Au. Ver.—18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

In the gate.

Bp. Horsley, Ged.—In the middle of the city [LXX and one MS.].

Ver. 20.

— וְלִמִּי כָל־חֲמֻדַּת יִשְׂרָאֵל הַלְּזֹא
לֹא וְלִלְל בְּיַת אֲבִי :

— kai tίν τὰ ὠραία τοῦ Ἰσραὴλ ; οὐ σοί, kai τῷ οἴκῳ τοῦ πατρὸς σου ;

Au. Ver.—And on whom is all the desire of Israel? is it not on thee, and on all thy father's house?

And on whom is all the desire, &c. So Pool, Patrick.

Ged., Booth.—And for whom is every desirable thing in Israel? Is it not for thee, and for all thy father's house?

Houb.—*Et cujus erunt optima quæque Israel? Nonne hæc tua sunt tuæque familiæ.*

Dathe.—*Et omnino cujus erit summa fortuna in Israele? Nonne tibi et domui paternæ?*

Ver. 21.

וַיַּעַן שְׂמֹאל וַיֹּאמֶר הַלְּזֹא בְּרִימִי
מִכִּי מִקְּמִנִי שְׂבָתִי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי
הַזֵּעֶזְהָ מִכָּל־מִשְׁפַּחֹת שְׂבָתִי בְּרִימִי
וְגו'

kai ἀπεκρίθη Σαούλ, καὶ εἶπεν, Οὐχὶ ἀνδρὸς υἱὸς Ἰεμιναιῶν ἐγὼ εἰμι τοῦ μικροῦ σκήπτρου φυλῆς Ἰσραὴλ ; καὶ τῆς φυλῆς τῆς ἐλαχίστης ἐξ ὅλου σκήπτρου Βενιαμίν, κ.τ.λ.

Au. Ver.—21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin, &c.

A Benjamite.

Houb.—*Legendum conjuncte בנימי, ut suprâ versu 1 monuimus. Nempe hic est Benjaminita, non filius Jeminiensis, quasi*

homo ex urbe Jemin. Nam id si esset, adderetur וְאֵנִי ante יִמִּי, ut fuit additum ver. 1, quem vide.

Of the tribe of Benjamin. See notes on Judg. xx. 12, p. 307.

Houb., Dathe, Maurer.—שָׁבַשׁ. Lege שבש numero sing. Sic omnes veteres. Monuimus antea, vocabulum שבש non significare familiam.—*Houb.*

Ver. 22.

Au. Ver.—Which were about thirty persons.

Thirty.

Houb.—כַּשְׁלֹשׁ vera scriptura כַּשְׁלֹשִׁים, quam exhibent Codices tres Orat.

Boothroyd's Hebrew Bible.—The LXX, with whom Josephus agrees, have שבשים. Which is the true number it is impossible to determine.

Ver. 23, 24.

23 וַיֹּאמֶר שְׂמֹאל לַשֹּׁפֵךְ הַנָּה אֶת־
הַמִּזְבֵּה אֲשֶׁר נָתַתִּי לָהּ אֲשֶׁר אֶמְרָתִי
אֵלֶיךָ שֵׁם אֹהֶל עֶמְקָה : 24 וַיֵּרָם
חֲמֻצָּה אֶת־הַשֹּׁק וַיַּעֲלֶיהָ וַיִּשָּׂם וּלְפָנֶי
שְׂמֹאל וַיֹּאמֶר הִנֵּה הַקֶּשֶׁאִי שֵׁם־לְפָנֶיךָ
אֲכַל כִּי לְמוֹעֵד שְׂמֹנֶה־לָּהּ לֵאמֹר הֵעָם
הִקְרַאתִי וַיֹּאכַל שְׂמֹאל עִם־שְׂמֹאל בַּיּוֹם
הַהוּא :

23 καὶ εἶπε Σαμουὴλ τῷ μαγείρῳ, Δός μοι τὴν μερίδα ἣν ἔδωκά σοι, ἣν ἐλάτ σοι θείναι αὐτὴν παρὰ σοί. 24 καὶ ἤψησεν ὁ μάγειρος τὴν κωλέαν, καὶ παρέθηκεν αὐτὴν ἐνώπιον Σαούλ. καὶ εἶπε Σαμουὴλ τῷ Σαούλ, Ἴδού ὑπολειμμα, παράβες αὐτὸ ἐνώπιόν σου καὶ φάγε, ὅτι εἰς μαρτύριον τίθεται σοι παρὰ τοὺς ἄλλους, ἀποκνίξε· καὶ ἔφαγε Σαούλ μετὰ Σαμουὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Au. Ver.—23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left [or, reserved]! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

Pool.—23 Which I gave thee, or, which I appointed or disposed to thee, i. e., which I bade thee reserve for this use.

24 The shoulder, to wit, the left shoulder, for the right shoulder was the priest's, Lev.

vii. 32, 33. This he gives him either, first, As the best and noblest part of the remainders of the sacrifice. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it. *That which was upon it*; something which the cook by Samuel's order was to put upon it when it was drest, either for ornament, or in the nature of a sauce [so Dathe, Maurer]. *That which is left*, to wit, left of the sacrifice; but so all or most of the rest of their provisions were left: or rather, *reserved*, or *laid by*, by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased. *Since I said*, to wit, to the cook who was before mentioned, as the person to whose care this was committed. *I have invited the people*, i. e., I have invited or designed some persons, for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, ver. 22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2 Kings xviii. 36. And they further note, that in the Arabic, and Ethiopic, and Persian languages (all of which are near akin, both to themselves and to the Hebrew, and do oft-times communicate their signification each to other), the word that signifies *people*, is oft used for some few particular persons. Or if the word *people* be meant of the chief of the people, mentioned above, ver. 22, then Samuel was the principal author of this sacrifice and feast, and it was not *a sacrifice of the people*, as it is rendered, ver. 12, but *a sacrifice and feast made by Samuel for the people*, as it should be rendered there; and the sense is, When I first spake or sent to the cook, that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him reserve this part for thy use.

Bp. Patrick.—24 *For unto this time hath it been kept for thee, &c.*] The plainest translation of these words is that of Lud. De Dieu, "Eat, because till this appointed time it hath been reserved for thee, when I said, I have invited certain persons." That is, besides the thirty persons, he told the cook he had invited some others (which

were Saul and his attendant) for whom he would have this shoulder to be reserved. For by inviting the *people*, he understands only these two persons; the word *people* sometimes signifying (as he shows) very few. He thinks, indeed, the feast was not made by Samuel, who brought along with him only these two guests; but that seems to me not to agree with the whole story.

Commentaries and Essays.—24 *For unto this time hath it been kept for thee (since) I said, I have invited the people.* The original seems obscure, and confused, as well as this version. The LXX render כינח, *eis parrupton*, which may help to clear the sense. Neither the LXX nor Vulg. appear to have read לאמר, which embarrasses the sense here; the Vulg. has *quando*, as if it read כאשר. Admitting these variations, we shall have a clear meaning; *for it was, or, hath been, reserved for thee for a testimony, since, or, from the time I invited the people*; i. e., when I invited the people, I gave orders that the shoulder should be reserved for thee, as a testimony to thee before them; meaning, that when he should be declared their king, they remembering the testimony or distinction that was now paid him, as their superior, though unknown, might be more thoroughly convinced of his Divine designation. In the beginning of this verse Samuel is dropped in the Hebrew, where it is, *the cook said*. Our translators have rightly supplied it from the LXX.

Dr. A. Clarke.—24 *The shoulder, and that which was upon it.*] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder and its thigh*; not only the *shoulder* merely, but the *fore-leg bone to the knee*; perhaps the whole *fore-quarter*. Why was the *shoulder* set before Saul? Not because it was the *best part*, but because it was an emblem of the *government* to which he was now called. See Isai. ix. 6: *And the government shall be upon his shoulder.*

Bp. Horsley.—23, 24, Houbigant corrects this perplexed passage by bringing the words לאמר להם from the middle of the 24th verse, where they have no meaning, to the end of the 23d.

23 "And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by, saying, I had invited the people.

24 So the cook took up the haunch, with what belonged to it, and set it before Samuel, and said, Behold what was reserved is set before thee; Eat, for it was kept for thee for this occasion. So Saul ate with Samuel that day."

Ged., Booth.—23 And Samuel said to the cook, Bring the portion which I gave thee, of which I said to thee, Set it apart, by thee, when I told thee that I had invited the people [transposed from ver. 24]. 24 And the cook took up the shoulder, and what was with it, and set it before Saul. And Samuel [LXX, Vulg.] said [Ged., said to Saul; some copies of LXX], Behold what hath been reserved for thee, set before thee; eat, for it hath been on purpose kept for thee. So Saul, on that day, ate with Samuel.

Houb.—24 שֶׁק וְהִלִּיָּה. Habes in העִלִּיָּה mendum manifestum, pro הִלִּיָּה, *caudā*, quæ pars erat femori proxima et opima. Melius Chaldaeus id vocabulum omitteret, quod fecere Vulgatus et Græci Intt. in Codice Rom. quam verteret וְהִלִּיָּה, *armum et femur ejus*. Quidam interpretantur, et quod *super eum (armum)* quasi quidquam aliud esset *super femur*, quam ipsæ femoris carnes, quæ in femore intelliguntur... לאֲמַר דֶּהֱם קָרָא, *caudā*, *dicens, populum vocavi*. Hæc verba, ubi nunc leguntur, sunt coqui ad Saülē loquentis. Atqui tamen non convenit coquo dicere *populum vocavi*. Nam Samuel, non coquus, ad prandium triginta homines invitârat. Itaque restituenda sunt hæc verba Samueli, cujus hæc sunt, coquo sic mandantis versu 23 (*affer carnem, quam jussi tibi ut apud te reponeres*) cum dixi tibi me homines invitasse: vide versionem.

Dathe.—הִשֶּׁק וְהִלִּיָּה. Vulgo: *femur et quod super illo*, sc. armus. Non recte, uti arbitror, sed *jus* [sic Maurer], quocum caro edebatur.

Ver. 25, 26.

25 וַיֵּרְדוּ הַחֲבָצְמָה הָעִיר וַיִּדְבָּר עִם שְׂאֹוֹל עַל-הַגָּן : 26 וַיִּשְׁכְּמוּ וַיְהִי כַּעֲלֹת הַשָּׁחַר וַיִּהְיֶה שְׂמֹוֹאֵל אֶל-שְׂאֹוֹל הַגָּן לֵאמֹר הִימָּחָה נִאֲשָׁלְחָךְ וַיִּהְיֶה שְׂאֹוֹל וַיִּצְאָה שְׁנֵיהֶם הַיָּמָּה וַשְׂמֹוֹאֵל יִהְיֶה עִם הַגָּן :

v. 26. הגנה קרי

25 καὶ κατέβη ἐκ τῆς Βαμᾶ εἰς τὴν πόλιν καὶ διέστρωσαν τῷ Σαούλ ἐπὶ τῷ δώματι, καὶ ἐκοιμήθη. 26 καὶ ἐγένετο ὡς ἀνέβαινεν ὁ VOL. II.

ὄρθρος, καὶ ἐκάλεσε Σαμουὴλ τὸν Σαούλ ἐπὶ τῷ δώματι, λέγων. ἀνάστα, καὶ ἐξαποστελῶ σε. καὶ ἀνέστη Σαούλ, καὶ ἐξῆλθεν αὐτὸς καὶ Σαμουὴλ ὥς ἔξω.

Au. Ver.—25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

Ged., Booth.—25 They then came down from the high place into the city, and Samuel communed with Saul on the roof of the house; for in the roof a bed had been made for Saul, in which he slept [LXX, Vulg.; so Horsley]. 26 Now when the morning dawned, Samuel called to Saul on the roof [Ged., in the roof-room] of the house, saying, Arise, that I may send thee away. And Saul arose, and both he and Samuel went out abroad.

Roof-room.] The roofs in Judea were flat; with a parapet round them. To be lodged there was considered an honour. In fine weather, it was not unusual to sleep in the open air: but the place might occasionally be covered with a tent.—*Ged.*

Houb.—25, וַיִּשְׁכְּמוּ וַיְהִי כַּעֲלֹת הַשָּׁחַר. Addit Vulgatus: *stravitque Saül in solario, et dormavit*, quæ verba omissa sunt propter similitudinem. Nam cum olim sic legeretur, וַיִּדְבָּר שְׂמֹוֹאֵל עִם שְׂאֹוֹל עַל הַגָּן

וַיִּדְבָּר שְׂאֹוֹל עַל הַגָּן וַיִּשְׁכְּבוּ: וַיְהִי כַּעֲלֹת...

et locutus est Samuel cum Saüle super tectum, et stravit Saül super tectum et decubuit: cum autem surrexisset (aurora), alii scribæ prius membrum, quod initium habet in verbo וַיִּדְבָּר, scripserunt, posterius, quod per verbum וַיִּדְבָּר, omiserunt; alii contra posterius scripserunt, prius omiserunt: atque inde est, quod Græci Intt. prius membrum omittunt, quod Hod. Codices non omittunt; hod. autem Codices posterius omittunt, quod Vulgatus non omisit. Error fuit in proclivi, tum quia bis recurrebat על הַגָּן, tum quia simile erat verbum וַיִּדְבָּר verbo וַיִּשְׁכְּבוּ. Quâ in perturbatione hod. Codicum scribæ posuerunt וַיִּשְׁכְּבוּ, ubi fuerat scribendum. Neque enim aptè venit mane surrexerunt, de iis dictum, quos sacra pagina non narravit decubuisse, ac pernoctasse. Præterea malè numero plurali surrexerunt. Nam Saül

3 D

unus hic ageretur, non ejus famulus, de quo est altum in ante-dictis silentium. Nec verò etiam commodè, *surrexerunt*, de Samuele ac de Saùle accipiatur, ubi post narratur Saùlem fuisse ab Samuele, surgente aurorâ, vocatum, tanquam Saùl adhuc decumberet. Sed commodè Samuel vocat Saùlem, aurorâ ex-oriente, ubi mox narratum fuit Saùlem decubuisse, non autem mane summo jam surrexisse... דגנ: Recte Masora דגנ, cum ה locali; nam vox Samuelis ibat e loco in locum: hoc dico, ad tectum pertingebat, in quo tecto Samuel non decubuerat, ex domo interiore, ubi Samuel pernoctarat.

CHAP. X. 1, 2.

וַיִּקַּח שְׁמוּאֵל אֶת-כֶּסֶף הַשֶּׁחָן וַיִּצְקֵהוּ
עַל-רֹאשׁוֹ וַיִּשְׁתָּחוּ וַיִּשְׁתָּחוּ וַיִּשְׁתָּחוּ
כֶּסֶף הַשֶּׁחָן וַיִּצְקֵהוּ עַל-רֹאשׁוֹ
וַיִּשְׁתָּחוּ הַיּוֹם בְּעֶצְמוֹ וַיִּשְׁתָּחוּ
אֲנָשִׁים עִם-קִבְיָתָהּ רַחֵל בְּנִימִין
בְּצִלְצַח וַאֲחֵרֵי אֱלִיָּהוּ נִמְצְאוּ הַמַּתְנוֹת
אֲשֶׁר הִלְכָה לְבָקָשׁ וְהַגָּח נִמְצְאוּ אֲחֵרֵי
אֶת-דִּבְרֵי הַמַּתְנוֹת וַדָּא לָכֵן לֹא-מָצָא
מִחָאֲשֶׁחַ לְבָנִי :

מחאשח לבני v. 2.

1 καὶ ἔλαβε Σαμουὴλ τὸν φακὸν τοῦ ἐλαίου, καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἐφίλησεν αὐτὸν, καὶ εἶπεν αὐτῷ. οὐχὶ κέχρικέ σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ Ἰσραὴλ; καὶ σὺ ἄρξεις ἐν λαῷ κυρίου, καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ. 2 καὶ τοῦτό σοι τὸ σημεῖον, ὅτι ἔχρισέ σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα. ὥς ἂν ἀπέλθῃς σήμερον ἀπ' ἐμοῦ, καὶ εὐρήσεις δύο ἀνδρας πρὸς τοῖς τάφοις Ῥαχὴλ ἐν τῷ ὄρει Βενιαμὴν ἀλλομένους μεγάλα· καὶ ἐροῦσί σοι. εὐρηγῇται αἱ ὄνοι ἃς ἐπορεύθητε ζητεῖν· καὶ ἰδοὺ ὁ πατήρ σου ἀποστείνασθαι τὸ ῥῆμα τῶν ὄνων, καὶ ἐδαψιλεύσασθαι δι' ὑμᾶς, λέγων. τί ποιήσω ἰπὲρ τοῦ υἱοῦ μου;

Au. Ver.—1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the Lord* hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and, lo, thy father hath left the

care [Heb., the business] of the asses, and sorroweth for you, saying, What shall I do for my son?

Is it not because, &c.

Ged., Booth.—Is it not because Jehovah hath anointed thee chief over his people Israel? for thou shalt govern Jehovah's people, and shalt save them from the hand of their enemies, who are around them. And this shall be a token to thee, that Jehovah hath anointed thee chief over his inheritance [LXX, and partly Arab. and Vulg.; so Houb., Horsley]. 2 When to-day thou hast departed from me, thou wilt, &c.

Houb.—בטח. Ante id verbum hæc addunt Græci Intt. *et tu imperabis populo Domini, et tu salvabis eum ex manibus hostium ejus, et hoc tibi erit signum, quod unxerit te Dominus in hereditalem suam in principem.* Eadem verba exhibet Vulgatus, nisi quod priora hæc, *et tu imperabis populo meo*, omittit, additque post *hostibus* hæc altera verba, *qui in circuitu ejus sunt*, quæ eadem exhibet Codex Alexandrinus. Quæ quidem omnia eos Interpretes suo Marte addidisse, nemo existimabit, qui erit in iis legendis assidue versatus. Et priora quidem verbæ hæc, *et tu imperabis populo Domini, et tu servabis eum de manibus hostium ejus*, eo minus credibile est fuisse ab ullo Interprete proprio Marte addita, quod de sacra sententia et de serie orationis nihil perire sine illis. Sed posteriora illa, *et hoc erit tibi signum, quod unxerit te Dominus*, credimus esse omnino necessaria. Nam liquet ex versu 7, in quo Samuel ait, *postquam hæc signa evenerint*, Samuelis hanc mentem fuisse, ut quæ Sauli ipse mox eventura esse prædicit, Saul haberet tanquam signa manifesta confirmatæ ab ipso Deo suæ inaugurationis. Atqui tamen hæc signa eadem mente intueri Saul non poterat, nisi Samuel ante indicasset, cujus rei signa hæc essent futura. Neque vero etiam nos ipsi, qui hæc legimus, id compertum habere possemus, nisi pagina sacra nos doceret, hanc Samuelis fuisse mentem. Præterea in verbis כִּי הָיָה, nihil habet Hebraicum כִּי post אָמַר; cum contra כִּי הָיָה, *hoc erit signum, quod* habeat Hebr. linguæ plurimam indolem. Sic enim כִּי solet subsequi אָמַר: vide 2 Reg. xx. 8. Ut manifestum sit illud in nunc superesse ex eo, quod hod. Codices omittunt, et contextum sacrum sic esse resarciendum.

וַאֲמַר דָּלָא כְּשֹׁךְ יְהוָה עַל דְּהָלוֹת לִנְדִי

וְהָ דְהָוָה כִּי כְּשֹׁךְ יְהוָה עַל דְּהָלוֹת לִנְדִי

et dixit; non-ne unxit te Dominus hæreditati suæ principem.....et hoc erit, signum, quod unxerit te Dominus hæreditati suæ principem.....et posteriora verba excidisse librario, ob similitudinem utriusque lineæ, qua ex culpa prætermisita sunt, quæ interjacebant, et natus est barbarismus כְּשֹׁךְ דָּלָא quia in linea inferiori erat scriptum, כְּשֹׁךְ וְהָ דְהָוָה. Sequitur וְהָ דְהָוָה, et sollicitus de vobis; antetulimus דָּלָא, de te, numero sing. quem sequitur Arabs. Nam antecessit אֲבִיךָ, pater tuus; et cum sequatur, dicens, quid faciam filio meo, aperte declaratur, tangi Saulem, non autem Saulem ejusque servum.

Ver. 3.

Au. Ver.—3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

Plain. See notes on Deut. xi. 30, vol. i., p. 681.

Ged.—Turpentine tree.

Lee.—Pine tree.

Gesen.—Oak.

To Bethel.

Pool.—Or, to the house of God, i.e., to Kirjath-jearim, where the ark, the habitation of God, now was, 1 Sam. vii. 1, 2, 16.

Ver. 4.

Au. Ver.—4 And they will salute thee [Heb., ask thee of peace], and give thee two loaves of bread; which thou shalt receive of their hands.

Two (loaves).

Houb.—וְהָ דְהָוָה omisum hic fuit vocabulum כְּשֹׁךְ, quod lineæ superiori legebatur, scribæ oculis ab una lineæ in alteram deerrantibus; legebat Chald., LXX. Derident nos grammatici quidam novi, qui nobis persuadere se putant posse, Hebraice olim scriptum fuisse וְהָ דְהָוָה, duas panem, vel pania, duplici solecismo, pro duos panes.

Ver. 5.

אַחֲרַיְכֶם בְּנֵי תַבּוֹרָא אֵלֶיךָ עֵת הַלְלוֹתִים
אֲשֶׁר־שָׁם בְּצִבְיָא פִלְשְׁתִּים וְיָהּ כְּבָאֵהָ
שָׁם הָעִיר וּפְנֵיךָ חֶבְלֵי בָכִים וְיָרֵם

מִחֲבֹהַם וּלְפָנֵיהֶם בְּגָל וְהָ וְחִלִּיל
כִּפְּזֹר וְהָמָּה כִּתְּנֵיהֶם :

καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ, οὗ ἐστὶν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφυλῶν ἐκεῖ Νασιβ ὁ ἀλλοφυλος· καὶ ἔσται ὡς ἂν εἰσέλθῃ ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπαντήσῃς χορῶν προφητῶν καταβαίνοντων ἐκ τῆς Βαμᾶ, καὶ ἔμπροσθεν αὐτῶν νάβλα, καὶ τύμπανον, καὶ αὐλὸς, καὶ κινύρα, καὶ αὐτοὶ προφητεύοντες.

Au. Ver.—5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy.

The garrison.

Ged., Booth.—A garrison.

High place. See notes on ix. 12.

Bp. Horsley.—5, 13, *High place*; rather, *house of worship*.

5, 10, *A company*; rather, *a string*.

Psaltery, &c.

Dr. A. Clarke.—As the word בָּגֵל signifies in other places a bottle or flagon, it was probably something like the *utricularia tibia* or BAG-PIPE. It often occurs both with the Greeks and Romans, and was evidently borrowed from the *Hebrews*.

Gesen.—בָּגֵל 1. *A bottle*, i. e., a leather bag, skin, so called, perhaps from its flaccidity, see the root בָּגַל. 3. An instrument of music, Greek νάβλα (נָבֵל), ναῦλα, Lat. *nablium*, a species of *harp*, or *lyre*; see Strabo x., p. 471 Casaub. Athen. iv., p. 175 Casaub. Ovid. A. A. iii. 327. Often joined with the נָבֵל, Ps. lvii. 9. Pleon. נָבֵל נָבֵל, Ps. lxxi. 22, plur. נָבֵלִים, 1 Chr. xvi. 5. Josephus describes this instrument, Ant., vii. 12, 13, as a species of harp or lyre having twelve strings, and as played with the fingers, and not with a plectrum; but the Hebrew words נָבֵל עָשִׂר, Ps. xxxiii. 2; cxliv. 9, would seem to indicate an instrument with ten strings. Jerome says its figure was triangular, resembling an inverted Delta, ∇, which also was the form of the harp or *sambuca*, Vitruv. vi. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the Anc. Egyptians ii., pp. 280, 282, 287.

They shall prophesy.

Bp. Patrick.—*They shall prophesy*.] Sing the praises of God, as the word *prophesy*

sometimes signifies (Exod. xv. 21; 1 Chron. xxv. 3). In what manner this was done, it is not so easy for us now to define or specify (as Mr. Mede speaks). But one of them seems to have been the precentor, to usher in the verse or ditty; and the rest to have answered, *Tà áκροτελείτια, the extremes, or last words* of the verse (see him, book i., discourse xvi., p. 78).

Dathe.—*Oppidum ingressus occurres choro prophetarum, qui de sacello descendentes praeunte nablio, tympano, tibia et cithara carmina sacra canunt.*

Maurer.—5 מְבַרְכִים מְבַרְכִים. *Et illi carmina sacra canent.* Chald. מְבַרְכִים. Fuit hoc unum ex præcipuis alumnorum scholarum propheticarum officium, ut hymnos sacros adhibitis instrumentis musicis canerent. So *Dathe*.

Ver. 7.

וְהָיָה כִּי הִבָּרְכָה הָאִתּוֹת הָאֵלֶּה לְךָ וּגְרָ

וְהָיָה

καὶ ἔσται ὅταν ἤξῃ τὰ σημεῖα ταῦτα ἐπὶ σέ, κ.τ.λ.

Au. Ver.—7 And let it be, when these signs are come unto thee, &c. [Heb., it shall come to pass, that when these signs, &c.]

These.

Ged., Booth.—All [Vulg. and four MSS.] these.

Are come unto thee.

Maurer.—*Quando evenerint tibi hæc signa.* מְבַרְכִים (pro quo K'ri vult מְבַרְכִים) legitur etiam Esth. iv. 4 (C'tib) et Ps. xlv. 16. Itaque non fuit, quod Michaëlis conjiceret מְבַרְכִים (a מְבַרְכִים Arab. *extulit se*): *ubi signa ista tibi animum addent.* Sic *Dathe*.

Ver. 10.

Au. Ver.—10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

When they.

Houb., Ged., Booth.—When he [LXX, Syr., Arab., and two MSS.].

A company. See notes on ver. 5.

Prophesied. See notes on ver. 5.

Ver. 12.

וַיֵּצֵן אִישׁ מִשָּׁם וַיֹּאמֶר וַיְמִי אֲבִיהֶם
עַל־כֵּן הִיחָה לְמִשְׁלַל הַגִּבּוֹם שְׂאִוֵּל
בְּנֵי אֲבִיהֶם

καὶ ἀπεκρίθη τὶς αὐτῶν, καὶ εἶπε. καὶ τίς πατὴρ αὐτοῦ; καὶ διὰ τοῦτο ἐγενήθη εἰς παραβολήν, ἥ καὶ Σαουλ ἐν προφῆταις;

Au. Ver.—12 And one of the same place [Heb., from thence] answered and said, But who is their father? Therefore it became a proverb, *Is Saul also among the prophets?*

Pool.—*One of the same place, Heb., one from thence, i. e., one of the company there present, or one of the prophets there prophesying.*

Who is their father?

Bp. Patrick.—This wonder was presently satisfied by a prudent person among them, who bade them consider who it was that made prophets: not men, nor merely good education, but God alone; who was the father of all the children of the prophets (i. e., of their disciples), to teach them by his Spirit. Which he could bestow when he pleased upon any man, and make him a prophet, without the help of any other master: which was the cause of Amos, vii. 14. And that is the meaning of the word *father* in this place, which signifies the same with *master* or *teacher* (see upon Gen. iv. 20, 21) [so *Pool, Houb., Horsley, Ged., Booth.*].

Houb., Horsley, Ged., Booth.—12 And one that was there answered and said, But who is his father? Is it not Kish?

Who is his father.] They wondered how a man who was not *the son of a prophet*, could so suddenly prophesy. The present text has, *but who is their father?* without the additional words, which are only in some copies of the Greek version; but which, I am persuaded, were originally in the Hebrew.—*Ged.*

Maurer.—מְבַרְכִים. LXX: τὶς πατὴρ αὐτοῦ; אִישׁ, quæ lectio Dathio præferenda videtur, "quia de Saulo tantum sermo sit, quanquam numerus pluralis de toto prophetarum coetu possit explicari, sed minus apte." Imo aptissime. Sensus est: quemnam tandem patrem, i. e., ducem ac magistrum habent prophetæ isti, ut Saulus indignus in eorum societate versetur? Egregius vero magister, qui talem hominem in prophetarum chorum recepit! Plane absona videtur Michaëlis interpretatio. Scilicet ex proverbiali orientis locutione eum patre carere dici, qui ipse per se nullo parentum merito magnus ac nobilis sit; hinc sensum esse: mirum est, vos de parentibus eorum quærere, qui

divino spiritu afflati hymnos canunt et sic satis probant, se sua virtute nobiles nullo parentum merito indigere. פְּתִיחָא. Vid. ad vs. 5.

Ver. 18.

Au. Ver.—18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

Egypt.

Ged.—The land of [Syr., Arab., and one MS.] Egypt.

The Egyptians.

Ged.—Pharaoh king of Egypt [LXX].

Ver. 19.

וַיֹּאמְרוּ לוֹ קִרְמָלֶךָ וְגו'

— καὶ εἶπατε, Οὐχί, ἀλλ' ἡ ὄρι βασιλεία, κ.τ.λ.

Au. Ver.—19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us, &c.

And ye have said unto him (Nay), but.

Houb., Horsley, Ged.—And have said, *Nay*, but, &c.

וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו' *Lege cum omnibus veteribus*, וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו' *et dixistis, non; sed (regem nobis dabis)*. Samuel ea nunc commemorat, quæ viii. 9 narrata sunt, ubi legitur וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו' *et dixerunt, non, sed...* Optime sermonem redintegrat particula וַיֹּאמְרוּ לוֹ, post negationem וַיֹּאמְרוּ לוֹ, quod quidem usu est tritissimum. Contra incommode וַיֹּאמְרוּ לוֹ, post וַיֹּאמְרוּ לוֹ. Et male Samuel diceret, *illi (Deo) dixistis*. Neque enim Deum populus alloquebatur, cum regem postulavit, sed Samuelem. Atque inde est, quod cap. xii. 1 Samuel sic ait, *feci juxta verbum quod dixistis mihi, et constitui vobis regem.*—*Houb.*

Maurer.—Plerique veterum et multi codd. וַיֹּאמְרוּ לוֹ, quam lectionem Hitzigius receptam vult, sine idonea ratione, ut mihi quidem videtur. וַיֹּאמְרוּ לוֹ vocula commodè inducit orationem directam. Consentientem habeo Gesenium Gr. ampl., p. 846.

Ver. 21.

וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו' וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו' וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו'

לשמועו קר

καὶ προσάγει σκήπτρον Βενιαμὴν εἰς φυλὰς, καὶ κατακληροῦται φυλὴ Μαρταρί· καὶ προσάγουσι τὴν φυλὴν Μαρταρί εἰς ἄνδρας, καὶ κατακληροῦται Σαούλ, κ.τ.λ.

Au. Ver.—21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

And Saul, &c.

Lud. Capp., Houb., Geddes.—And they brought the family of Matri man by man [LXX], and Saul, &c.

Houb.—*Familia Metri.* "Post hæc verba (inquit Lud. Cappellus) LXX addunt καὶ... ἄνδρας (et adduxerunt familiam Metri viri-*tim*), quæ non habentur in hodierno Textu Hebraico, neque in Vulg. videntur tamen necessaria." Huic nos Cappellianæ Criticæ libenter accedimus, quæ confirmatur tum ex eo, quod in libro Josue de sorte super Acar ducta narratur, ubi vide; tum etiam ex eo, quod non soleant Græci Intt. cola addere, quæ in suis non legant Codicibus. Certe Scribarum facilis error fuit, &c.

Ver. 22.

Au. Ver.—Behold he hath hid himself among the stuff.

Dr. A. Clarke.—The *stuff* among which he had secreted himself may mean the *carts* [so Bp. Patrick], *baggage*, &c., brought by the people to Mizpeh.

Ver. 24.

וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו'

— ζήτω ὁ βασιλεὺς.

Au. Ver.—And all the people shouted, and said, God save the king [Heb., Let the king live].

Dr. A. Clarke.—*God save the king.* There is no such word here; no, nor in the whole Bible; nor is it countenanced by any of the versions. The words which we thus translate here and elsewhere are simply, "May the king live" [so Bp. Patrick]; and so all the versions, the Targum excepted, which says, *May the king prosper!* The French *Vive le roi!* is a proper version of the Hebrew.

Ver. 25.

וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו' וַיֹּאמְרוּ לוֹ לֵךְ עִמָּנוּ וְנִשְׁמָרְךָ וְגו'

καὶ εἶπε Σαμουὴλ πρὸς τὸν λαὸν τὸ δικαίωμα τοῦ βασιλεύους, κ.τ.λ.

Au. Ver.—25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord, &c.

The manner of.

Ged., Booth.—The rights of.

Pool.—The manner of the kingdom, to wit, the laws and rules by which the kingly government was to be managed.

Dr. A. Clarke.—The manner of the kingdom.] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of compact or covenant between them and Saul; and this was the thing that was written in a book, and laid up before the Lord, probably near the ark.

Bp. Horsley.—The manner of the kingdom.] *Jus regni*; the constitutional authority and duties of the kingly office. This was a different thing from *מסע הכתר*, the manner of the king, mentioned in chapter viii. 9, 11.

Ver. 27.

Au. Ver.—The children of Belial.

Geddes, Booth.—Some worthless [*Ged., lawless*] persons.

CHAP. XI. 8.

Au. Ver.—8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

Dr. A. Clarke.—The children of Israel were three hundred thousand, and the men of Judah thirty thousand.] This was a vast army, but the Septuagint make it even more: "All the men of Israel were *ἑξακοσίας χιλιάδας*, six hundred thousand; and the men of Judah, *ἑβδομηκοντα χιλιάδας*, seventy thousand." Josephus goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be *ἑβδομηκοντα μυριάδας*, seven hundred thousand." Those of the tribe of Judah he makes seventy thousand, with the Septuagint. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Ver. 10.

Au. Ver.—10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

Said.

Ged., Booth.—Said to Nahash the Ammonite [*LXX, Arab.*].

Houb.—Post verbum *Jabes* addunt Græci Intt. *ad Naas regem Ammonitam*; Arabs autem, *ad regem Ammonitarum*, non nominato Naas. Alterutrum deest in contextu. Nam regem Ammonitarum hic alloquuntur incolæ Jabes, iisdemque verbis utuntur, quibus supra ver. 3 ubi aiunt, *exibimus ad vos*, Ammonitis antea nominatis. Itaque idem cursus orationis esse hic debet, neque credibile est scriptorem sacrum posuisse *ad vos*, hoc versu, nisi prius demonstrasset, ad quos?

Ver. 11.

— וַיִּהְיוּ חֲפָזֵי הָאֲרָיִם וַיִּפְּצוּ וַיִּלָּא
נִשְׁאָרֵיהֶם שְׁנֵים יָחִיד :

— καὶ ἐγενήθη καὶ ὑπολειμμένοι διασπάρησαν, καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό.

Au. Ver.—And it came to pass, that they which remained were scattered, so that two of them were not left together.

And it came to pass, &c.

Houb.—וַיִּפְּצוּ, *Et fuit superstites, et dissipati sunt.* Claudicat hæc series, nec non solecissat. Verus ordo est talis, וַיִּפְּצוּ וַיִּלָּא, *et fuit ut superstites dissiparentur.* Eum ordinem exsequuntur Syrus et Græci Intt., quos vide in Polyglottis.

Ver. 12.

— מִי הָאֲמָר שְׂאֵל יִמְלֶךְ עָלֵינוּ וְגו'

τις ὁ εἶπας ὅτι Σαουλ οὐ βασιλεύσει ἡμῶν, κ.τ.λ.

Au. Ver.—12 And the people said unto Samuel, Who is he that saith, Shall Saul reign over us? bring the men, that we may put them to death.

Shall Saul reign over us?

Houb., Horsley.—Read, with Vulgate, וַיִּשְׂאֵל. Facile omisum fuerit ה ab aliquo Descriptore, qui crederet in verbo וַיִּשְׂאֵל superfluere ה, sic accipiens ה, ut ה demonstrativum, quia id nominibus propriis non solet præfigi.—*Houb.*

Booth.—The Vulgate renders interrogatively, as if he read וַיִּשְׂאֵל. The rest have the negative לא. The sense is the same whether be adopted; but I consider the negative preferable.

CHAP. XII. 2.

Au. Ver.—I am old and grayheaded, &c.

Booth.—ושבתי. Houbigant properly observes that we should read ושבתי, as the jod is radical. It is supplied by the points, but none of the Codices examined retain it.

Ver. 5.

— וַיֹּאמֶר עֵד :

וַיֹּאמְרוּ כֹנֵן

— καὶ εἶπεν, Mártus.

Au. Ver.—5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, *He is witness.*

And they answered. So Houb., Dathe, Ged., Booth, and most commentators.

Maurer.—וַיֹּאמֶר עֵד. Ad hæc Dathius: “Masora observat recte ita legi, quanquam videri posset legendum esse וַיֹּאמְרוּ. Sed pluralem legerunt (imo expresserunt) omnes versiones antiquæ et duodecim codd. Kenn. Igitur hanc lectionem per regulas criticas præferendam judicavi.” Ita et Schulzius. Male. Singularis refertur ad וַיֹּאמֶר s. הָעֵד (nomina collectiva non semper cum verbo plurali construi, nota res est, cf. e. g. Exod. xiv. 30), vel ad eum, qui nomine omnium loquebatur, ut infra vs. 10. Redde igitur: *et dixit: testis est sc. uterque, et Jova et Saulus.* Quominus cum Michael. vertas: *et dixit Saulus: testis sum, vetat vs. seq. ad q. vid.*

Ver. 6.

וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם יְהוָה אֱמָר
עֲשֵׂה אֶת־מִשְׁחָה וְאֶת־אֶהְרֹן וְאֶת־
הַצִּלָּה אֶת־אֲבוֹהֵיכֶם מִמָּוֶרץ מִצְרָיִם :

καὶ εἶπε Σαμουὴλ πρὸς τὸν λαόν, λέγων, Μάρτυς Κύριος ὁ ποιήσας τὸν Μωσῆν καὶ τὸν Ἀαρὼν, ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου.

Au. Ver.—6 And Samuel said unto the people, *It is the LORD* that advanced [*or, made*] Moses and Aaron, and that brought your fathers up out of the land of Egypt.

Houb., Dathe, Ged., Booth.—6 And Samuel said to the people, Jehovah, who appointed Moses and Aaron, and who brought your fathers out of the land of Egypt, is witness [LXX].

Dathe.—*Testis est.* Hoc suppleo ex versione Græca, quæ habet μάρτυς κύριος. Excidisse videtur וַ, alias sententia imperfecta est. Sic vero repetit Samuel hanc

vocem, ut transitum faciat ad sequentia. Sed nihil definio. Syrus et Arabs vertunt: *Deus solus est Dominus*; quasi וַיֹּאמֶר legerint.

Maurer.—“Post וַ excidisse videtur וַ, alias sententia imperfecta est.” Dathe. Nihil excidit. Repetit Samuel nomen *Jovæ*, ut transitum faciat ad sequentia.

Ver. 9.

Au. Ver.—9 Captain of the host of Hazor, &c.

Ged., Booth.—Captain of the host of Jabin [LXX] king of Hazor.

Ver. 10.

Baalim. See notes on Judg. ii. 11, p. 166.

Ashlaroth. See notes on Judg. ii. 13, p. 166.

Ver. 11.

וַיִּשְׁלַח יְהוָה אֶת־יִרְבֵּעֵל וְאֶת־בְּדָן
וְאֶת־יִפְתָּח וְאֶת־שְׁמוּאֵל וַיַּגֵּל אֶת־הָעָם
וְגו'

καὶ ἀπέστειλε τὸν Ἰεροβάαλ, καὶ τὸν Βαρὰκ, καὶ τὸν Ἰεφθά, καὶ τὸν Σαμουὴλ, καὶ ἐξέγατο ἡμᾶς, κ. τ. λ.

Au. Ver.—11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

Pool.—*Bedan* is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe, who is called *Bedan*, i. e., in Dan, or of Dan, or the son of Dan, one of that tribe, to signify that they had no reason to distrust that God, who could, and did, raise so eminent a saviour out of so obscure a tribe. Or, secondly, Jair the Gileadite, of whom Judg. x. 3; which may seem best to agree, first, With the time and order of the judges; for Jair was before Jephthah, but Samson was after him. Secondly, With other scriptures; for among the sons of a more ancient and a famous Jair, of whom see Numb. xxxii. 41, we meet with one called *Bedan*, 1 Chron. vii. 17, which name seems here given to Jair the judge, to distinguish him from that first Jair. Thirdly, With the following words, which show that this *Bedan* was one of those judges who delivered them out of the hand of their enemies on every side,

and made them to *dwell safely*; which seems not so properly to agree to Samson, who did only *begin to deliver Israel out of the hand of the Philistines*, as was foretold of him, Judg. xiii. 5, as to Jair, who kept them in peace and safety, in the midst of all their enemies, as may be gathered from Judg. x. 3—6; and so did all the rest of the judges here mentioned. *And Samuel*; he speaks of himself in the third person, which is frequent in the Hebrew tongue, as Gen. iv. 23; Psal. cxxxii. 1, 10, 11; Dan. i. 6; Isa. i. 1.

Ken.—That *Jerubbaal* (i. e., Gideon) and also *Jephthah* had been eminent deliverers, is certain. But that the Israelites were ever delivered by *Bedan* is nowhere said. And that *Samuel* should name himself as having been one of their deliverers, is by no means probable, if it had been really true. 'Tis happy, therefore, that for *Bedan* the name is *Barak*, in the Greek, Syriac, and Arabic versions, and also in some old MSS. of the Vulgate; and that *Samuel* is Samson in the Syriac and Arabic versions; the word *Samson* being now also in the Chald. paraphrase, and in some old MSS. of the Vulgate. The heroes here mentioned are thus quoted in Heb. xi. 32: "The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah."

Dr. A. Clarke.—*Jerubbaal.*] That is, Gideon. *And Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the Septuagint have *Barak*; the same reading is found in the Syr. and Arab. The Targum has *Samson*. Many commentators are of this opinion; but Calmet thinks that *Jair* is intended, who judged Israel *twenty-two* years, Judg. x. 3.

Instead of *Samuel*, the Syriac and Arabic have *Samson*; and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *The time would fail me*, says he, *to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.*

Bp. Horsley, Ged., Booth.—And Jehovah sent Deborah [Syr., Arab.] and Barak [LXX], and Gideon, and Jephthah, and Samson [Syr., Arab.] and delivered you out of the hand of your enemies on every side.

Houb.—Jerubbaal, Deborah, and Barak, Jephthah, and Samson.

Dathe.—Jerubbaalem, Barakum, Jephtham et Simsonem.

Ver. 14.

אִם-תִּירָאוּ אֶת-יְהוָה וְעָבַדְתֶּם אֹתִי
וְשָׁמַעְתֶּם בְּקוֹלִי וְלֹא הִמָּרְוּ אֶת-פִּי
יְהוָה וְחִיתֶם בְּסִמְתָּם וְנִסְתַּלְּחֶנּוּ אֲשֶׁר-
מִלְּפָנָי עָלֵיכֶם אַחֲרֵי יְהוָה יִלְחָקֶם :

ἐὰν φοβηθῆτε τὸν Κύριον, καὶ δουλεύσητε αὐτῷ, καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ, καὶ μὴ ἐρίσῃτε τῷ στόματι Κυρίου, καὶ ᾗτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ' ὑμῶν ὀπίσω Κυρίου πορευόμενοι.

An. Ver.—14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment [Heb., mouth] of the LORD, then shall both ye and also the king that reigneth over you continue following [Heb., be after] the LORD your God.

Then shall both ye, &c.

Bp. Horsley.—Rather, "and both ye, and the king that reigneth over you, continue following Jehovah your God [it is well]."

Ged., Booth.—Then shall ye live [Chald., so Houb., Dathe, Maurer], both ye and also the king who reigneth over you, besides Jehovah your God.

Dathe.—*Felices eritis.* Sic verto ex lectione Chaldaei interpretis, qui pro עֲרִיתִים, *et eritis*, legit חַיִּים, *et vivetis*, h. e., *felices eritis*. Mirum tamen est, τοὺς ὁ, Vulg., Syrum et Arabem lectionem receptam exprimere: *eritis post Jovam*, phrasi alias nullibi obvia, pro *Jovæ deditum esse*, quod alias est: *ire post Jovam*. Neque sensus contextui aptus est, nam *præmium obedientiæ* promittitur, uti in sequenti versu *pœna inobedientiæ*, quæ futura sit, ostenditur. — In ultimis verbis secundum hanc lectionem tunc gravis est reprehensio, quod populus, Jova, rege suo, repudiato, jam alium regem haberet.

Maurer.—Hæc Schulzius, alii ita interpretantur: *si Jovam revereamini eumque colatis, si ei obtemperetis neque contra eum rebelletis, si sequamini tum vos tum rex vester, qui in vos regnat Jovam deum vestrum* (וְהָיָה אֲנִי לָכֶם וְהָיָה אֲנִי לָכֶם): *beati eritis* s. bene erit. Sc. deesse apodosin facile intelligendam ut Exod. xxxii. 32. At enim vero Exod. l. l. apodosin nequaquam deesse, ibi a nobis ostensum est. Accedit, quod ex sequenti commate plane apparet, apodosin incipere ab עֲרִיתִים. Sed vel sic, si apodosin a recepto עֲרִיתִים incipere facias, nihil proficies. Quid, quæso, hoc est: *si Jovam*

revereamini...neque contra eum rebelletis: Jovam, deum vestrum, sequemini! Quem admodum in sequenti commate poena inobedientiae quæ futura sit ostenditur, ita in hoc vs. præmium obedientiae promittitur necesse est. Quæ cum ita sint, nullus dubito, quin pro הַיְיָ הַיְיָ levisima mutatione facta legendum sit הַיְיָ הַיְיָ, quam ipsam lectionem expressit Chald. (exceptis tamen ed. Leir. 1494 et Antverp.). Hac lectione assumpta, quam præeunte Hubigantio Michaëlis quoque assensu suo probavit, sensus hic erit: si Jovam revereamini...neque contra eum rebelletis: vivetis, i. e., beati eritis et vos et rex vester, qui in vos regnat post Jovam deum vestrum.

Ver. 15.

וְאֵלֶּיךָ תִּשְׁמָעַ עַבְדְּךָ יְהוָה וְיִרְיָהּ
אֶת־פִּי יִהְיֶה וְהַיְיָ יִרְיָהּ בְּכֶם
וּבְאַבְרָהָם :

ἐὰν δὲ μὴ ἀκούσῃς τῆς φωνῆς Κυρίου, καὶ ἐρίσῃς τῷ στόματι Κυρίου, καὶ ἔσται χεῖρ Κυρίου ἐφ' ὑμᾶς καὶ ἐπὶ τὸν βασιλεῖα ὑμῶν.

Au. Ver.—15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

Then shall the hand, &c., fathers.

Houb., Horsley.—Read בכּם ובמלכותם, “Then shall the hand of the LORD be against you and your king, as it was against your fathers.” See LXX.

Ged., Booth.—Then shall the hand of Jehovah be against you, and against your king.

So LXX. The rest, *against both you and your fathers*; which interpreters have made a shift to render *against you, as it was against your fathers.*—*Ged.*

Ver. 21.

וְלֹא תִקְרֹב כִּי אֶת־חַוְּתוֹ אֲשֶׁר
לֹא־יִצְעִילוּ וְלֹא יִצְאוּ בִּירְיָהּ הַפֶּה :

καὶ μὴ παραβῇς ὀπίσω τῶν μεθέν ὄντων, οἳ οὐ περᾶνουσιν οὐθέν, καὶ οἳ οὐκ ἐξελούνται, οἳ οὐθέν εἰσιν.

Au. Ver.—21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

Pool.—Should ye go, or, should ye turn aside; which words are easily to be understood out of the foregoing branch, such

ellipses being most frequent in Scripture, as Deut. i. 4; 1 Kings xiv. 14; 2 Kings ix. 27. So Maurer.

Commentaries and Essays.—*h* here is evidently redundant, and embarrasses the sense; to make out which our translators supply very awkwardly, *should ye go*. The LXX did not read it, nor the Vulgate. It was perhaps taken in from the latter part of this verse, which might more easily happen as it follows a *ו*. This omitted, the sense is clear, *and turn not aside after vain things*, i. e., idols. So Drusius, Houb., Dathe, Horsley, Ged., Booth.

Maurer.—“Prius *ו* non commodam admittit explicationem. Nullus interpretum antiquiorum illud expressit. Igitur ego quoque illud omisi.”—Dathe. Nihil omitendum, sed e contextu orationis suppleendum *nam idola sequeverimini*.

Ver. 24.

Au. Ver.—Consider how great things [or, what a great thing, &c.] he hath done for you.

Houb.—הגדל. Melius הגדיל [27 MSS.].

CHAP. XIII. 1.

בְּוִשְׁנֵה שְׁאֵל בְּמַלְכוֹ וּשְׁנֵי שָׁנִים
מָלַךְ עַל־יִשְׂרָאֵל :

Au. Ver.—1 Saul reigned one year [Heb., the son of one year in his reigning]; and when he had reigned two years over Israel.

Bp. Patrick.—Saul reigned one year.] In the Hebrew the words are “the son of one year in his reign or kingdom.” A very learned prelate of our own (in his Demonstration of the Messiah, par. ii., p. 240), takes the meaning to be, that “after the Philistines were subdued by Samuel, a year passed, when Saul began to reign; and after this he reigned two years free from their yoke.” As for his being called “the son of one year” in the Hebrew, it is well translated by us *reigned one year*: because he was *born*, when he was made king, and changed into another man: for thus (as Bochartus hath observed) the day of an emperor’s inauguration among the Gentiles was called his *birth-day*, viz., natalis regni, “the day when he began his reign.”

When he had reigned two years.] The meaning is, after this he reigned two years free from the oppression of the Philistines:

3 E

but when they were ended, the Philistines got the upper hand again, and enslaved the Israelites, as appears by this chapter.

Dr. A. Clarke.—1 *Saul reigned one year.*]

A great deal of learned labour has been employed and lost on this verse, to reconcile it with propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the preceding chapter, either as a part of the whole, or a chronological note added afterwards; as if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the *second year*, the two most remarkable years of Saul's reign. In the first he is appointed, anointed, and twice confirmed, viz., at *Mizpeh* and at *Gilgal*; in the *second*, Israel is brought into the lowest state of degradation by the Philistines, Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial chronological note.

And when he had reigned.] This should begin the chapter, and he read thus: *And when Saul had reigned two years over Israel, he chose him three thousand, &c.* The LXX has left the clause out of the text entirely, and begins the chapter thus: *And Saul chose to himself three thousand men out of the men of Israel.*

Ged.—1 Saul was...years old, when he was made king, and he reigned over Israel ...years. 2 And Saul selected, &c.

1 The years of Saul's age, at the time of his being made king, as well as the years of his reign, have been dropped somehow out of the text, nor are they to be found in the antient versions; save that one Greek reading has *thirty years* for the former number.

Booth.—1 Saul, when he began to reign, was thirty [so Houb. and one Greek copy] years old; and when he had reigned two years over Israel, 2 Saul chose, &c.

Dathe.—1 *Annos natus erat Saulus unum et — cum regnum capesseret. Postquam duos annos regnarat in Israelitis.*

Quoniam priora verba hujus versus גַּלְגַּלִּי פִּיִּיִּי non commodam admittit explanationem, jam *Castellio* suspicatus est, excidisse numerum, quot annos natus Saulus regnum inierit. Hunc restituere temerarium foret. Sed conjecturam dicere quid vetat? Ill. *Mi. hælis*, postquam difficultates in hoc versu obvias diligenter explicavit (in notis ad

vers. Germ.) tandem conjectat, excidisse numerum שְׁנֵי עֶשְׂרִי שָׁנִים, *duodeviginti annorum*, et ante addendum esse יְשָׁרִים, *viginti et duos annos regnarat Saulus, cum eligeret, etc.* Equidem minime mihi sumo, nodum adeo intricatum explicare. In numero posteriori ab Ill. *Michaële* inserto id modo dubium mihi videtur, non probabile esse, Saulum, regem adeo bellicosum, tam sero de milite perpetuo alendo cogitasse.

Maurer.—1 גַּלְגַּלִּי פִּיִּיִּי. Inter voces גַּלְגַּלִּי et פִּיִּיִּי deesse nomen numerale, quo anni vitæ Sauli exprimendi fuerint, jam *Castellio* jure optimo suspicatus est. *Schulzius* quidem "salva est, inquit, textus lectio hoc modo: *annum ferme in regno egerat Saulus, cum iterum* (cf. cap. xii. antecedit.) *rex ungeretur et communi consensu declararetur; cum vero iterum unctus duo annos regnasset* (vs. 2) *elegit cet.*" At enim verba גַּלְגַּלִּי פִּיִּיִּי significant: *annum* (... annos) *natus erat Saulus, cum regnum capesseret*, minime vero: *annum in regno egerat Saulus*. Cf. 2 Sam. ii. 10 al. Numerum restituere, temerarium foret. *Anonymus* in *Hexaplis* habet ἡδὲ τριάκοντα ἔτην Σαούλ, i. e., גַּלְגַּלִּי פִּיִּיִּי. Ceterum *Hitzigii* sententia *Begriff*, p. 146, ipsum scriptorem numerum, quem non statim in promptu habuerit, omisisse, postea vero non suppluisse, probabilior esse videtur opinione eorum, qui illum librariorum negligentia excidisse existimant.

Ver. 2.

Au. Ver.—With Jonathan.

Ged.—With his son [Syr., Arab.] Jonathan.

Ver. 3.

— יְשָׁרִים הָעֶבְרִים :

— ἡθερήκασιν οἱ δοῦλοι.

Au. Ver.—And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

The Hebrews.

Houb., Dathe, Geddes, Booth., Dr. A. Clarke.—Those beyond the Jordan.

Dr. A. Clarke.—Probably this means the people who dwell beyond Jordan, who might very naturally be termed here הַעֲבָרִים, from עָבַר, *he passed over*; those who are beyond the river Jordan: as Abraham was called עֲבָרִי, because he dwelt beyond the river Euphrates.

Dathe.—הַעֲבָרִים videtur hoc loco non esse

nomen gentilitium, sed appellativum, eos notans, qui trans Jordanum erant, qui quoque ad Saulum convenire debebant. Venerunt quoque, sed secundum vers. 7, præ timore mox revertebantur.

Ver. 5.

וַיִּקְרְבוּ אֶלְיָהֶם וַיִּלָּחֲמֵם
וַיִּשְׁלַח אֶת־יָדָם
בְּכָל־הָעָרֹץ וַיִּשְׁלַח
אֶת־יָדָם בְּכָל־הָעָרֹץ

καὶ οἱ ἀλλόφυλοι συνάγονται εἰς πόλεμον
ἐπὶ Ἰσραήλ· καὶ ἀναβαίνουντι ἐπὶ Ἰσραήλ
τριάκοντα χιλιάδες ἄρμάτων, καὶ ἐξ χιλιάδες
ἰππέων, κ.τ.λ.

Au. Ver.—5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude, &c.

Pook—*Thirty thousand chariots*: this number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *schelishim*; and so, indeed, those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand*. Nor is it necessary that all these should be military chariots, but many of them might be for carriage of things belonging to so great an army; for such a distinction of chariots we find *Exod. xiv. 7*. But there is no need of this reply. *Chariots* here may very well be put for the men that rode upon them, and fought out of them [so *Maurer*], by a figure called a *metonymy* of the subject for the adjunct, or the thing containing for the thing contained in it, than which none more frequent. In the very same manner, and by the very same figure, the *basket* is put for the meat in it, *Deut. xxviii. 5, 17*; the *wilderness*, for the wild beasts of the wilderness, *Psal. xxix. 8*; the *nest*, for the birds in it, *Deut. xxxii. 11*; the *cup*, for the drink in it, *Jer. xlix. 12*; *1 Cor. x. 21*. And, to come more closely to the point, a *horse* is put for a horse-load of wares laid upon it,

1 Kings x. 28; and an *ass of bread* is put for an *ass-load of bread*, both in the Hebrew text of *1 Sam. xvi. 20*, and in an ancient Greek poet. And, yet nearer, the word *chariots* is manifestly put either for the horses belonging to them, or rather for the men that fought out of them; as *2 Sam. x. 18*, where it is said in the Hebrew text *David slew seven hundred chariots*; that is, *seven thousand men* which fought in chariots, as it is explained, *1 Chron. xix. 18*; and *1 Kings xx. 21*, where Ahab is said to smite *horses and chariots*; and *1 Chron. xviii. 4*; *Psal. lxxvi. 6*, where *the chariot and horse* (i.e., the men that ride and fight in chariots, or upon horses) are said to be cast into a dead sleep; and *Ezek. xxxix. 20*, where it is said, *Ye shall be filled at my table with horses and chariots*, (i.e., with men belonging to the chariots; for surely the chariots of iron had been very improper food,) *with mighty men, &c.* And let any cavilling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition, but had the help of the Canaanites and the Tyrians, as is very credible, both from *Ecclus. xl. 20*, and from the nature of the thing. If it be further inquired, Why the Philistines should raise so great an army at this time? the answer is obvious, That not only their old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom, and had been flushed with his good success against the Ammonites, and was likely to grow more and more potent, if not timely prevented, &c.

Bp. Patrick.—5 It is not likely the Philistines alone could bring so many into the field; no, nor after other nations thereabout were associated with them, is it credible that they should make up thirty thousand chariots of war. For none ever had so many; Pharaoh himself pursuing the Israelites only with six hundred (*Exod. xiv. 7*). Therefore most of them were no more than carriages, which were necessary for the baggage of such vast multitudes of people; which is a better account in my judgment, than to say there is a mistake made by transcribers in later times: as Bochartus himself thinks (*Hieroicoicon*, par. i., lib. ii., cap. 9), because in the Syriac and Arabic

copies there are only found three thousand. Which is too great a number, without the help of the foregoing exposition; for in the vast army of Mithridates there were but a hundred chariots, and in Darius's two hundred, and in Antiochus Epiphanes' (of which we read 2 Macc. xiii. 2) but three hundred.

Bochart, Houb., Dathe, Ged., Booth., Clarke.—Three [Syr., Arab.] thousand.

In textu sunt *triginta millia* curruum, quam incredibilem curruum multitudinem recte, uti arbitror, *Bochartus* in Hieroz., p. i., lib. ii., cap. ix., in dubium vocavit, atque Syri et Arabis lectionem, qui tria millia habent, defendit; et tamen *ol ó*, Vulg., et Chald. receptam lectionem exprimumt. Kennicottus citavit cod. 584, in quo *שליש* omittitur. Sic superessent tantum *mille currus*, qui numerus utroque illo probabilior.—*Dathe.*

Maurer.—*שליש* אֵלֶּיךָ רָכֵב. Jam alio loco monuimus, Judæos res suas auxisse. Fortasse tamen verba illa non significant *triginta millia curruum*, sed *triginta millia peditum in curribus constitutorum* (accuratius: *dreissig Tausend Mann Wagenmannschaften*). Constat, רָכֵב interdum etiam equos, qui juncti sunt curribus, et *milites*, qui vehuntur, significare. Sic 2 Sam. x. 18. *David* רָכֵב כֶּסֶם רָכֵב, *septingentos currus*, i.e., *milites septingentorum curruum trucidasse* dicitur. Quæ loquendi ratio postquam usu invaluerat, fieri facile potuit, ut numerus non modo ad *currus*, sed interdum ad ipsos *milites* referretur. Sic sane accipiendus esse videtur loc. 1 Chr. xix. 18: *שִׁבְעָה אֲלָפִים רָכֵב*, h. e., *septem millia peditum in curribus constitutorum*, quoniam verba ita intellecta loco parallelo 2 Sam. x. 18 exacte respondent, si singulis curribus denos milites insedissee dicamus.

Ver. 6.

וְאִישׁ יִשְׂרָאֵל רָאָה בְּנִי צָרָתוֹ בְּנֵי נָפֶשׁ
הָעָם וַיִּתְחַבְּאוּ הָעָם וְגו'

καὶ ἀνὴρ Ἰσραὴλ εἶδεν ὅτι στενωὺς αὐτῶ μὴ προσάγειν αὐτόν, καὶ ἐκρύβη ὁ λαός, κ.τ.λ.

Au. Ver.—6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

For the people were distressed.

Bp. Horsley.—Rather, for the numerous army was very near.

Ged., Booth.—6 Because the *Philistine* people approached.

Houb., Dathe.—6 Israelitæ viderunt, se ab exercitu *hostili* appropinquante urgeri; igitur sese abdiderunt, &c.

Pro *שָׁנָה*, *coëgit lege שָׁנָה*, *accessit*. Sic *ol ó*. Sed *Syrus* et *Arabs* omittunt hæc verba sane difficilia.—*Dathe.*

Maurer.—6 Nihil video difficultatis. *שָׁנָה* non est de *hostibus*, sed de *Israelitis* intelligendum. Cf. quod statim sequitur *וַיִּתְחַבְּאוּ הָעָם*. Locum igitur sic redde: *Israelitæ viderunt, se in angustiis versari, urgeri populum sc. ab hostibus.*

Ver. 7.

וְעַבְרִים עָבְרוּ אֶת-הַיַּרְדֵּן וְגו'

καὶ οἱ διαβαίνοντες διέβησαν τὸν Ἰορδάνην, κ.τ.λ.

Au. Ver.—7 And some of the Hebrews went over Jordan to the land of Gad and Gilead, &c.

Some of the Hebrews.

Houb., Dathe.—*Transfluviales*. See notes on ver. 3.

Ver. 8.

וַיִּהְיֶה וְשָׁבַע יָמִים לְמוֹעֵד אֲשֶׁר
שָׁמְעָאֵל וְלֹא-רָכָה שָׁמְעָאֵל וְגו'

καὶ διέλειπεν ἑπτὰ ἡμέρας τῷ μαρτυρίῳ ὡς εἶπε Σαμουὴλ, καὶ οὐ παρέγενετο Σαμουὴλ, κ.τ.λ.

Au. Ver.—8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not, &c.

Pool.—Seven days; not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof. Saul waited only six complete days, and part of the seventh, which is here called seven days; for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred Scripture; as Matt. xii. 40, where Christ is said to be in the heart of the earth three days and three nights, i.e., one whole day, and part of the other two days. Moreover this place may be thus rendered: *He tarried until the seventh day* (as this same phrase is used, Gen. vii. 10, Heb., until the seventh of the days), (as the Hebrew *lamed* is oft taken), the set time that Samuel had appointed.

Samuel had appointed.

Bp. Horsley.—Read, with several MSS. אֲשֶׁר שָׁם שְׁמוֹאֵל.

Mäurer.—נִיפְּחַל. Niph. ut Gen. viii. 12. Alii-efferunt Pl. נִיפְּחַל. K'ri Hiph. נִיפְּחַל. — כוֹמֵץ אֶשֶׁר שָׁחַטָה, *tempus constitutum, quod constituerat Samuel.* Nonnulli veterum et plures libri post אֶשֶׁר exhibent אֶשֶׁר, quod E. Gr. Crit., p. 584 et Hitzigius Begriff, p. 150 scribarum incuria excidisse putant. Equidem assentior Gesenio Gr. ampl., p. 851 verbum אֶשֶׁר ex præcedenti כוֹמֵץ facile suppleri posse statuenti.

Ver. 12.

וְאֶת־אֹפֶקֶת וְנִיפְּחַל —

— καὶ ἐνεκραυευσάμην, κ.τ.λ.

Au. Ver.—I forced myself therefore, and offered a burnt-offering.

I forced myself. So most commentators.

Gesen.—*I forced myself and offered a burnt-offering*, i. e., did violence to my conscience, since I knew that this was forbidden.

Houb.—*Quare necessitas mihi fuit*, eadem sententiâ, in quâ Vulgatus, *necessitate compulsus*. Nam *Hithpaal* sic accipi potest, tanquam *Niphal*. Minus benè Chaldæus, et qui eum sequuntur, *roboratus sum*, quasi esset קִרְבָּנִי.

Ver. 15.

וַיָּקָם שָׁמוּאֵל וַיַּעַל מִן־חִגְלָהּ בְּצֶרֶת
בְּנִימֹן וַיִּפְתָּךְ שֶׁאֵל וְנִיפְּחַל —

καὶ ἀνέστη Σαμουὴλ, καὶ ἀπῆλθεν ἐκ Γαλγάλων. καὶ τὸ καταλείμμα τοῦ λαοῦ ἀνέβη ὀπίσω Σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ· αὐτῶν παραγενομένων ἐκ Γαλγάλων εἰς Γαβαὰ Βενιαμὴν, καὶ ἐπεσκέψατο Σαουλ, κ.τ.λ.

Au. Ver.—15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present [Heb., found] with him, about six hundred men.

Houb., Ged.—On this Samuel arose, and went from Gilgal. But the remainder of the people went up after Saul to meet the enemy; and when they came from Gilgal [LXX, Vulg.] to Gibeah of Benjamin, Saul, &c.

Houb.—(*Surrexit Samuel*) et ivit de Galgala in Gabaa Benjamin. Existimabat Piscator esse mutandum שָׁחַט in שָׁחַל, quoniam Saül in subsequentibus rebus dicitur esse in Gabaa Benjamin, et quoniam Samuel non ampliùs comparet. Sed melius restituantur hæc, quæ habent Græci Intt. quorum scribæ omittendorum hanc habuere

occasionem, quod cum his legeretur *Galgala*. Scribæ ex *Galgala* superiore ad inferiùs saltum fecêre, et ea, quæ in medio erant, prætermisêre, &c.

Booth.—15 And Samuel arose, and went from Gilgal. But the remainder of the people went up after Saul to Gibeah of Benjamin; and Saul, &c.

Ver. 20, 21.

וַיִּהְיֶה כְּלִי־יִשְׂרָאֵל הַפְּלִשְׁתִּים
לְלִמּוֹשׁ אִישׁ אֶת־מַחְרָשְׁתּוֹ וְאֶת־אֹפֶקֶת
וְאֶת־קֶרְדֵּפוֹ וְאֶת־מַחְרָשְׁתּוֹ : 21 וְהָיָה
הַפְּצִיזָה פִּים לַמַּחְרָשׁוֹת וְלָאֲתִים
וְלִשְׁלֹשׁ קֶלְשׁוֹן וְלִהְקַדְּמִים וְלִהְקַצֵּב
הַקֶּרְדֵּפוֹ :

20 καὶ κατέβαινον πᾶς Ἰσραὴλ εἰς γῆν ἀλλοφύλων χαλκεύειν ἕκαστος τὸ θέριστρον αὐτοῦ καὶ τὸ σκεῦος αὐτοῦ, καὶ ἕκαστος τὴν ἀξίνην αὐτοῦ καὶ τὸ δρέπανον αὐτοῦ. 21 καὶ ἦν ὁ τρυγητὸς ἔτοιμος τοῦ θερίζειν. τὰ δὲ σκεύη ἦν τρεῖς σίκλοι εἰς τὸν ὁδόντα, καὶ τῇ ἀξίνῃ καὶ τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτή.

Au. Ver.—20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coultter, and his axe, and his mattock.

21 Yet they had a file [Heb., a file with mouths] for the mattocks, and for the coultters, and for the forks, and for the axes, and to sharpen [Heb., to set] the goads.

20 Share, mattock.

Gesen.—שָׁחַט and שָׁחַל fem. 1 Sam. xiii. 20, two agricultural cutting instruments, one of which perhaps is the *plough-share* (r. שָׁחַל No. 3), and the other the *coulter*. The plur. of both is שָׁחַטִּים v. 21.

Prof. Lee.—שָׁחַט, and שָׁחַל, r. שָׁחַל.

Arab. سَحْرَاف, *aratrum*. Lit. Cutter. Aff.

1 Sam. xiii. 20, שָׁחַט, and שָׁחַל. Auth. Vers. "his share, and his coultter." So Gesen. LXX, δρέπανον and θεριστήριον. Tromm. Sym. τὴν ὕννην (al. ὄνην), καὶ τὴν δίκελλαν. Aquila, for the first, τριόδοντα. Theod. βούκκετρον. As שָׁחַל, occurring here, signifies a part of the plough, it is not very probable that these our words have anything to do with that instrument. The Greek translators are probably the most correct. Pl., lb. vr. 21, al. non occ.

Coulter.

Gesen.—III. שָׁחַל 1 Sam. xiii. 20; Plur.

ib. v. 21, and ^{אֵיזִים} Is. ii. 4; Mic. iv. 3; Joel iv. 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened (1 Sam. i. c.) according to most of the ancient intpp. a *plough-share* or *coulter*, though in 1 Sam. i. c. it is joined with ^{מִסְרָה} ^{מִסְרָה}, plough-share; according to Symm. and the Rabbins, a *mattock*. The LXX in Sam. i. c. use the more general

word ^{σκαῦδος}; comp. Arab. ^{أُتْلُف}, household-stuff, flocks and herds, utensils. Indeed, I would prefer to regard ^{אֵזִים} as contr. for ^{אֵזִים} (as ^{אֵזִים} for ^{אֵזִים} from ^{אֵזִים}), i. q. Arab. ^{أداة}, instrument, ^{ألي}, apparatus, instru-

ment, espec. of war, from r. ^{אָדָה}, ^{אָדָה}, to help, also to be furnished with instruments, apparatus; and this general word is then probably put for some particular kind of instrument, perhaps for the *coulter of a plough*; see the passages above cited from Isaiah and Micah.

Prof. Lee.—^{אֵזִים} (for ^{אֵזִים}, Gram., art. 75). The LXX translate it by ^{σκαῦδος}, instrument, and ^{ἀροτρα}, ploughs. The Syr. by ^{ܚܕܐ}, and pl. ^{ܚܕܐܝܐ}, ^{ܚܕܐܝܐ}, plough-shares. Arab.

^{سكي}, *vomis aratri*. Arab. ^{أَنْت}, *molle*

fuit ferrum: ^{أَنْت}, *molle ferrum*. According to Jauhari *iron*, as distinguished from *steel*. Hence cogn. ^{אֵזִים}, whence ^{אֵזִים}, *fortis robustus*, the ^{σκληρόφρων} of Eschylus. A *plough-iron*, as our agriculturists term both the *coulter* and *share*; and plur. *plough-irons*, 1 Sam. xiii. 20, 21; Is. ii. 4; Joel iv. 10; Mich. iv. 3. The ancient *plough-iron*, seems to have been a sort of hook only, which, when drawn along by oxen, tore up the ground in furrows; and was not unlike an anchor with one side or hook only. And hence it was, perhaps, that an *anchor*

was termed by the Arabs ^{سكي}, a word differing but little from the ^{سكي}, given above.

Axe. So Gesen., Lee.

21 Yet they had a file for, &c.

Dathe, Ged., Booth., Gesen.—And now blunted was the edge of, &c.

Gesen.—^{אֵזִים}, m. (r. ^{אֵזִים}), *dullness, blunt-*

ness, pp. the being notched; spoken of cutting instruments, 1 Sam. xiii. 21. Arab.

^{نظار}, a sword notched, dull.

^{אֵזִים}, edges of cutting instruments, 1 Sam. xiii. 21; ^{אֵזִים}, id., Prov. v. 4.

Prof. Lee.—^{אֵזִים}, f. once, 1 Sam. xiii. 21. The verse appears corrupt, and the LXX evidently followed a very different text. Two interpretations are given to ^{אֵזִים}, [1] *Bluntness of edge*: so the Vulgate, which is followed by Gesenius, Dathe, and several modern versions. This translation, however, would require ^{אֵזִים}. [2] *A file*: so the Syriac, which is followed by our Auth. Vers. and Castell. LXX, καὶ ἦν ὁ τρυγητὸς ἑτοιμος τοῦ θριψέω: r. ^{אֵזִים}.

Dr. A. Clarke.—21 Yet they had a file.] The Hebrew ^{אֵזִים}, from ^{אֵזִים}, to rub hard, is translated very differently by the versions and by critics. Our translation may be as likely as any: they permitted them the use of files (I believe the word means *grindstone*), to restore the blunted edges of their *tridentis, axes, and goads*.

For the forks.

Gesen.—^{אֵזִים} m. a sharp point, prong; 1 Sam. xiii. 21 in apposit. ^{אֵזִים}, three-pronged fork, with which hay, straw, and the like are gathered up, pp. “a triad of prongs.”

CHAP. XIV. 3.

^{נָשָׂא אֶפְדֹּד וְגו'}

—^{ἀῖφον Ἐφφούδ, κ.τ.λ.}

Au. Ver.—3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod, &c.

Wearing an ephod.

Bp. Patrick.—Or rather, the *ephod*; which comprehends the breast-plate, with *urim* and *thummim*, for they were inseparable from it. These Ahijah, being high-priest, now wore: for these words, as Rablag observes, belong to him (see Selden, lib. i. De Success. ad Pontif., cap. 3).

Ged., Booth.—Wore the ephod.

Dathe.—Tum ephodum gestabat.

Ver. 4, 5.

^{וַיָּבִין הַמַּעֲבָדִים אֲשֶׁר בָּקָשׁ יוֹנָתָן לַעֲבֹד עַל-מַצֵּב פְּלִשְׁתִּים שְׂדֵה-פָלֶע מְהֵרָה מִזָּה וְשׂוֹרֵה-פָלֶע מִחֲצֵר מִזָּה וְשֵׁם הָאֶחָד בּוֹרֵץ וְשֵׁם הָאֶחָד כִּנָּח}

הַצֵּן הָאֶחָד מִצִּדָּהּ מִצִּדָּהּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
: הָאֶחָד מִלְּפָנֶיךָ מִלְּפָנֶיךָ :

4 καὶ ἀναμέσον τῆς διαβάσεως οὐ ἐξήτει Ἰωνάθαν διαβῆναι εἰς τὴν ὑπόστασιν τῶν ἀλλοφύλων, καὶ ὁδοὺς πέτρας ἐκ τούτου, καὶ ὁδοὺς πέτρας ἐκ τούτου· ὄνομα τῷ ἐνὶ Βασίς, καὶ ὄνομα τῷ ἄλλῳ Σεννά. 5 ἡ δὲ ὁδὸς ἡ μία ἀπὸ Βορρὰ ἐρχομένη Μαχμάς, καὶ ἡ ὁδὸς ἡ ἄλλη ἀπὸ Νότον ἐρχομένη Γαβαί.

Au. Ver.—4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was a sharp rock on the one side, and a sharp rock on the other side*: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront [Heb., tooth] of the one was situate northward over against Michmash, and the other southward over against Gibeah.

Dr. A. Clarke.—4 *The name of the one was Bozez.] Slippery*; and the name of the other Seneh, *treading down.*—Targum.

Gesen.—צָבִי (shining, glittering, from בָּשָׁ, to shine) Bozez, pr. n. of a rock near Gibeah, 1 Sam. xiv. 4.

Seneh, pr. n. thorn-rock.

Pool.—4 *The passages*; so these might be two known and common passages, both which Jonathan must cross, or pass over, to go to the Philistines, between which the following rocks lay. But the words may be rendered thus, In the middle (for so the Hebrew particle *ben* signifies, as Isa. xlv. 4; and *beth*, in, is understood by a very frequent ellipsis) of the passage; the plural number being put for the singular, as is frequent. *A sharp rock on the one side, and on the other side*; which is not so to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he should have gone between both; and there was no need of climbing up to them, which is mentioned below, ver. 13. But the meaning is, that the tooth (or prominence) of the one rock (as it is in the Hebrew) was on the one side, i. e., northward, looking towards Michmash (the garrison of the Philistines), and the tooth of the other rock was on the other side, i. e., southward, looking towards Gibeah (where Saul's camp lay), as the next verse informs us; and Jonathan was forced to climb over these two rocks, because the other and common ways from

one town to the other might now be obstructed, or were not so fit for his present design.

Ged.—4 Between *himself* and the place, to which Jonathan had to pass over to the garrison of the Philistines, there was a sharp rock on the one side, and a sharp rock on the other, &c.

Ged., Booth.—5 The sharp point of the one looked northward, over against [Ged., fronting] Michmash; and of the other southward, over against Gibeah.

Houb.—5 צִבְעָה. Nos id verbum non interpretamur, quod non legunt Græci Intt. quodque malè iteratum fuit ex verbo צִבְעָה sequenti, ob utriusque similitudinem.

Gesen.—צִבְעָה m. (r. צָב II. 2) a pillar, column. Kimchi well, צִבְעָה, צִבְעָה. 1 Sam. ii. 8 צִבְעָה, the pillars of the earth, i. q., צִבְעָה. Trop. of a rock or cliff isolated like a column; 1 Sam. xiv. 5, the one crag 'מ צִבְעָה מִצִּדָּהּ מִלְּפָנֶיךָ, a column on the north over against Michmash. See Robinson's Palest. ii., p. 116.—In the Talmud צָב is a high and steep mountain.

Prof. Lee.—צִבְעָה (a) Pillars, supports. (b) Eminences, projecting parts, as craggs, of rocks, 1 Sam. xiv. 5. *Gesen.* "columna s. rupes prærupta."

Ver. 6.

— אֲנִי יַעֲשֶׂה יְהוָה לָנוּ וְרוּ

— εἴ τι ποιῆσαι Κύριος ἡμῖν, κ.τ.λ.

Au. Ver.—6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is no restraint* to the Lord to save by many or by few.

It may be the Lord will work for us.

Houb.—Spero equidem non defuturum nobis à Domino signum.

Adde צִבְעָה, signum, quod legebat Chaldæus, qui עֲבִיד נִסָּא, faciet signum. Optime hoc loco signum: nam in subsequentibus declarat Jonathas armigero suo, quodnam à Domino signum sit habiturus; atque ipsum demonstrativo, indicare videtur Jonathan de signo jam dixisse; nempe hoc versu 6. Syrus vero et Arabs, forte adjuvabit nos Dominus; quæ sententia ut locum haberet, oporteret scriptum fuisse עֲשֵׂה יְהוָה עִמָּנוּ, faciet Dominus nobiscum, non autem לָנוּ, nobis.

Ver. 7.

— עֲשֵׂה כְּלִי אֶשֶׁר בְּלִבִּי נִמְצָא לָךְ
הִנֵּנִי עִמָּךְ כְּלָקָה :

— ποίει πᾶν ὃ ἐὰν ἡ καρδία σου ἐκκλίνῃ· ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σου καρδία μου.

Au. Ver.—7 And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

Pool.—Turn thee; march on to the enemies.

Bp. Patrick.—Turn thee; which way thou wilt.

Ged.—March on.

Behold, I am with thee according to thy heart.

Houbigant, Horsley.—Read, with LXX יוֹנָתָן וְנָשָׂא כְּלָיו דְּעִשְׂרִים אִישׁ בְּקַחְצֵי הֶחָדָה :
“behold, I am with thee; my heart as thy heart.”

Ver. 14.

וַתְּחִי הַמִּצֵּה הָרִאשׁוֹנָה אֲשֶׁר הִכָּה
יוֹנָתָן וְנָשָׂא כְּלָיו דְּעִשְׂרִים אִישׁ בְּקַחְצֵי
הַמִּצֵּה אֲחֵרָה :

καὶ ἐγενήθη ἡ πληγὴ ἡ πρώτη, ἣν ἐπάταξεν Ἰωνάθαν καὶ ὁ αἰρων τὰ σκευὴ αὐτοῦ, ὡς εἰκοσι ἄνδρες ἐν βολίστι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι τοῦ πεδίου.

Au. Ver.—14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow [or, half a furrow of an acre of land].

Ken., Ged., Booth.—14 And this first slaughter, which Jonathan and his armourbearer made, with spears, pebbles, and flints of the field, was of about twenty men.

Ken.—By the many words in a different character, inserted to piece out the sentence, we see our translators did not well know what to make of the concluding words: and no wonder, since they are, when rightly translated, “about twenty men, as in the half of a furrow of a yoke of a field.”

The learned Mr. Hallet, in his “Notes on peculiar Texts of Scripture,” three vols. 8vo., has prepared the way to the correction of this passage. “The LXX,” says he (vol. ii., p. 21), “read the Hebrew in a different manner, and have rendered the verse thus, ‘That first slaughter was.....of about twenty men with darts, and stones, and flints of the

field.’ I suppose,” says he, “they read דְּחִצִּים וּבְמִצֵּה; what word they read instead of דְּחִצִּים, which they render *flints*, I cannot conjecture.”

As there seems to be great probability so far, it remains to correct the word דְּחִצִּים, rendered by the LXX κόχλαξ. And the Arabic language has preserved a word so completely expressing the sense of the word in this place, and so nearly resembling it in its letters, that it seems likely to have been the very word in question—it is جمر (جم), *silex minoris generis*; and Golius gives جمار, *silices*; both from the verb جمر, *dedit pruinam ignis*, and *projecit lapillos seu siliculos, qui جمار* Zjimâr dicuntur: Gol. and Castell. As this so exactly hits the sense (Jonathan and his servant destroying twenty Philistines by throwing stones and flints) probably it was the very word. The true reading then will be

בְּחִצִּים וּבְמִצֵּה וּבְגִמְרֵי שֶׁדָּה :

ἐν βολίστι καὶ ἐν πετροβόλοις, καὶ ἐν κόχλαξι πεδίου.

Ver. 15.

וַתְּחִי הַרְדָּה בַּמִּצֵּה בְשִׂפְתָּהּ וּבְכָל-
הָעָם הַמֵּצֵב וְהַמִּשְׁחִית הָרְדּוֹ בְּסִיחָהָם
וַתִּרְמַץ הָאָרֶץ וַתְּחִי לַחֲרֹדֶת אֲלֵהִים :

καὶ ἐγενήθη ἔκστασις ἐν τῇ παρεμβολῇ, καὶ ἐν ἀγρῷ· καὶ πᾶς ὁ λαὸς ὁ ἐν Μεσσήβ, καὶ οἱ διαφθείροντες ἐξέστησαν, καὶ αὐτοὶ οὐκ ἤθελον ποιεῖν· καὶ ἐθάμβησεν ἡ γῆ, καὶ ἐγενήθη ἔκστασις παρὰ Κυρίου.

Au. Ver.—15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling [Heb., a trembling of God.]

And among all the people: the garrison, &c.

Ged., Booth.—And among all the people of the garrison, &c.

So it was a very great trembling.

Bp. Horsley.—Rather, and it was a panic [sent] of God. To the same effect the LXX.

Bp. Patrick.—A very great trembling.] In the Hebrew, a trembling of God; that is, which God sent upon them: called by the heathen a *panic fear*, which they thought came from their gods. and made the stoutest men quake.

Ver. 16.

— וַתִּהְיוּ הַחֲמוּצִים נִמּוֹךְ וַיִּלָּךְ וַתָּלֶם :

— καὶ ἰδοὺ ἡ παρεμβολὴ τετραραγμένη ἔθενεν καὶ ἔθεν.

Au. Ver.—16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

The multitude, &c., another.

Houb., Ged., Booth.—The multitude melted away, and were going [Ged., dispersing] hither and thither.

Legebant LXX ἄλῃς αὐτῶν bis, ut est legendum.—*Houb.*

Mawrer.—Bene LXX: ἔθεν καὶ ἔθεν. Omissum est prius correlat. facili negotio supplendum. Consentiant E. Gr. crit., p. 565 et Hitzigius.

Ver. 18.

וַיֹּאמֶר שְׂאִיָּה לְאַחִיָּה תְּבִישָׁה אֶרֶן הָאֱלֹהִים כִּי־הִנֵּה אֶרֶן הָאֱלֹהִים בַּיָּם הַזֶּה וּבְכִי יִשְׂרָאֵל :

καὶ εἶπε Σαούλ τῷ Ἀχιῶ. προσάγαγε τὸ Ἐφούδ, ὅτι αὐτὸς ἦρε τὸ Ἐφούδ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον Ἰσραὴλ.

Au. Ver.—18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

Bp. Patrick.—How could he bid him bring the ark, when it was at Kirjath-jearim, in the house of Abinadab? To this Abarbanel answers, that he doth not speak of the ark in which the tables of the law were kept (for he doth not say, “bring the ark of the covenant hither”) but a little coffer, wherein the ephod was kept; that is, the breastplate with *urim* and *thummim*. These the priest brought along with him that Saul might consult God upon occasion, as David did, 1 Sam. xxx. 8. Therefore the LXX translate it προσάγαγε τὸ Ἐφούδ, “bring hither the ephod.” And so Rasi and Kimchi (see Buxtorf. Hist. Arcæ, cap. 3, and our learned Dr. Spencer, De Leg. et Rit. Heb., fol. 859). But this doth not seem a solid interpretation, there being but one ark mentioned in Scripture, which is not always called the “ark of the covenant,” but the “ark of the Lord,” or the “ark of God,” as it is called when it came into the camp of Israel, and was taken by the Philistines (ch. iv. ver. 6, 11, 17, 18, &c.). Therefore

VOL. II.

here, I suppose, Saul commanded the ark itself to attend him, when he wanted the advice and assistance of Samuel.

Bp. Horsley.—With the children, וְבִי. The conjunction ו never renders *with*. One MS. of Kennicott's has וְבִי. The LXX read וְלִי. But what was this ark of God, which was at hand in the camp, which Saul commands the priest to bring? The ark of the covenant was at Kiriath-jearim, and certainly not to be moved but by the express command of God, or upon signal given for its removal, as in the wilderness. The Israelites, in the latter end of Eli's time, had suffered for their presumption, when they removed it from Shiloh to the field of battle, without any previous command or permission on the part of God. See chap. iv. It is not likely that they would so soon repeat the same crime, or that Saul, so lately seated on the throne, would give so extraordinary an order. The word תְּבִישָׁה is ambiguous, and may render either *bring hither*, or *go to*. Aquila and Symmachus render it in the latter sense: προσελθε καὶ κίβωτον τοῦ Θεοῦ; but then they add expressly, that this ark, to which the priest, according to their version, is to resort, was in the camp; ἦν γὰρ συν τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ παρεμβολῇ. And upon another occasion we read of an ark in the camp, which cannot be understood of the ark of the covenant, 2 Sam. xi. 11. From the latter part of this first book of Samuel it appears, that during Saul's life, both Saul and David were possessed at the same time of the instruments of oracular consultation, of which an ark, with the cherubic emblems, seems to have been an essential part. Mr. Hutchinson's conjecture, therefore, that the Israelites, in these times, had more emblematic arks than one, deserves great attention, though the exposition which he offers of this verse is inadmissible. See his Works, vol. vi., p. 148—151. And his reasoning upon a very forced interpretation of Numb. ii. 17, compared with Numb. x. 33, is weak and ill-founded.

Ged., Booth.—And Saul said to Ahiah, Bring hither the ephod [Ged., the sacred ephod]; for he at that time wore the ephod among the Israelites.

Houb.—18 *Post hæc Saül Achia dixit; applica ephod sacrum; erat enim eo tempore arca Dei apud filios Israel.*

Mendosè וְבִי, *arcam*; neque enim ad nutum regis arca Dei movebatur, cùm Deus

3 r

consulebatur. Itaque verius Græci Intt. *ephod*, quod *ephod* sacerdotem Achiam gestasse narratum est suprâ versu 3. Ephod autem dicitur *ephod Dei*, seu sacrum, ut distinguatur à cæteris ephod, in quibus non erant *Urim et Thumim*, quibus divina oracula fiebant. Propterea autem post additur, *nam erat tum arca Dei apud filios Israel*, quia eo tempore ibi erat arca, ubi erat ephod sacrum. Ceterùm, pro *וַיִּבֶן*, legendum *וַיִּבֶן, cum filius (Israel) vel apud*. Sic plerique Veteres, qui *עַם*, *cum*, ut et Arabs *عَم*, *cum*. Græci Intt. *ἐνώπιον*, coram, ex scriptione *עֵנִי*. Non significat *ו*, *cum*, quanquam id grammatici novi sanxere. Rabbinus quidam, ut explicent hæc verba, *fac accedere arcam*, comminiscuntur arcam nescio quam, in quâ includerentur ephod et pectorale, et quam Levitæ, non secus ac arcam fœderis, humeris suis gestarent. Quorum in sententiam ivit eruditus Prideaux in suâ Historiâ Judæorum, lib. iii. num. 3 ob eam causam, quod eo tempore arca fœderis esset non in Gabaa, ubi erat Saül, sed in Cariathiarim. Respondetur 1. *Arcam Dei* apud sacros scriptores non aliam esse, nisi arcam ipsam fœderis. 2. Altum silentium esse in sacro volumine de arcâ, in quâ ephod et pectorale includerentur, et supellectilem sacram solitam fuisse gestari panno hyacinthino involutam, non arcâ inclusam, ut docemur ex Numerorum cap. iv. 3. Arcam fœderis fuisse eo tempore in ipsis castris Saülis. Nam si fuisset in Cariathiarim, quorsum diceretur, *Arca erat apud filios Israel*, ut convertère veteres interpretes. Itaque etiam sine autoritate affirmat Erud. Prideaux, arcam fœderis semel tantùm fuisse in castra ductam, tum nimirum, cum capta fuit a Philistæis; nam huic ejus affirmationi contradicit hic locus.

Dathe.—In versione *עַם* LXX probo lectionem vocis *עַם* loco *עַם*, partim quoniam in versu tertio de illo Achija narratur, eum cum ephodo adfuisse, partim quoniam ad Deum consulendum non arca, sed ephodus adhibebatur. Nam Sauli consilium non videtur fuisse, ut arcam Dei secum in prælium educeret, quod nonnulli interpretes opinantur, sed ut quæreret, quænam causa esset tanti apud hostes tumultus, et quid sibi faciendum esset. Illius enim mandati revocandi causa non erat Saulo, quoniam contra hostem egrediebatur; sed nolebat Deo non consulto prælium committere. Jam vero, cum de fuga hostium non amplius dubitaret, non

erat, cur Deum consuleret. — Attamen nullus interpretum reliquorum ex antiquis legit *עַם* pro *עַם*, igitur vulgarem lectionem retinui. In reliquis versio Græca nimis recedit a textu, quem nos legimus, quam ut hunc ex illa emendare audeam, quod fieri debere auctor est Celeb. *Koehlerus* in Repertorio, P. ii., p. 256. Præterea de uno illo Achija dici non poterat, eum *ferre arcam Dei* ante Israëlitas, sed *ephodum* eum tulisse, h. e., secum habuisse, ut eum, si opus esset, indueret, supra vers. 3, jam erat dictum. — Litteram Vau in voce *וַיִּבֶן* pro multiplici ejus significatione putem explicari posse per *cum* s. *apud* (Glassius, p. 602) sine mutatione in *עַם* vel *ב*, quam Hubigantius suadet.

Maurer.—Equidem receptam lectionem retinendam puto. Primum enim verba vs. 3: *Achija ephodum gestabat* nihil aliud sibi volunt, quam, Achijam tunc temporis summi sacerdotis munere functum esse. Hujus enim insigne fuit ephodum. Deinde, ubi periculum in mora, celeri auxilio, non oraculo opus est. Illud igitur ut ferat, rex sacerdoti: *arcam admove* dicit. Sperat enim, ejus adspectum militibus animum additurum esse, cf. supra iv. 3, seqq. De fuga hostium certior factus jussum revocat (vs. 19). Tum ea quæ subsequuntur *וַיִּבֶן* in *Humerali* summi sacerdotis non quadrant. Denique præter LXX et Josephum (*ἀρχιερατικὴ στολή*) veteres omnes lectionem vulgarem expriment. *וַיִּבֶן*. *Dathius*: “Litteram Vau pro multiplici ejus significatione putem explicari posse per *cum* s. *apud*.” Credat Judæus Apella! Certum mihi est, legendum esse *וַיִּבֶן*.

Ver. 19.

וַיְהִי עַד דְּבַר שְׁמַיִל אֶל־הַכֹּהֵן
וְהַקָּהָן אֲשֶׁר בְּמַחֲנֵה פְלִשְׁתִּים וַיִּלֶּךְ
הָלֹךְ וַיָּבֶה * וַיִּחַמֶּר שְׁמַיִל אֶל־
הַכֹּהֵן אִסָּף יָדָה :

καὶ ἐγενήθη ὡς λαλεῖ Σαούλ πρὸς τὸν ἱερέα,

καὶ ὁ ἥχος ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων ἐπορεύετο πορευόμενος καὶ ἐπλήθυνε. καὶ εἶπε Σαούλ πρὸς τὸν ἱερέα. συνάγαγε τὰς χεῖράς σου.

Au. Ver.—19 And it came to pass, while Saul talked unto the priest, that the noise [or, tumult] that was in the host of the Phi-

listines went on and increased: and Saul said unto the priest, Withdraw thine hand.

Houb.—וַיֵּךְ הַיָּדָא. Lege, cum veteribus, *ibat eundo*. Nam otiosum illud ו, quod quidem Hebræi conduplicant euphoniæ causâ, ut Latini; nec scriberet sacer autor, וַיֵּךְ הַיָּדָא...וַיֵּךְ הַיָּדָא, *tumultus...et ibat eundo, et crescebat*. Cæterum quod Masora hic lacunam facit post וַיֵּךְ, id facit sine justâ causâ (nam nihil deest in contextu) et sine autoritate antiquorum codicum, cum veteres nihil plus legerint quàm quod hodie legitur.

Bp Patrick.—*Withdraw thine hand.*] He was going to take the *urim* and *thummim*, as the forenamed authors understand it, when Saul, hearing the tumult grow greater and greater among the Philistines, bade him forbear, there being no need, for he concluded they were routed; and therefore resolved, without any further deliberation, to go and pursue them. Or, as others understand it, the priest having stretched forth his hand to God in prayer for his advice, Saul called upon him to desist: for it was plain what they had to do, without any inquiry.

Ver. 21.

וַיַּעֲבְדוּם הָיִי לְפָלִשְׁתִּים בְּאַחֲמֹל
שְׁלֹשָׁם אֲשֶׁר עָלָיו עֲמָם בְּמַחֲנֶה סָבִיב
וְכִסְיָהֶם לְהִיּוֹת עִם־יִשְׂרָאֵל אֲשֶׁר עִם־
שָׂאֵל וְיֹנָתָן :

καὶ οἱ δοῦλοι οἱ ὄντες ἐχθὲς καὶ τρίτην
ἡμέραν μετὰ τῶν ἀλλοφύλων, οἱ ἀναβάντες εἰς
τὴν παρεμβολήν, ἐπεστράφησαν καὶ αὐτοὶ εἶναι
μετὰ Ἰσραὴλ τῶν μετὰ Σαουλ καὶ Ἰωνάθαν.

Au. Ver.—21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

Bp. Horsley.—Read with LXX, וַיַּעֲבְדוּם אֲשֶׁר הָיוּ לְפָלִשְׁתִּים כְּאַחֲמֹל שְׁלֹשָׁם אֲשֶׁר עָלָיו עֲמָם בְּמַחֲנֶה סָבִיב &c.

"And the slaves that belonged to the Philistines before that time, which went up with them to the camp, they also changed sides [deserted] to take part with," &c.

Ged., Booth.—21 Moreover, the Hebrew slaves, who were before that time with the Philistines, and had come up with them into the camp; even they also turned to be with the Israelites who were with Saul and Jonathan.

LXX has *slaves* instead of *Hebrews*. I

have joined them together; because I think with Michaëlis, that they were both originally in the text.—*Ged.*

Houb.—*Quinetiam illi qui in servitute Philistæorum nuper fuerant, quique cum eis in castra venerant, averterunt se, ut ad filios Israel, qui Saulem et Jonatham comitabantur, se se adjungerent.*

וַיַּעֲבְדוּם הָיִי. Multæ hic ambages et veterum intt. et recentiorum, ex mendo וַיַּעֲבְדוּם scripto, pro וַיַּעֲבְדוּם, et *servientes*, vel servi erant *Philistæis*; ita LXX, et *servi*. Alterum mendum est in וַיַּעֲבְדוּם, quod legendum וַיַּעֲבְדוּם, *converterunt se illis ipsi*, ut sequatur עִם לְהִיּוֹת, *ut essent cum Israel*. Ita LXX, *conversi sunt*; Chaldæus, וַיֵּרָדוּ, *redierunt*, et ita Vulgatus.

Maurer.—21 Vehementer hoc comma sollicitarunt interpretes. Audiatur Dathius, qui "pro וַיַּעֲבְדוּם, inquit, LXX legerunt וַיַּעֲבְדוּם (nempe habent οἱ δοῦλοι) et pro וַיַּעֲבְדוּם LXX, Vulg., Syrus: וַיַּעֲבְדוּם גַּם הָיִי (alii tamen, in his Schulzsius, interpretes illos legisse volunt וַיַּעֲבְדוּם) vertunt enim ἐπεστράφησαν καὶ αὐτοί. Quas lectiones receptæ præferendas esse nemo neget. Quoad primam vocem assentior Michaëli, qui utramque, tum quæ in textu Hebræo legitur, tum quam LXX substituerunt, junxit וַיַּעֲבְדוּם, *Hebræi, qui servi fuerant Philistæorum.*" Vellem, hi critici etiam dixissent, quid faciendum sit cum isto וַיַּעֲבְדוּם, quod, si sequor eos, utique nescio utrum sit coquendum an assandum. Sed nolo tempus perdere. Sanissimum locum ad verbum sic redde: *et Hebræi erant Philistæis*, i.e., cum Philistæis ut antea, qui (Hebræi) *ascenderant*, perfecti erant *una cum iis in castra in circumposita*; jam hi quoque *recipiebant se ad Israelitas* cet. Nomen וַיַּעֲבְדוּם articulo definitum significat *eos* ex Hebræis, qui antea ad Philistæos transfugerant aut in eorum servitutum redacti erant. Adverbium deriv. verb. וַיַּעֲבְדוּם post *nomen* non caret exemplo. Vid. ad Jos. iv. 3. Neque otiosum est hoc vocabulum. Innuitur enim, Philistæos Hebræis istis non satis confisos esse, ideoque eos per castra dispertivisse. Denique ad וַיַּעֲבְדוּם, quod attinet, rogo lectores, ut inspiciant G. Gr. ampl., p. 787, Gr. min. § 129, adn. 1 l.

Ver. 22.

Au. Ver.—22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philis-

tines fled, even they also followed hard after them in the battle.

In the battle.

Ged., Booth.—In the battle; so that the whole people, now with Saul, were about ten thousand men [LXX, Vulg.].

Bp. Horsley.—The Vulgate adds, “et erant cum Saul quasi decem millia virorum.” The LXX have the like addition, but they place it at the end of the following verse [so Houb.].

Ver. 24.

וַיֵּשׁ יִשְׂרָאֵל נֶגֶשׁ בַּיּוֹם הַהוּא וְגו'

Au. Ver.—24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

Distressed. So Gesenius and most commentators. Niph. נָגַשׁ, 1. *To be pressed, harassed*, 1 Sam. xiii. 6; Is. liii. 7. Recipr. *To vex, harass, one another*, Is. iii. 5. 2. *To be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. xiv. 24. —*Gesen.*

Houb.—24 Eodem die, postquam Israelitæ in unum collecti fuerunt, eos Saül jurejurando tali obligant, &c.

וַיֵּשׁ יִשְׂרָאֵל נֶגֶשׁ, et Israelitæ congregati sunt. Nisi legitur נֶגֶשׁ, quod verbum habet congregare, quem significatum Vulgatus exponit, erit adsciscenda potestas Arab. verbi נָגַשׁ, congregare dispersos. Nam potestas Hebraica nulla huic loco est accommodata. Non quidem lassatus, ut quidam convertunt; neque enim significatum talem habet verbum נָגַשׁ: non etiam coactus, vel angustiat; quippe cum angustiae jam nullæ essent, postquam Israel de Philistæis victoriam magnam reportarat.

Tasted any food.

Ged., Booth.—So none of the people tasted food until the evening [Arab.].

Ver. 25.

וְכָל־הָאָרֶץ בָּאָה בִּיָּעַר וַיְהִי דְבָשׁ עַל־פְּנֵי הָאָרֶץ :

καὶ Ἰσραὴλ θρυμὸς ἦν μελισσῶνος κατὰ πρόσ-
ωπον τοῦ ἀγροῦ.

Au. Ver.—25 And all they of the land came to a wood; and there was honey upon the ground.

26 And when the people were come into

the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

Houb.—25 Omnis autem hæc regio ad sylvam pertinebat, et mella humum operiebant.

וְכָל הָאָרֶץ. Si qui credunt, post Chaldæum, significari omnes incolas terræ intrasse in sylvam, ex eis quaeritur. 1o. quid causæ esset, cur omnes terræ incolæ in sylvam intrarent, postquam Philistæi campos liberos vacuosque præcipiti fuga reliquerant. 2o. Cur post dicatur, *populus sylvam intravit*; nam alterutrum erit otiosum. Præterea observandum est, hoc versu legi נֶגֶשׁ, sequenti versu נֶגֶשׁ; non igitur verbum נֶגֶשׁ, quod utrumque comitatur, utrobique significare intrare, quoniam scribendi forma non eadem est utrobique. Mendosum est נֶגֶשׁ, quod fuit scribendum נֶגֶשׁ, omnis autem regio veniebat, seu pertingebat ad sylvam, vel in sylvam desinebat. Veteres in loco lubrico cæspitarunt, mendo non animadverso. Vide eos, si juvat, in Polyglottis. Apposite sequenti versu subditur, *populus intravit in sylvam*, postquam dictum est, campos eos desinere in locum sylvestrem.

Bp. Horsley.—25 And all they of the land came to a wood. For וְכָל הָאָרֶץ, one MS. of Kennicott's has וְכָל הָעָם, “and the whole army came to an apiary.”

26 Into the wood; rather, into the apiary.

Ver. 27.

וַתִּתְּנָה עֵינָיו :

וַתִּתְּנָה

— καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ.

Au. Ver.—And his eyes were enlightened.

Pool.—His eyes were enlightened; he was refreshed, and recovered his lost spirits, whereof part went into his optic nerves, and so cleared his sight, which was much darkened by famine, as is usual.

Ged., Booth.—He was much refreshed.

Ver. 28.

וַיַּעַן הָעָם :

— καὶ ἐξελύθη ὁ λαός.

Au. Ver.—28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint [or, weary].

And the people were faint.

Dathe, Geddes, Booth.—29 Hence the people are faint.

Ver. 30.

אָה פֿי לֹא אָל אָל הַיּוֹם הַזֶּה
מִשְׁלַל אֲבִיו אֲשֶׁר מָצָא קִרְעָתָהּ לֹא
רִבְרָה מִכָּה בְּפִלִּשְׁתִּים :

ἀλλ' ὅτι ἔφαγεν ἔσθων σήμερον ὁ λαὸς τῶν
σκύλων τῶν ἐχθρῶν αὐτῶν ὡν εὗρεν, ὅτι νῦν ἂν
μεῖζων ἦν ἢ πληγὴ ἡ ἐν τοῖς ἀλλοφύλοις.

Au. Ver.—30 How much more, if haply
the people had eaten freely to day of the
spoil of their enemies which they found?
for had there not been now a much greater
slaughter among the Philistines?

Ged., Booth.—How much better [Ged.,
better had it been], if the people had to-day
freely eaten, &c.

Houb.—30 *Quid si igitur populus hodie
de spoliis hostium, quaecumque reperit, liberè
comedisset? nunc autem non magna extitit
clades Philistæorum.*

אָה כִּי אָם כִּי חָמָּה. Circulo superno castigatur id
אם in codicibus; etenim legendum וְ, si,
cum Chaldæo et cum Vulgato, *quanto magis
si populus comedisset, antequam hostes per-
sequeretur, ut postea in legitimâ serie veniat
וְ, כי, nunc autem, sive cum contrâ non
magna clades extiterit Philistæorum, quia
nimirum populus itinere fessus, viribus desti-
tuebatur. Quod si retinebatur אם כי חָמָּה
seriem habere vix poterit illud וְ, כי, quod
subjungitur, et quod adhiberi solet in con-
trarium sententiam.*

Dathe.—30 Sed quoniam populo non
licuit, hostium suorum præda frui, clades
non adeo magna Philistæis est illata.

Ver. 34.

Au. Ver.—Bring me hither every man his
ox, and every man his sheep, &c.

Houb.—וְאִשָּׁה. Lege וְ. Ad hujus
mendi exemplum docet Buxtorfius in Lexico
suo, nomen וְ admittit litteram Jod Epen-
theticam, quam quidem non plus admittit,
quam ejicit litteram ה, etsi legitur וְ, Deut.
xxii. 1 ubi Sam. Codex habet וְ, forma
consueta.

Ver. 35.

וַיִּבְנוּ שָׁאוּל לַיהוָה אֱתָן מִחֹל
לִבְנוֹת מִזְבֵּחַ לַיהוָה :

καὶ ᾠκοδόμησεν ἐκεῖ Σαούλ θυσιαστήριον τῷ
Κυρίῳ· τοῦτο ἤρξατο Σαούλ οἰκοδομῆσαι θυ-
σιαστήριον τῷ Κυρίῳ.

Au. Ver.—35 And Saul built an altar
unto the LORD : the same was the first altar

that he built unto the LORD [Heb., that altar
he began to build unto the LORD]. So most
commentators.

Houb.—35 *Saül autem altare Domino Deo
suo ibi ædificavit; et cum cœpisset allare
Domino ædificare.*

וְ. Id pronomen nullum nexum habet
cum cætera oratione. Græci Intt. τοῦτο,
qui forte scripserunt τότε, tunc, ut habet
Vulgatus, cum legerent וְ. Totum id
ultimum membrum Syrus prætermittit. Nos,
ex conjectura, וְ, וְ, Domino Deo suo,
ut post veniat וְ, et cœpit, vel tum cœpit
ædificare altare Domino... Nisi melius cum
Arabe, *et cum cœpisset ædificare...dixit, de-
scendamus, &c.*

Ver. 39.

כִּי חַי־יְהוֹנָתָן הַמַּוְשִׁיעַ אֶת-יִשְׂרָאֵל כִּי
אֶבְיָשֶׁנּוּ בְיוֹרְתָנוּ בְּנֵי וְגו'

ὅτι ἡ Κύριος ὁ σῶσας τὸν Ἰσραὴλ, ὅτι ἐὰν
ἀποκριθῇ κατὰ Ἰωνάθαν τοῦ υἱοῦ μου, κ.τ.λ.

Au. Ver.—39 For, as the LORD liveth,
which saveth Israel, though it be in Jonathan
my son, he shall surely die. But there was
not a man among all the people that an-
swered him.

Houb.—*Si fuerit in Jonathan hoc (peccatum
חָמָּה). Itaque male וְ, ubi scribendum
fuerat וְ, fuerit hæc (culpa); quia חָמָּה
est femininum. Græci Intt. ἐὰν ἀποκριθῇ,
si responsum fuerit, בְּיוֹתָן, contra Jonathan,
ex scriptura וְ, hodiernæ non inferiore;
nam antea ver. 37 similiter dictum est, וְ,
וְ, et non ei respondit.*

Ver. 41.

וַיֹּאמֶר שָׁאוּל אֶל-יְהוָה אֱלֹהֵי יִשְׂרָאֵל
הֲבָה חָמָּה וַיִּלְכֹּד יוֹרְתָנוּ וְשָׁאוּל וְחָמָּה
: וְשָׁאוּל

καὶ εἶπε Σαούλ, Κύριε ὁ Θεὸς Ἰσραὴλ, τί ὅτι
οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; ἐλ ἐν
ἐμοὶ ἢ ἐν Ἰωνάθαν τῷ υἱῷ μου ἢ ἀδικία; Κύριε
ὁ Θεὸς Ἰσραὴλ δὸς δῆλους· καὶ ἐὰν τὰδε εἴπη,
δὸς δὴ τῷ λαῷ σου Ἰσραὴλ, δὸς δὴ οὐσιότητα·
καὶ κληροῦται Ἰωνάθαν καὶ Σαούλ, καὶ ὁ λαὸς
ἐξέλθῃ.

Au. Ver.—41 Therefore Saul said unto
the LORD God of Israel, Give a perfect lot
[or, shew the innocent]. And Saul and
Jonathan were taken: but the people
escaped [Heb., went forth].

Said unto the Lord God of Israel.

Ged., Booth.—Therefore Saul said, O

Jehovah, the God of Israel, &c. So LXX, Syr., Arab. The present text and Chald. have, said to the Lord, and Vulg. has both readings. Perhaps the true reading was, *said to the LORD, O LORD, &c.*—*Geddes.*

Pool.—Give a perfect lot, or declare (for giving is oft put for declaring or pronouncing, as Deut. xi. 29; xiii. 1, 2; Prov. ix. 9) the perfect or guiltless person; i.e., O Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent. *The people escaped*, to wit, the danger; they were pronounced guiltless.

Bp. Patrick.—Give a perfect lot.] The word *lot* is not in the original, but only give perfect, that is, declare who is innocent. So the word *give* sometimes signifies to pronounce (Deut. xiii. 1, 2).

Gesen.—תָּמִים m. adj. (ר. תָּמִים).

1. Complete, perfect, Ps. xix. 8; Job xxxvii. 4; xxxvii. 16.

4. Trop. in a moral sense, wholeminded, i.e., upright, innocent, blameless, good. Subst. integrity, Josh. xxiv. 14; Judg. ix. 16, 19. Hence תָּמִים תְּהִי, Ps. lxxxiv. 12, and תָּמִים תְּהִי, Ps. xv. 2, to walk (live) uprightly. 1 Sam. xiv. 41 תָּמִים תְּהִי, give the truth!

Houb.—41 Et dixit Saül Domino: Deus Israel [indica nobis cur servo tuo Saüli hodie non responderis. Si in me, aut in Jonathá filio meo est iniquitas hæc, da nobis indicium per Urim; aut si hæc iniquitas est in populo], da indicium per Thumim. Deprehensi fuerunt Saül et Jonathas, et populus exivit.

הָיָה תָּמִים, Da Thumim: vide versionem. Hujus loci est brevis tam obscura, ut non dubitare debeat cordatus lector mutilum nos contextum nunc habere, et ea esse restituenda, quæ habet Vulgatus, quæque etiam, partem nonnullam, Græci Intt. Quæ ut omitterentur occasionem fecisse videtur הָיָה, quod ter legebatur, cum ex primo in tertium saltum faceret descriptor. Nam hæc Græcos et Vulgatum de suo infarcisse, nemo, opinor, præter Clericum, credet; cum talis supplementi sit plana sententia et in seriem mirifice quadrans. Enimvero primum petit a Domino Saül, ut aliquo signo, cur interrogatus tacuerit, declaret. Deinde, ut signum, si hæc iniquitas est in se, aut filio suo, per אֱוִרִים, Urim (apud Vulgatum ostensiones) declaretur: si autem in populo, per תְּמִים, Thumim (apud Vulgatum sanctitatem). Convertit Clericus, cedo innocentem, toto cælo aberrans. Nam rogabat Dominum Saül,

non ut innocentem declaret, sed ut reum; quod quidem aperte demonstrat verbum לָכֵן, *deprehensus est*, adhibitum ultimo loco in Jonatha, qui reus erat. Cum igitur vocabulum תְּמִים nihil minus hic sonet, quam innocentiam, superest ut Thumim sit in oppositione cum אֱוִרִים. Porro Urim et Thumim unum sine altero signum dedisse, quod Saül postulabat, non mirabuntur ii, qui ex Sam. Pentateucho didicerunt Urim et Thumim fuisse in veste sacerdotali duas res diversas. Nimirum Sam. Codex nunquam non conjunctionem ו interponit Urim inter ac Thumim.

Ver. 43.

Au. Ver.—43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

Houb.—סֵדָה עֲשִׂיהָ, Quid fecisti. Unus Codex Orat. עֲשִׂיהָ sine סֵדָה, et sic alibi sæpe quidam codices, ut frustra emphasin quandam in isto *paragogico* esse grammatici quidam comminiscantur. הִנֵּי. Melius יִרְאֵי, ecce autem ego. Sic LXX et Vulg.

Ver. 48.

וַיַּגְדֵּל יִשְׂרָאֵל וְגו'

καὶ ἐποίησε δυνάμει, κ.τ.λ.

Au. Ver.—48 And he gathered an host [or, wrought mightily] and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Gathered an host. So Houb., Gesen.

Bp. Horsley.—Rather, "he had good success."

Dathe, Ged., Booth.—He acted valiantly.

Ver. 51.

וְקִישׁ אֲבִירֵשׁאֵל וְנֶר אֲבִירֵאֲבִיָּה :
אֲבִירֵאֲבִיָּה :

καὶ Κῖς πατὴρ Σαούλ, καὶ Νήρ πατὴρ Ἀβερ-
νήρ υἱὸς Ἰαμὶν, υἱοῦ Ἀβιήλ.

Au. Ver.—51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

Houb., Le Clerc, Dathe, Ged., Booth., Maurer.—For Kish, the father of Saul, and Ner, the father of Abner, were the sons of Abiel.

Dathe.—Pro וְנֶר legendum videtur וְנֶר, quanquam nullus interpretum antiquiorum hanc lectionem prodit. Nam quoniam scrip-

tor docere vult, Nerum patrum Sauli fuisse, necessario ei dicendum fuit, Kisum et Nerum filios fuisse Abielis. Cf. cap. ix. 1. Sic quoque verterunt Clericus et Hubigantius, qui tamen de mutanda lectione lectores non admonuerunt. Quod vero fecit Michaëlis l. c.

CHAP. XV. 2.

אֶשְׁרָם לוֹ בַּדָּרֶךְ וְנֹו

— *ὡς ἀπήντησεν αὐτῷ ἐν τῇ ὁδῷ, κ.τ.λ.*

Au. Ver.—2 Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

How he laid wait for him in the way.

Ged.—How he opposed [so Booth.] them in their way.

Houb.—Cum ei opposuit se se in viâ.

Dathe.—Cum eis in itinere insidiabantur.

Gesen.—סד 1. To set, place.—Spec. a) to set troops, i. e., to draw up, to array, seq. acc. 1 Sam. xi. 11, Saul set (הָסִים) the people in three companies. Job i. 17. Acc. impl. 1 K. xx. 12; Ez. xxiii. 24. So 1 Sam. xv. 2 בַּדָּרֶךְ וְנֹו, he set himself in the way, i. e., against him.

Ver. 4.

וַיִּשְׁמַע שְׂאוּל אֶת-הָעָם וַיִּפְתְּרֵם
בְּטֵלַיִם מֵאֵתָם אֶלֶף רֶגֶל וַעֲשָׂרָה
אֲלָפִים מֵאֵת־אִישׁ יְהוּדָה :

καὶ παρήγγειλε Σαούλ τῷ λαῷ, καὶ ἐπισκέπτεται αὐτοὺς ἐν Γαλιλάῳς τετρακοσίας χιλιάδας ταγμάτων, καὶ τὸν Ἰούδαν τριάκοντα χιλιάδας ταγμάτων.

Au. Ver.—4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

Gathered.

Houb.—ושמע. Lege שמע, et auditum fecit, vel audire fecit (omnem populum) quod idem est, ac convocavit.

In Telaim.

Bp. Patrick.—The word *Telaim* signifying lambs (which it is likely were very plentiful in this place), the Targum translates it, *he numbered them by paschal lambs*: as if the passover was kept at this time. And so Rasi fancies that it being unlawful to number the people, he commanded every man to take a lamb out of the flock, and numbered them. But David Kimchi, and others, take this as we do, for the name of a place called Telem,

in the tribe of Judah (Josh. xv. 24). For there is no place mentioned in Scripture called Telaim; nor any so near it in sound as this (see Selden, lib. iii. De Synedr., cap. 11, n. 5, and Bochart's Hierozoicon, par. i., lib. ii., cap. 43).

Houb., Ged., Booth.—And Saul assembled the people, and numbered them in Telaim, two hundred thousand men, of whom were ten thousand men of Judah.

Of whom were, &c. Others render, *beside*: but I think with Houbigant, that these 10,000 were included in the former number. —*Ged.*

Ver. 5.

וַיֵּרֶב בְּצִחָל :

— *καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ.*

Au. Ver.—5 And Saul came to a city of Amalek, and laid wait [or, fought] in the valley.

Laid wait. So most commentators.

Dathe.—Lectio recepta וַיֵּרֶב בְּצִחָל, contendit in valle neque apta est contextui, nam de contentione s. praelio cum hostibus in sequentibus sermo est, neque usui loquendi, quo verbum וַיֵּרֶב nunquam de contentione, que armis fit, s. de bello dicitur. Sed οἱ ὁ aptissimam lectionem servarunt: καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ: et Vulgatus: *tendit insidias*. Littera * igitur inserta legerunt וַיֵּרֶב. Singularem lectionem exhibet cod. iii. Kennicotti וַיֵּרֶב, descendit, aptam quoque, si pluribus testibus confirmaretur.

Maurer.—וַיֵּרֶב בְּצִחָל. Dathius: "Lectio recepta, &c." [vid. supra]. Sed וַיֵּרֶב non est fut. Kal verbi וַיֵּרֶב, sed fut. Hiph. contracte scriptum pro וַיֵּרֶב, et *insidias posuit* ab וַיֵּרֶב. Cf. וַיֵּרֶב, Num. xi. 25, וַיֵּרֶב pro וַיֵּרֶב, Job. xxxii. 11. Bene LXX: καὶ ἐνήδρευσεν, Vulg., *tendit insidias*. Ita et Josephus.

Ver. 6.

Au. Ver.—For ye shewed kindness to all the children of Israel, &c.

Houb.—וַעֲשִׂיתָ חֶסֶד, Fecisti misericordiam. Unus codex וַעֲשִׂיתָ; melius הוּא additur ad וַעֲשִׂיתָ, hoc modo: וַעֲשִׂיתָ הוּא.

Ver. 9.

וַיַּחֲמֵלִי שְׂאוּל וְהָעָם עַל-אֲנָג וְעַל-
מִיטֵב הַצֹּאֵן וְהַבָּקָר וְהַמִּשְׁגָּגִים וְעַל-
הַקְּרִים וְעַל-כָּל-הַבְּהֵמָה וְנֹו

καὶ περιποιήσατο Σαούλ καὶ πᾶς ὁ λαὸς τὸν Ἀγάγ ζῶντα, καὶ τὰ ἀγαθὰ τῶν ποιμνίων, καὶ

τῶν βουκολίων, καὶ τῶν ἐδεσμάτων, καὶ τῶν ἀμπελώνων, καὶ πάντων τῶν ἀγαθῶν, κ.τ.λ.

Au. Ver.—9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings [or, of the second sort], and the lambs, and all *that was* good, &c.

Fatlings and the lambs.

Dathe, Ged., Booth.—Of the full grown camels, and the camel-pillions.

Camelis robustissimis et pilentis camelinis. עֲרֵבִים sunt cameli optimi et robustissimi. Neque opus est crisi Ilubigantii, qui mutat in עֲרֵבִים pinguis. — Sequens vocabulum עֲרֵבִים alias quidem *arieles* notat, sed h. l. non, quia jam sub פֶּאֶר comprehenduntur, sed sunt *selle s. pilenta* camelorum. De his pluribus egit Scheid in observatt. adjectis commentatt. in Canticum Hiskie, p. 59. Cf. nostram observationem de עֲרֵבִים ad Genes. xxxi. 34.—*Dathe.*

Gesen.—עֲרֵבִים, Cattle of a second quality (opp. עֲרֵבִים), or perhaps lambs of the second birth, i. e., autumnal lambs, and therefore weaker and less valuable.

עֲרֵבִים plur. m. 1. *A carriage, litter*, so called from *running*, r. עָרַב No. 2. 2. *A lamb*, espec. as fat and well fed, 1 Sam. xv. 9, &c.

Maurer.—9 עֲרֵבִים. In hoc voc. antiquiores interpretes mire argutantur. Videtur significare *secundarium* sc. pecus, de hoc enim sermo est, *pecus secundi ordinis*, i. e., villius. Cf. עֲרֵבִים כֶּסֶף, *scyphi argentei secundi ordinis*, Esr. i. 10. Cf. E. Gr. crit., p. 496, adn. 1.

Ver. 12.

וַיִּהְיֶה מָצֵיב לֹא יָד וַיִּסָּב וַיַּעֲזֹב

וַיִּהְיֶה הַצִּלָּק :

— καὶ ἀνέστακεν αὐτῷ χεῖρα. καὶ ἐπέστρεψεν τὸ ἄρμα, καὶ κατέβη εἰς Γάλαλα πρὸς Σαούλ,

Au. Ver.—12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

Pool.—*A place*, i. e., a monument or trophy of his victory, as the same Hebrew word is used, 2 Sam. xviii. 18. And this may be here noted by way of censure, that he *set it up* not to God's honour, but to *himself*, i. e., to his own praise; which he minded in the first place, and afterwards went to

Gilgal, as it here follows, to offer sacrifice to God.

Bp. Patrick.—*He set him up a place.*] Either for the dividing of the spoil, as the Targum understands it; or marking out a camp, as Kimchi; or he erected a triumphal arch, as St. Jerome: having brought Agag with him, to make his triumph greater. Which arch, it may be thought, was in the form of a hand; for in the Hebrew the word we translate *place* is *jad*, which signifies a *hand*. Or, as Rasi will have it, he here built an altar: which Elijah in future times repaired (1 Kings xviii. 30). But this is a very gross mistake: for this Carmel was very remote from that mount which Elijah frequented, as Bochartus hath observed (par. i. Hieroz., lib. ii., cap. 48). It may be rather thought, to be some building erected in the form before mentioned, to signify that they overcame the Amalekites with a strong hand.

Dr. A. Clarke.—12 *He set him up a place.*] Literally, a *hand*, יָד. Some say it was a *monument*; others, a *triumphal arch*: probably it was no more than a *hand*, pointing out the place where Saul had gained the victory. *Absalom's pillar* is called *the hand of Absalom*, 2 Sam. xviii. 18.

Houb., Commentaries and Essays, Ged., Booth.—A monument.

Dathe.—Tropæum.

Gesen.—יָד 8. *A monument, trophy*, i. q. עֵשֶׂת, e. g., of victory, 1 Sam. xv. 12; a sepulchral monument, 2 Sam. xviii. 18; Is. lvi. 5, *to them will I give a place within my walls*, יָד יָד, *a monument (or portion) and a name*. Perhaps this name for monument in the Hebrew language may stand in some connexion with the ancient custom of sculpturing upon the *cippi* or sepulchral columns *an uplifted hand with the arm*. See Hamaker *Diatribe de Monumentis Punicis*, p. 20.

Ver. 16.

וַיִּהְיֶה הַיּוֹם וַיִּבְרָךְ יְהוָה לְיָד וְגו'

— ἄντες, καὶ ἀπαγγελω σοι, κ.τ.λ.

Au. Ver.—16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

Bp. Patrick.—*Stay.*] This sounds as if Saul was going away; being abundantly satisfied in his noble achievements.

Bp. Horsley.—*Stay*; rather, *Give me leave*. Samuel asks permission of the king to speak

his mind freely. So *Ged.*, Permit me to tell; *Booth.*, Suffer me, &c.

Gesen.—Hiph. הִרְפֵּה, imp. הִרְף, fut. apoc. וְהִרְפֵּה. conv. הִרְפֵּה.

1. *To slacken one's hand, to desist.* 2 Sam. xxiv. 16, הִרְפֵּה יָדְךָ, *slacken thine hand*, i. e., desist from smiting. Seq. כֵּן, i. q., *to desert or forsake any one*, Josh. x. 6. So Syr.—Without י, *to slacken the hand*, i. e., *to desist from any person or thing*, seq. כֵּן; Ps. xxxvii. 8, הִרְפֵּה כִפְאִי, *desist (cease) from anger*. Deut. ix. 14 הִרְפֵּה כִפְאִי, *desist from me*, i. e., *let me alone*. Judg. xi. 37, *let me alone two months*, i. e., *give me two months*. Hence also seq. הֵן of pers. *to let alone or allow to any one*, 1 Sam. xi. 3; 2 K. iv. 27. Absol. 1 Sam. xv. 16; Ps. xlii. 11.

Ver. 17.

וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אֲסִיִּקְטָן אִתָּךְ
בְּצִיִּיךָ רָאשׁ שְׁבָטִי וּשְׂרָאֵל אִתָּךְ
וַיִּמְשָׁחֶה יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל :

και εἶπε Σαμουὴλ πρὸς Σαούλ. οὐχὶ μικρὸς εἶ σὺ ἐνώπιον αὐτοῦ ἡγουμένους σκῆπτρου φυλῆς Ἰσραὴλ; καὶ ἔχρισέ σε κύριος εἰς βασιλεία ἐπὶ Ἰσραὴλ.

Au. Ver.—17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

When thou wast little—wast thou not made the head?

Bp. Horsley.—Rather, “Although thou wast little—art thou not the head.”

And the Lord, &c.

Ged., Booth.—And did not Jehovah, &c.

Ver. 18.

וְנִלְחַמְתָּ בּוֹ עַד־פְּלוֹתָם אֹהֶם —

— και πολεμήσεις αὐτοὺς ὥς συντελέσης αὐτούς.

Au. Ver.—18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed [Heb., they consume].

Until they be consumed.

Houb.—Licet interpretari, usque ad destruere illos vos, seu donec vos eos destruxeritis. Tamen maluimus בְּלֹחֶם, *donec destruere te illos*, ut legunt plerique Veteres, quia Samuel Saulem solum alloquitur, cæteris præsertim verbis numero singulari enuntiatis.

VOL. II.

Gesen.—הָאָה, No. 3, *to be consumed*, &c. Piel הָאָה. 3. Causat. of Kal, No. 3, *to consume*, 1 Sam. xv. 18; וְעַד בְּלוֹתָם אֹהֶם, *even unto the destroying of them*, until they be destroyed.

Ver. 23.

כִּי הִטְאֵתְךָם לְרִי וְאֲנִי וְהַרְרִים
הַפֶּגֶזַר יָעַן מֵאִסְתָּא אֶת־דְּבַר יְהוָה
וַיִּמְאָסֶה מִמֶּלֶךְ :

ὅτι ἁμαρτία οὐάνισμά ἐστιν, ὁδύνην καὶ πόνους θεραφιν ἐπάγουσιν ὅτι ἐξουδένωσας τὸ ῥῆμα κυρίου, καὶ ἐξουδένώσει σε κύριος μὴ εἶναι βασιλεία ἐπὶ Ἰσραὴλ.

Au. Ver.—23 For rebellion is as the sin of witchcraft [Heb., divination], and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

Pool.—22 *Stubbornness*; either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority; or rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime. *Is as iniquity and idolatry*, or, *the iniquity of idolatry*; this being an *hendiadis*, as *judgment and justice*, Deut. xvi. 18, is put for *the judgment of justice*, or *just judgment*. Or, *idolatry*, (for so the Hebrew word *aven* signifies, as Jer. x. 15; Hos. iv. 15; x. 5, compared with 1 Kings xii. 29,) *even the teraphim*, which is here mentioned as one of the worst kinds of idolatry.

Bp. Patrick.—For rebellion is as the sin of witchcraft.] Or, “following after divination:” which is opposed to prophecy, as idols are to God.

Stubbornness is as iniquity and idolatry.] The words *aven* and *teraphim* signify any manner of idolatry. From which, though Saul was free, yet his obstinate disobedience made him liable to such punishment as idolaters deserved. For as they were to be cut off, so he was to be dethroned, as it here follows.

Bp. Horsley.—For rebellion, &c.] Rather, “For the crime of divination is disobedience, and the sin of idolatry is obstinacy.”

Dr. A. Clarke.—For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.] This is no translation of those difficult words. It appears to me that the three nouns which occur first in the text

refer each to three last in order. Thus, חַטָּאת, TRANSGRESSION, refers to אִי, INIQUITY, which is the principle whence *transgression* springs. כִּסְף, DIVINATION, refers to תְּרָפִים, *teraphim*, consecrated images or *telesms*, vulgarly *talismans*, used in incantations. And רִב, REBELLION, refers evidently to עֲצָר, STUBBORNNESS, whence *rebellion* springs. The meaning therefore of this difficult place may be the following: As transgression comes from iniquity, divination from teraphim, and rebellion from stubbornness, so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king. All the versions are different.

Booth.—

23 For rebellion is as sinful as divination, And stubbornness as wicked as idolatry. Since then thou hast rejected the word of Jehovah [LXX, Arab., Vulg., and twelve MSS.] hath rejected thee from reigning. So Ged.

Gesen., Lee.—Witchcraft. See notes on Deut. xviii. 10, vol. i., p. 695.

Iniquity. See notes on Numb. xxiii. 21, vol. i., p. 604, &c.

Idolatry. See notes on teraph, xxxi. 19, vol. i., p. 50.

Houb.—*Et iniquitas et theraphim, seu simulachra.* Nihil dicit iniquitas, nisi ei adjungitur *theraphim* in gignendi casu, seu *simulachrorum*; sic antea קָסם וְשֵׁמֶשׁ, *peccatum ariolationis*; itaque aut tollendum י, aut legendum וְרָחִים, in ה' mutato. Ita legunt LXX et Vulg.

Maurer.—23 *Nam peccatum hariolationis (prædicatum) est rebellio (subjectum), et vanitas atque teraphim est contumaciter agere, h. e., nam rebellare tam grave peccatum est, quam hariolandi artem exercere, et contumaciter agere, quam idola colere. In altera sententia synecdochice idololatriæ species (תְּרָפִים) pro idololatria ponitur.*

Ver. 25.

Au. Ver.—That I may worship the LORD.

Ged., Booth.—That I may worship the Lord [Heb., Booth., Jehovah] thy God [LXX and two MSS.].

Ver. 27, 28.

Au. Ver.—27 And it rent. 28 Rent from thee.

Ged., Booth.—27 So that it was torn off. 28 Torn from thee.

Ver. 29.

וְגַם בְּצֶחַח יִשְׂרָאֵל לֹא יִשְׁקָר וְלֹא יִחָגֵם כִּי לֹא אָדָם הוּא לְהַנְחִים :

καὶ διαιεθθήσεται Ἰσραὴλ εἰς δύο, καὶ οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἀνθρώπος ἐστὶ τοῦ μετανοῆσαι αὐτός.

Au. Ver.—29 And also the Strength [or, eternity, or, victory] of Israel will not lie nor repent: for he is not a man, that he should repent.

Bp. Patrick.—*The Strength of Israel.*] The word we translate *strength* imports *victory* (as is observed in the margin), and therefore these words should be translated, "He that gives victory," and disposes kingdoms, or "the triumphant King of Israel."

Ged.—The true God of Israel.

Booth.—He who gives victory to Israel.

Dath.—*Verissimus Israelitarum Deus.*

Houb.—*Qui præsidet Israeli.*

Gesen.—1. בְּצֶחַח oftener בְּצָח.

1. *Splendour, glory,* 1 Chron. xxix. 11.

2. *Sincerity, truth.* Hab. i. 4, וְלֹא יִפְסֵד מִפֶּה, judgment is not given according to truth, not in sincerity; comp. Is. xlii. 3. Also *confidence*, sc. in one's truth and fidelity; Lam. iii. 18, אֲנִי בְּצָחִי, my confidence is perished. Trop. object of confidence, as God, 1 Sam. xv. 29. 3. *Perpetuity.*

Prof. Lee.—בְּצָחִי, and "נֶ." Arab. نَفَحَ ,

monuit; purus et sincerus fuit de re; verè rectèque se habuit; plene et ad satietatem hauserunt potum cameli. Syr. نَفَحَ, vicit.

Completeness, truth, faithfulness. (a) בְּצָחִי, A title of the Deity, as a being of perfection and truth.

Ver. 30.

Au. Ver.—And he said.

Ged., Booth.—Again Saul [LXX, Syr., Arab.] said.

Ver. 32.

וַיִּלֶּךְ אֵלָיו אֲגַג מֶלֶךְ מַעֲדָנָת וַיֹּאמֶר אֲנִי אָבִן כֶּר מִרְחֻמֹּת :

— καὶ προσῆλθε πρὸς αὐτὸν Ἀγάγ τρέμων καὶ εἶπεν Ἀγάγ, Εἰ οὕτω πικρὸς ὁ θάνατος.

Au. Ver.—32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

Pool.—*Delicately, or in delights, or in his ornaments, i. e.,* he came not like an offender, expecting the sentence of death, but in that garb and gesture which became his quality. *And Agag said, or, for Agag said;* this being the reason why he came so. *The bitterness of death is past:* I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace [so Bp. Patrick].

Bp. Patrick.—*Agag came unto him delicately.* Or, walking in state; for though he was at the point of death, saith Kimchi, he could not forbear to come to Samuel, in a haughty manner: but this word seems to relate to *softness*, rather than *pride*; and signifies that he came to him with a soft pace, treading gingerly (as we speak), after a nice and delicate manner.

Dr. A. Clarke.—*Agag came unto him delicately.* The Septuagint have *τρεμων, trembling*; the original, *סעדן, delicacies*; probably *סא, man, understood; a man of delights, a pleasure taker*: the Vulgate, *pinguissimus et tremens*, “very fat and trembling.”

Surely the bitterness of death is past. Almost all the versions render this differently from ours. *Surely death is bitter*, is their general sense; and this seems to be the true meaning.

Ged., Booth.—And Agag came to him pleasantly: for Agag said to himself, Surely the bitterness of death is past.

Gesen.—*י. סעדן (r. צן) only in plur. סעדן, c. suff. סעדן, Jer. li. 34, and סעדן 1 Sam. xv. 32.*

1. *Delicacies, dainties*, Gen. xlix. 20; Lam. iv. 5; Jer. li. 34.

2. *Delights, pleasures*, Prov. xxix. 17; Adv. *with delight*, cheerfully, 1 Sam. xv. 32.

Prof. Lee.—*סעדן, Syr. حسان, deliciae.* Arab. *سَدَن, mollities: bona, deliciae. Delicacies, delights*, Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5. Fem. pl., Job xxxviii. 31, *סעדן נקרא, delights of*—, i. e., influences; by Rosenmüller, Gesen., &c., “*vincula pleiadum*,” as if derived from *צן*: but this is groundless. See my note on the place. Adv. *סעדן... צן, so he walks (in) greatly delighted*, 1 Sam. xv. 32. Gesenius gives a pl. *סעדן, Jer. li. 34.* The received reading, however, is *סעדן, of צן + ין*.

Dathe.—*Hic læte accessit, et dixit; Profecto abest mortis amaritudo.*

Houb.—*Venit ad eum Agag ex vinculis, dicebatque quam amara est mors.*

Ex vinculis. Ridiculus Clericus (*venit Agag) delicate incedens.* Tolerabilius Buxtorfius, in *vinculis*, quamvis ludit lectores suos, quibus persuadere velit subauditam esse præpositionem *ב*, autore Kimki. Vera scriptura est *סעדן, ex vinculis*, ex *ענ*, *ligare*. Nam *ען* pro *ענ* usurpari non satis constat ex uno exemplo, quod habetur Job. xxxviii. 31 ubi nos emendavimus, ut sit *סעדן*. *Quam amara est mors.* Significat *סעדן*, *amaritudo est mors*, demonstrativo *ה* verbi *סעדן, est*, vicem gerente: vel *amaritudo mortis*. Itaque superfluum *סעדן* ante *סעדן*, nisi velis cum Aria interpretari, *vere recessit amaritudo mortis*. Non legunt *סעדן* nec Græci Intt. nec Syrus et Arabs.

CHAP. XVI. 1.

— מלאה קרנהו שמן וילהו אשלחתי
אלישי בירתה לחמי פירצתי ברגו
לי מלך :

— πλησον τὸ κέρας σου ἐλαίου, καὶ δεῦρο ἀποστείλω σε πρὸς Ἰεσσαί ἕως Βηθλεέμ, ὅτι ἐώρακα ἐν τοῖς υἱοῖς αὐτοῦ ἔμοι βασιλεία.

Au. Ver.—Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

Ged., Booth.—Fill thy horn with oil, and go (for I send thee) to Jesse the Bethlehemite: for among his sons I have provided for myself a king.

Ver. 4.

— ויאמר שלם בואתי :

— καὶ εἶπαν, Ἡ εἰρήνη ἡ εἰσοδός σου ὁ βλέπων;

Au. Ver.—4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming [Heb., meeting], and said, Comest thou peaceably?

And said.

Houb.—*ויאמר. Lege, cum omnibus, veteribus ויאמר, et dixerunt (senes civitatis).*

Maurer.—*ויאמר sc. qui nomine omnium loquebatur.* Cf. ad Num. xxxii. 25.

Ver. 7.

Au. Ver.—7 But the Lord said unto Samuel, Look not on his countenance, or on

the height of his stature; because I have refused him: for the LORD seeth not as man seeth, &c.

For the Lord seeth not as man seeth.

Bp. Horsley.—Read with LXX and Houbigant,

כי לא אשר יראה דאדם ראה אלהים:

“for not as man seeth, seeth God.”

Ged.—For not as man seeth, *see I.*

Ver. 9.

Au. Ver.—9 Then Jesse made Shammah [Shimeah, 2 Sam. xiii. 3; Shimmah, 1 Chron. ii. 13] to pass by, &c.

Shammah.

Ged., Booth.—Shimeah.

Houb.—*Samma.* Idem 1 Paral. cap. ii. 13 nominatur שמס; quæ nominum mutationes sunt in sacris libris creberrimæ, ex culpâ librariorum.

Ver. 10.

וַיַּעֲבֹר יֵשׁוּעַ שְׁבַעַת בָּנָיו לִפְנֵי שְׁמוּאֵל
וַיֹּאמֶר שְׁמוּאֵל אֶל־יֵשׁוּעַ לֹא־בָחַר יְהוָה
בְּאִמָּהּ:

καὶ παρήγαγεν Ἰεσσαὶ τοὺς ἑπτὰ υἱοὺς
αὐτοῦ ἐνώπιον Σαμουὴλ. καὶ εἶπε Σαμουὴλ,
Οὐκ ἐξελέξατο Κύριος ἐν τούτοις.

Au. Ver.—10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

Commentaries and Essays.—Again Jesse made seven of his sons to pass. Three had passed before, and, by the word *again*, our translators seem to tell us, that he made seven more of his sons to pass before Samuel, besides the three before mentioned, and so common readers understand it. But there is no word for “again,” and the (1) before יַעֲבֹר will not, we see, admit of that sense here. The plain meaning is, that Jesse made seven of his sons (including those particularly named before), to pass before Samuel, David, the eighth being then absent. But here arises another difficulty. By this account Jesse had eight sons, of which David was the eighth; but in 1 Chron. ii. 13—15, where we have a more particular account of the sons of Jesse, there are reckoned but seven, and David the seventh. I am inclined therefore to suspect there may be an error of the transcribers here in Samuel, and that instead of *seven* sons, we should read *six*, and then it will perfectly agree with

Chronicles; the letters 1—6, and 1—7, are so very like, that the latter might be easily written for the former: and from hence the account of Jesse’s having eight sons in chap. xvii. ver. 12, may have been taken, being the first verse of the long interpolated passage (as I have no doubt it is) in the history of David and Goliath.

Ged., Booth.—10 Thus Jesse made seven of his sons pass before Samuel; but Samuel said to Jesse, Jehovah hath not chosen these.

Dathe.—10 Cum vero septem suos filios Isæus in conspectum Samuelis produxisset, atque hic nullum eorum a Jova electum esse confirmasset.

Ver. 12.

וַיִּשְׁלַח וַיְבִיאֵהוּ יְהוָה אֶדְמוּנִי עִם
יָפֶה עֵינָיִם וְטוֹב לֵאמֹר * וַיֹּאמֶר יְהוָה
קִיָּם מִשְׁחָהוּ בִּרְגֵלָהּ יְהוָה:

καὶ ἀπέστειλε καὶ εἰσήγαγεν αὐτόν. καὶ
αὐτὸς πυρράκης μετὰ κάλλους ὀφθαλμῶν, καὶ
ἀγαθὸς ὁράσει Κυρίῳ. καὶ εἶπε Κύριος πρὸς
Σαμουὴλ, Ἀνάστα καὶ χρίσον τὸν Δαυὶδ, ὅτι
οὗτός ἐστιν ἀγαθός.

Au. Ver.—12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance [Heb., fair of eyes], and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Bp. Patrick.—Now he was ruddy.] His hair was red, which in ancient times was accounted beautiful, as Bochartus observes from this place. With which agree the words of Festus, who having said that *rutulus* signifies *red*, adds, “cujus coloris studiosæ etiam antiquæ mulieres erant; of which colour women also were studious in ancient times” (see Hierozoicon, par. i., lib. ii., cap. 34). But it must be confessed that the Hebrew word *admoni* doth not signify only *red*, but also *bright* and *shining*; as Bochartus himself acknowledges those words, Lam. iv. 7, are to be understood, where he saith of the Nazarites, *ademu azem mippinin*, “they were more shining in body than pearls.” And I think these words are so to be interpreted concerning David, that he had a clear complexion; or was very fair (as we speak) and lovely.

Dr. A. Clarke.—I believe the word here means *red-haired*, he had *golden locks*. Hair of this kind is ever associated with a delicate skin and florid complexion.

ποιηρὸν ἐπὶ σοὶ, καὶ ψαλῇ ἐν τῇ κινύρα αὐτοῦ,
καὶ ἀγαθὸν σοὶ ἔσται καὶ ἀναπαύσει σε.

Au. Ver.—16 Let our lord now command thy servants, *which are before thee*, to seek out a man, *who is a cunning player on an harp*: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

Let our lord now command thy servants, which are before thee, to seek out.

Bp. Horsley.—Read, with Vulgate and Houbigant, ויעזר. "Let our lord now command, and thy servants, which are before thee, will seek out"—

That he shall play with his hand.

Houb. Ged., Booth.—With his hand upon his harp [LXX].

Ver. 18.

וַיַּעַן אֶחָד מִהַנְּעָרִים וַיֹּאמֶר הִנֵּה
רָאִיתִי בֶן לִישָׁי בֵּית חֶלְחָמָי יָתֵעַ נָגֵן
וְנָבֹר חֵלֶל וְאִישׁ מִלְחָמָה וְיָבֹן דָּגֵר
וְגו'

καὶ ἀπεκρίθη εἰς τῶν παιδαρίων αὐτοῦ, καὶ εἶπεν, Ἰδοὺ ἑώρακα νιδὸν τῷ Ἰεσσαὶ Βηθλεεμίτην, καὶ αὐτὸν εἰδότα ψαλμὸν, καὶ ὁ ἀνὴρ συνετός, καὶ πολεμιστής, καὶ σοφὸς λόγῳ, κ.τ.λ.

Au. Ver.—18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters [or, speech], and a comely person, and the Lord is with him.*

A mighty valiant man. See notes on Ruth ii. 1, p. 321, and Ruth iv. 11, p. 332.

Bp. Horsley.—Rather, "A man of worth." It should seem, by the character given of David in this verse, which describes him as a man of full age, and of established reputation for probity, valour, and discretion [LXX], that several years must have passed since Samuel anointed him. Hæc demonstrant aliquot annos intercessisse inter Davidis pueri pastoris inaugurationem et ingressum ejus ad aulam Saulis.—*Houb.*

Prudent in matters.

Ged., Booth.—In conduct.

Ver. 20.

וַיִּקָּח יֵשׁוּעַ חֲמֹר לִסֵּם וְנָאֵד וַיִּבְדְּ עֲצִים אֶחָד וַיִּשְׁלַח בְּיַד-דָּגֵד בְּנוֹ
אֶל-שָׂאֹל :

καὶ ἔλαβεν Ἰεσσαὶ γόμορ ἄρτων, καὶ ἀσκὸν οἴνου, καὶ ξριφον αἰγῶν ἓνα, καὶ ἐξασπίτευεν ἐν χειρὶ Δαυὶδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαοὺλ.

Au. Ver.—20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

An ass laden with bread. So Dathe, Maurer.

Bp. Patrick.—The word *laden* is not in the Hebrew, but only *an ass of bread*. Which is a phrase used in other authors, as Bochartus hath observed out of Athenæus: who mentions this phrase in Sosibius, ἄρτων τρεῖς ὄνους καθηλίους, "three great asses of loaves" (Hierozoic, par. i., lib. ii., cap. 34).

Houb., Horsley, Ged., Booth.—A homer [LXX] of bread.

Houb.—Nos, cepit Isai corbem panis; sic ferè Græci Intt. γόμορ, Ghomor, ex scriptura וְחֹר, vel וְחֹרֵר, qui Ghomor mensura erat aridorum, et in oppositione est cum וְ חֹר, utrem vini. Incommodè multi, asinus panis, qui asinus, cum portaret etiam utrem vini, et hædum, potuisset similiter vocari asinus vini et asinus hædi, si potuit vocari, asinus panis.

Ver. 23.

וַיִּהְיֶה בַּהֲיָוֹת רֹחַ-אֱלֹהִים אֶל-שָׂאֹל
וְגו'

καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα ποιηρὸν ἐπὶ Σαοὺλ, κ.τ.λ.

Au. Ver.—23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Dr. A. Clarke.—*The evil spirit from God.* The word *evil* is not in the common Hebrew text, but it is in the Vulgate, Septuagint, Targum, Syriac, and Arabic, and in eight of Kennicott's and De Rossi's MSS., which present the text thus: רַח אֱלֹהִים רַח, Spiritus Domini malus, *the evil spirit of God* [so Houb.]. The Septuagint leave out θεου, of God, and have πνεῦμα ποιηρον, *the evil spirit*. The Targum says, *The evil spirit from before the Lord*: and the Arabic has it, *The evil spirit by the permission of God*: this is at least the sense.

CHAP. XVII. 2.

Au. Ver.—2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, &c.

Valley of Elah.

Ged.—The turpentine-tree vale.

Gesen., &c.—See notes on Gen. xxxv. 4, vol. i. p. 65.

Ver. 4.

וַיֵּצֵא אִישׁ־הַגִּבּוֹרִים מִמַּחֲנוֹת פְּלִשְׁתִּים
בְּלִית שְׁמוֹ מִגָּת נִבְהוֹ שֵׁשׁ אַמּוֹת
: וְזֶה הוּא :

καὶ ἐξῆλθεν ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως
τῶν ἀλλοφύλων, Γολιάθ ὄνομα αὐτῷ ἐκ Γέθ,
ὑψος αὐτοῦ τεσσάρων πήχεων καὶ σπιθαμῆς.

Au. Ver.—4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

Champion.

Dr. A. Clarke.—Our word *champion* comes from *campus*, the field; *Cumpio est enim ille qui pugnat in campo, hoc est, in castris*, “*Champion* is he, properly, who fights in the field, i.e., in camps.” A man well skilled in arms, strong, brave, and patriotic. הַגִּבּוֹרִים, a middle man, the man between two, that is, as here, the man who undertakes to settle the disputes between two armies or nations. So our ancient champions settled disputes between contending parties by what was termed *camp fight*; hence the *campio* or *champion*. The versions know not well what to make of this man. The Vulgate calls him *vir spurius*, “a bastard;” the Septuagint, *ανηρ δυνατος*, “a strong or powerful man;” the Targum, גִּבּוֹר, מִבְּנֵיהֶן, “a man from between them;” the Arabic, رجل جبار, *rujil jibar*, “a great or gigantic man;” the Syriac is the same; and Josephus terms him, *ανηρ παμμεγεστατος*, “an immensely great man.” The Vulgate has given him the notation of *spurius* or *bastard*, because it considered the original as expressing a son of two, i.e., a man whose parents are unknown. Among all these I consider our word *champion*, as explained above, the best, and most appropriate to the original terms.

Gesen.—Dual גִּבּוֹרִים, the interval between two armies, τὰ μεταίχμα, Eurip. Phœn. 1285; whence הַגִּבּוֹרִים 1 Sam. xvii. 4, 23, a go-between, μεσίτης, i.e., an umpire, champion who decides between the two in single combat, as Goliath. So Maurer.

Prof. Lee.—אִישׁ בֵּינֵים, lit. man of two intervals; spoken of Goliath, as placed between the two armies, 1 Sam. xvii. 4.

Houbigant.—Malè Arias, *intermedius*, et

quidam alii medietatum, quasi radix esset בֵּין, *inter*, significareturque *inter acies progressus*, quod non modo coactum, sed repugnans cum verbo שָׁם, quod notat hominis statum, ut *vir fortitudinis, vir desideriorum*, non autem actionem aliquam, aut situm. Radix est בָּנָה, *extruere, in altum ædificare*, quam sequitur Syrus, qui גִּבּוֹר, *gigas*, et quam etiam Græci Intt., qui δύναντος, *potens*. Itaque interpretamur et hic et ver. 23 *statura magnæ*.

Whose height was six cubits and a span.

Dr. A. Clarke.—The versions are not all agreed in his height. The Septuagint read *τεσσαρων πήχεων καὶ σπιθαμῆς, four cubits and a span*; and Josephus reads the same. It is necessary however to observe that the Septuagint, in the Codex Alexandrinus, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; *eighteen inches, twenty inches and a half, and twenty-one inches*. If we take the first measurement, he was *nine feet nine*; if the second, and read *palm* instead of *span*, with the Vulgate and others, he was *ten feet seven inches and a half*; if we take the last, which is the estimate of Grævius, with the *span*, he was *eleven feet three inches*; or if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21·888 inches, the span at 10·944 inches, and the palm at 3·684 inches, then the six cubits and the span will make exactly 11 feet 10·272 inches. If we take the *palm* instead of the *span*, then the height will be 11 feet 3·012 inches. But I still think that the *nine feet nine inches* is the most reasonable.

Ver. 5.

וַיַּעַרְוֵהוּ וַיִּשְׁתְּרֵהוּ וַיִּתֵּן עָלָיו חֲמִשָּׁתָּה אֲלָקִים שְׁהָלִים
: וְזֶה הוּא :

— καὶ θώρακα ἀλυσιδωτὸν αὐτὸς ἐνδεδυκώς. καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ, πέντε χιλιᾶδες σίκλων χαλκοῦ καὶ σιδήρου.

Au. Ver.—And he was armed [Heb., clothed] with a coat of mail; and the weight of the coat was five thousand shekels of brass. So Houb., Pool.

Dathe, Ged., Booth.—And he was clothed with a brass coat of mail, and the weight of the coat was five thousand shekels.

Dathe.—Et lorica ænea squamata erat indutus quinque millia siclorum pendente.

Bp. Patrick.—Five thousand shekels of brass.] This is not to be understood, as Fortunatus Scacchus thinks, as if the coat weighed so much, for it would have been insupportable; but that it cost so much, or was valued at five thousand shekels of brass (*Myrothec.*, vol. ii., p. 33).

Ver. 6.

— וְיִדְּוֹן נֶחֱשֶׁת בֵּין בְּתָקָיו :

— καὶ ἀπὸς χαλκῆ ἀναμέσων τῶν ὤμων αὐτοῦ.

Au. Ver.—6 And he had greaves of brass upon his legs, and a target [or, gorget] of brass between his shoulders.

A target.

Houb., Ged., Booth., Gesen., Lee.—Lance.

Gesen.—מִדְּוֹן m. (ר. דָּ) 1. *A javelin, spear*, a smaller kind of lance, different from מִדְּוֹן (1 Sam. xvii. 6, 7, 45; Job xxxix. 23); borne by soldiers, suspended from the shoulder, 1 Sam. i. c. and thrown after brandishing, Job xli. 21 [29]; common among the Babylonians and Persians, Jer. vi. 23, 50, 42; and so made as to be conspicuous when lifted up, Josh. viii. 18, coll. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi וְיִדְּוֹן שֶׁנָּהוּ כְּדֵי הַדָּג, *this is the spear on which there is a flag*. Bochart aptly derives it from דָּג, q. d., weapon of war; see in דָּג, and comp. דָּגָר, sword and

خرب, war.

Houb.—Hasta.

Dathe.—Telum brevis.

Dr. Adam Clarke.—There are different opinions concerning this piece of armour, called here מִדְּוֹן. Some think it was a covering for the shoulders; others, that it was a javelin or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41, and is translated a spear, Josh. viii. 18.

Ver. 7.

וְהָיָה חֲנִיתוֹ בְּמִנְיֹת אֶרְצִים וְלִנְחָתוֹ
חֲנִיתוֹ מִשְׁמָחוֹת שְׁקָלִים בְּרִגְלֵהּ וְנִשְׁאָר
הַצֶּהָרָה לְפָנָיו :

וְעַתָּה

καὶ ὁ κοινὸς τοῦ δόρατος αὐτοῦ ὥσει μέ-
σακλον ὑφαινούντων, καὶ ἡ λόγχη αὐτοῦ ἐξ-
ακοσίων σίκλων σιδήρου· καὶ ὁ αἶρων τὰ
δῖπλα αὐτοῦ προσπορεύετο αὐτοῦ.

Au. Ver.—7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And his spear's head—iron, &c.

Ged., Booth.—And his spear's iron point weighed six hundred shekels, and one bearing a shield went before him.

Dr. A. Clarke.—His spear's head weighed six hundred shekels of iron.] That is, his spear's head was of iron, and it weighed six hundred shekels; this, according to the former computation, would amount to eighteen pounds twelve ounces.

A shield. So Houb., Dathe, Gesen., Lee, Ged., Booth.

Dr. A. Clarke.—הַצֶּהָרָה, from צָר, pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the umbo, a sharp protuberance, in the middle, with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre.

Gesen.—הַצֶּהָרָה f. I. pp. a thorn, from ר. צָר I. [to sharpen. Pass. to be sharp]; plur. הַצֶּהָרָה trop. hooks, fish-hooks, Am. iv. 2.

II. A shield, from צָר No. II. [i. q. צָר, to cover, to protect]; i. e., of the largest size covering the whole body, θυρεός, see 1 K. x. 16, 17; Ps. xxxv. 2; Ez. xxiii. 24; xxxviii. 4; 1 Sam. xvii. 7, 41, al. Metaph. Ps. v. 13; xci. 4.

Ver. 10.

Au. Ver.—I defy.

Ged., Booth.—Lo [LXX] I defy.

Ver. 12—31.

Au. Ver.—12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren ;

18 And carry these ten cheeses [Heb., cheeses of milk] unto the captain of *their* thousand [Heb., captain of a thousand], and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him : and he came to the trench [*or*, place of the carriage], as the host was going forth to the fight [*or*, battle array, *or*, place of fight], and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage [Heb., the vessels from upon him], in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren [Heb., asked his brethren of peace].

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words : and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him [Heb., from his face], and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up : and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men ; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the

naughtiness of thine heart ; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 And he turned from him toward another, and spake after the same manner [Heb., word] : and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul : and he sent for him [Heb., took him].

Pilkington, Ken., Dathe, Eichorn, Clarke, Ged., Booth, suppose that these verses are an interpolation.

Pilkington.—In the 17th and 18th chapter of the first book of Samuel an account is given of David's coming to the camp when Goliath, the champion of the Philistines, was giving a defiance to all the servants of Saul, &c. This account is contained in eighty-eight verses according to the present division of the Hebrew, thirty-nine of which appear to have been interpolated, and others to have been so much altered, as to produce inconsistencies as must surprise every careful and judicious reader.

Had every version of the Hebrew text agreed to give a translation of this passage, as we now find it, the attempts of clearing it from its embarrassments would have been attended with very great difficulties ; but, as in several other cases before mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now happily in possession of an ancient version of these two chapters, which appears to have been made from a Hebrew copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places which are here supposed to have been altered. This version is found in the Vatican copy of the Seventy, which whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the Hebrew text, in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation, which:

ought not to be laid merely upon the authority of any single version.

The first passage, which is not translated in the Vatican copy of the Greek version, is from the 11th to the 32d verse of the xviith chapter, wherein we have an account: 1. Of David's being sent to the camp to visit his brethren. 2. Of his conversation with the men of Israel, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious. 3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry. And 4. Of Saul's being made acquainted with what David had said upon this occasion.

It is obvious to remark upon this passage: 1. That, after David had been of so much service to the king, in causing the evil spirit to depart from him: after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter; the account of his keeping his father's sheep afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable. 2. That what is here said of the premium that Saul had offered to him who should conquer the Philistine, is not well consistent with the accounts afterwards given, of which we shall have occasion to take particular notice. 3. That Eliab's behaviour, as here represented, is not only remarkable but unaccountable and absurd. And 4. That the inquiries of a young man who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king. But now if this passage be supposed to have been interpolated, we must see how the connexion stands upon its being omitted.

11 "When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid."

32 "Then David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

No connexion can be more proper, and in this view David is represented as being at that time an attendant upon the king; and when we had been told just before (xvi. 21) that Saul had made him his armour-bearer,

we might justly expect to find him with him when the battle was set in array; xvii. 2. In this connexion David is also represented as fully answering the character before given of him: "A mighty valiant man, and a man of war," xvi. 18, and ready to fight with the *giant* upon the first proposal (for the account of the Philistine presenting himself forty days is in this passage here supposed to have been interpolated (xvii. 16). I shall leave it to the critical Hebrew reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let *Jesse go for an old man amongst men in the days of Saul*, &c.—Pilkington's Remarks upon several Passages of Scripture, p. 62, &c.

Ken.—Mr. Pilkington has filled fourteen pages with judicious remarks upon this supposed interpolation; to which pages I refer the reader; and shall only quote what is necessary to state the first and chief part; and to prepare for the confirmation, which will be here given, of the principal observation: not doubting, but if the chap. (1 Sam. xvii.) shall be thought interpolated from ver. 11 to ver. 32, the other parts there objected to will easily be given up also, on account of the absurdities which seem to attend them [see note of Pilkington above].

The authorities here brought to prove this great interpolation, are the internal evidence, arising from the *context*; and the external, arising from the Vatican copy of the Greek version. But how then reads the Alexandrian MS.? The "Remarks" acknowledge, that this MS. agrees here with the corrupted Hebrew; and therefore was probably translated (in this part) from some late Hebrew copy, which had been thus interpolated: see pp. 72, 75. Now that these two MSS. do contain different renderings in some places, I observed in pp. 398—404. And in this seventeenth chapter of Samuel, in verse 4, the Alex. MS. says (agreeably to the present Hebrew), that the height of Goliath was *six cubits and a span*, i. e., above ELEVEN feet; but the Vatican MS. (agreeably to Josephus*) that it was

* 'Tis necessary to show, that the Greek text of Josephus reads *αγαν ΤΕΤΤΑΡΩΝ*; because Hudson's *Latin version*, placed in the parallel column, in Hudson's edition (through a strange want of care, or through a strong spirit of conforming to the Hebrew text) reads *cubitum sex*. See lib. 8, cap. 9, sec. 1.

four cubits and a span, i. e., near eight feet. And in verse 43, what the Vatican renders, *he cursed David by his gods*, the Alexandrian renders, *by his idols*. But, though the Heb. text might be consulted, and a few words differently rendered by the transcriber of one of these MSS., or by the transcribers of the MSS. from which these MSS. were taken; yet as these MSS. do contain in this chapter such Greek as is almost universally the same (in verb, noun, and particle), I presume, that they contain here the same translation, with the designed alteration of only a few words, and with the difference of the interpolated verses found in the Alexandrian MS.

But, after all, what if the Alex. MS., which now has these verses, should *itself* prove them interpolated? What, if *the very words of this very MS.* demonstrate, that these verses were not in some former Greek MS.? Certainly, if the Alex. MS. should be thus found, at last, not to contradict, but to confirm the Vatican, in its omission of these twenty verses; the concurrence of these authorities will render the argument much more forcible and convincing.

Let us then state the present question, which is, Whether the twenty verses, between verse 11 and verse 32, which are now in the Hebrew text, are interpolated. The Vatican MS. goes on, immediately from the end of the 11th verse (*—και εφοβηθησαν σφοδρα*) to verse 32, which begins *και ειπε Δαυιδ*; whereas the 12th verse in the Heb. begins, *not with a speech*, but with David's birth and parentage. If, then, the Alex. MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, *whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse*; and, if so, then *from a MS. which had not these intermediate verses*. Now, that this is in fact the case, will at once appear upon examining the Alexandrian copy; where the 12th ver. begins with *KAI EIIIE ΔΑΥΙΔ*—exactly as the 32d verse begins, and as the 12th verse could not begin properly.

The case seems clearly to be, that the transcriber, having written what is now in the 11th verse, was beginning what is now the 32d verse; when, after writing *και ειπε Δαυιδ*, he perceived that either the Hebrew or some other Greek copy, or the margin of

his own copy, had several intermediate verses. Upon which, without blotting out the significant word *EIIIE*, he goes on to write the addition, thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the Alexandrian was transcribed, it might be inserted by that transcriber. But if it was inserted, either from the Hebrew, or from any other Greek copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that *former MS.*, then the interpolation may be 100 or 150 years older than the Alex. MS. Perhaps the earliest Christian writer who enlarges upon the strange circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul, so that it had then been long in some copies of the Greek version. The truth seems to be, that the addition of these twenty verses took its first rise from what Josephus had inserted, in his variation and embellishment of this history; but that many circumstances were afterwards added to his additions.

For (and it is extremely remarkable) though Josephus has some, he has not half the improbabilities which are found *at present* in the sacred history; as, for instance,—nothing of the *armies being fighting in the valley*, or *fighting at all*, when David was sent by his father; as in verse 19,—nothing of the *host going forth*, and *shouting for the battle*, at the time of David's arrival; as in verse 20, nothing of *all the men of Israel fleeing from Goliath*, as in verse 24; on the contrary, *the two armies* (it should seem) continued upon their *two mountains*,—nothing of *David's long conversation with the soldiers* (verses 25—27) in seasons so very improper, as whilst they were *shouting for the battle*, or whilst they were *fleeing from Goliath*; and *fleeing from a man*, after they had seen him, and heard him, *twice* in every day, *for forty days together* (verse 16); the two armies, all this very long while, leaning upon their arms, and looking very peaceably at one another,—nothing of Goliath's repeating his challenge *every morning and every evening*; as in verse 16. David ('tis said, ver. 23) happened to hear one of these challenges; but if he heard *the evening challenge*, it would have been then too late for the several transactions before, and the

long pursuit after, Goliath's death; and David could not well hear the *morning challenge*, because he could scarce have arrived so early, after travelling from Bethlehem to the army (about fifteen miles), and bringing with him an *ephah of parched corn, and ten loaves, and ten cheeses*, as in verses 17, 18,—nothing of encouraging any man to fight Goliath by an *offer of the king's daughter* (verse 25), which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army,—nothing of Eliab's reprimanding David, for *coming to see the battle*, as in verse 28; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel: see chap. xvi. 1, 13,—nothing of a *second conversation* between David and the soldiers, as in verses 30, 31,—nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine; as in ver. 55,—nothing of David's being *introduced to the king by Abner*, in form, after killing the Philistine (ver. 67), at a time when the king and the captain of the host had no leisure for complimentary ceremony, but were set out (ver. 52) in *immediate and full pursuit of the Philistines*. Nor, lastly, is any notice taken here by Josephus of (what now begins the eighteenth chapter) *Jonathan's friendship for David*, which is related elsewhere, and in a different manner. On the contrary, as soon as Josephus has mentioned Goliath's death, and told us, that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head of Goliath was carried *by David into his own tent* (and he could have then *no tent of his own*, if he had not been then an officer in the army)—I say, as soon as Josephus has recorded these circumstances, he goes on to *Saul's envy and hatred of David, arising from the women's songs of congratulation*; exactly as these capital parts of the history are connected in the VATICAN MS. And with this circumstance I shall conclude these remarks, earnestly recommending the whole to the learned reader's attentive examination.

It must not, however, be forgot that the learned F. Houbigant has, in his Bible,

placed these twenty verses (from the 11th to the 32d) between hooks; as containing a passage, which comes in very improperly. And part of his note upon the place is this: *Hoc sublato, nihil restabit in contextu lacunoso, &c.* [see note of Houbigant below].

It will be objected, that the verses, here supposed to be interpolated, are *very many*—that it is not easy to conceive, *when* such an interpolation could have been introduced—and that, though several proofs have been given of interpolations in the *Greek version*, yet no one proof has been given of *any other passage interpolated in the Hebrew text*.

Now, as to the greatness of this interpolation, if the reader be surprised at this, I can acquaint him with another, that is much larger—consisting of 230 lines. This very wonderful interpolation begins at 2 Chron. ii. 7; and was made in an Hebrew MS. now in the British Museum, Harl. No. 5,506.

If it be inquired, as to this interpolation in Samuel, *when* it could possibly be introduced into the text? It may be observed, that *about the time of Josephus*, the Jews seem to have been fond of enlarging, and (as they vainly thought it) embellishing the sacred history, by inventing speeches, and prayers, and hymns, and also new articles of history, and these of considerable length: witness the several additions to the book of Esther; witness the long story, concerning *wine, women, and truth*, inserted amidst parts of the genuine history of Ezra and Nehemiah, and worked up into what is now called the first book of Esdras: witness the hymn of the three children in the fiery furnace, added to Daniel: and witness also the many additions in Josephus. Certainly then, some few remarks might be noted by the Jews, and some few of their historical additions, might be inserted, in the margin of their Hebrew copies; which might afterwards be taken into the text itself by injudicious transcribers.

The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man, relying with firm confidence upon the aid of the *God of battle*, against a blaspheming enemy. 'Tis not therefore very strange, that some fanciful Rabbins should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel,

and David's cutting off the giant's head with the giant's own sword. And then, finding that Josephus had said, that *David came from the sheep to the camp, and happened to hear the challenge*; the Rabbin might think it very natural, that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David: and then (to be sure) this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly, when (according to these additions) Jonathan had seen *Abner leading David in triumph to the king's presence*; every one admiring the young hero, as he proudly advanced, with the grim head of the *Philistine in his hand*. So that this multiform addition and fanciful embellishment of the Rabbin reminds one of the motley absurdity described by the poet in the famous lines—

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
&c.

The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies, as the Jews then declared to be *genuine*, and which they delivered afterwards to Origen as such. And that Origen did refer to the Jews for such copies as *they held genuine*, he allows in his epistle to Africanus; for there he speaks of *soothing* the Jews, in order to get *pure* copies from them *κολακευειν Ιουδαιους και πειθειν, ινα μεταδωσιν ημιν των καθαρων και μηδεν πλασμα εχοντων*. — Kennicott's *Second Dissertation on the Hebrew Text*, page 419, &c.

Bishop Horsley.—12—31 These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revival of our public translation, these twenty verses should be omitted. But I hope that whenever a revival of our public translation shall be undertaken, the advice of this learned critic

in this instance will not be followed. It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. First, David was quite a youth when he engaged Goliath (verses 33, 42); when he was introduced to Saul, as a musician, he was of full age (chap. xvi. 18). Secondly, his combat with Goliath was his first appearance in public life (verse 56) [זה הולם]; when he was introduced as a musician, he was a man of established character (chapter xvi. 18). Thirdly, his combat with Goliath was his first military exploit (verses 38, 39). He was a man of war when he was introduced as a musician (chap. xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the ten last verses of the preceding chapter, which relate Saul's madness, and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and the 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chap. xvi., and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.

15 *But David went and returned from Saul*; i. e., that whilst his brethren remained constantly with the army, David went, and came. It is not implied at this verse that David had previously resided at the court of Saul, and left the king upon the occasion of this war. This and the preceding verse are to be taken in connexion. And the fact asserted is, that David's three eldest brethren were in the army, but David was there only now and then, when his curiosity brought him.

Dr. A. Clarke.—The 12th verse, to the 31st inclusive, are wanting in the Septuagint; as also the 41st verse; and from the 54th to the end; with the *five* first verses of chap. xviii., and the 9th, 10th, 11th, 17th, 18th, and 19th of the same.

All these parts are found in the Codex

Alexandrinus; but it appears that the MS. from which the Codex Alexandrinus was copied, had them not. Dr. Kennicott has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connexion with the *thirty-second*, leave out the *forty-first*, and connect the *fifty-fourth* with the *sixth* of chap. xviii., and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess, that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all further attempts to justify the chronology, and refer to those who have written *for* and *against* the genuineness of this part of the common Hebrew text.

In the *general dissertation* which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the Septuagint, and consequently not in the Hebrew copy used for that version. Several MSS. in the Royal Library at Paris either omit these verses, or have them with *asterisks* or notes of *dubiousness*. And the collation by Dr. Holmes and his continuators has brought further proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of Origen; and if they were not in the MSS. used by Origen, it is very probable they were not in that version *at first*; and if they were not in the Septuagint at first, it is very probable that they were not in the *Hebrew text* one hundred and fifty years before Christ; and if not *then* in the Hebrew text, it is very probable they were not in that text *originally*. — See “*Dissertation on Gen.*,” p. 9; and “*Remarks on Select Passages*,” p. 104.

I have only to remark here, that the *historical books* of the Old Testament have suffered more by the carelessness or infidelity of transcribers than any other parts of the

sacred volume; and of this the two Books of Samuel, the two Books of Kings, and the two Books of Chronicles, give the most decided and unequivocal proofs. Of this also the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the *Divine inspiration* of those books as they had of those of the *law* and the *prophets*; and have therefore made no scruple to insert some of their own *traditions*, or the glosses of their doctors, in different parts; for as the whole must evidently appear to them as a *compilation* from their *public records*, they thought it no harm to make *different alterations* and *additions* from *popular statements* of the same facts, which they found in *general circulation*. This is notoriously the case in Josephus; this will account, and it does to me very satisfactorily, for many of the *various readings* now found in the Heb. text of the *historical books*. They were held in less *reverence*, and they were copied with less *care*, and emended with less *critical skill*, than the *pentateuch* and *prophets*; and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of *zeal*, yet, with all the sincere and truly enlightened friends of Divine revelation, will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a *blot* on the Divine records, let them who in the providence of God are qualified for the task wipe it off; and while they have the thanks of all honest men, God will have the glory.

Houb.—*David autem filius hominis Ephratai.* Deest in Codice Rom. Græco quidquid in Hebræo legitur a versu 11 usque ad versum 32. Quod quidem videri potest ex aliis sacris monumentis huc allatum, non tamen in omnes codices introductum, quia non necessarium. Nam eo sublato, nihil restabit in contextu lacunosum; nec series abruptitur, si jungis versum undecimum, cum trigesimo secundo, ut apud editionem Romanam. Parum credibile est eundem scriptorem sacrum, qui antea narravit Davidem esse filium Isai, habuisse Isai filios

octo, primogenitum esse Eliab, alterum Abinadab, tertium Samma, et cætera id genus, hæc eadem mox iterasse; hæc enim non erant ejusmodi, ut iteranda esse viderentur. Ita explicatur, cur hæc Græci Intt. omiserint; quia nempe non omnium hæc essent codicum Hebræorum. Neque hæc tamen hod. ex codicibus delenda sunt, quanquam non necessaria; quia nimirum ex aliis sacris deprompta sunt monumentis, hicque interpolata. Nos hæc uncinis includimus, ut intelligatur hæc non esse ejusdem, cujus sunt reliqua, scriptoris, et ne accusetur hujus libri sacer scriptor, tanquam contextum suum iterationibus otiosus, neque ex re natis infercisset...

Dathe.—Pericopa, quæ sequitur inde versu 12 usque ad versum 32, tam parum cohæret cum eis, quæ de Davide sub finem præcedentis capitis narrata sunt, ut quisvis lector facile intelligat, hæc cum illis nullo modo posse conciliari. Quis non miretur, armigerum Sauli belli tempore domum rediisse ad gregem pascendum? Nihil in antecendentibus dictum est de præmiis a Saulo propositis ei, qui cum Goliatho certamen inierit; et Goliatho a Davide interfecto hic nullum horum præmiorum accipit. Fratres Davidis eum reprehendunt, quod non domi manserit et prælii spectator esse voluerit; quasi vero armiger regis gregem potius pascere quam prælio interesse debeat: et quam mira est Davidis humanitas, qui reprehensiones tam iniquas æquo animo fert. Tandem, qui fit, ut David, qui antea Saulo tam familiaris fuerat, non eum ipse adeat et de spe ei proposita, qui cum Goliatho pugnare velit, interroget? Quibus argumentis ex rebus, quæ narrantur, desumtis accedunt alia, quæ fere extra omnem dubitationem ponunt, totam hanc pericopam esse interpolatam. Omissis his versibus undecimus cum tricesimo secundo optime cohæret, quod fieri vix posset, si partem historię veræ constituerent. Nihil dico de otiosa repetitione filiorum Isæi, qui jam antea fuerant nominati cap. xvi. 9, neque de stili diversitate, quam alii urgent. Id vero in quæstione critica maximi est momenti, quod desit hæc pericopa tota in codice Vaticano, et, quod valde probabile sit, eam quoque in codice Alexandrino defuisse. Incipit enim ille locus in cod. Alex. v. 12. *Kai êlre David vîds ânthrôpou 'Eφραβαλου*, cum tamen verba textus tantum habent: *וַיֵּלֶךְ דָּוִד וַיִּפְּגַע בַּגִּיטִּי*. Unde igitur aliud: *Kai êlre*? Nimirum ab initio, uti in cod. Vat., legebantur post vers. 11

verba versus 32. *Kai êlre David pròs Saoul*. Sed scribe, postquam scripserat *kai êlre*, vidit vel in margine, vel in alio codice pericopam illam, quæ incipit: *Kai David vîds ânthrôpou 'Eφραβαλου*. Igitur hanc quoque inseruit, relictis illis verbis: *kai êlre*, quæ haud obscure produnt, in illo codice, quem describebat, hanc pericopam lectam non fuisse. — Quid mirum igitur, viros doctos jam dudum de ejus *αὐθεντία* dubitasse? In his inprimis est Kennicottus, qui in dissert. ii. super ratione textus Hebr., p. 402 popularem suum Pilkingtonum citavit, qui prolixè probavit, h. l. esse interpolatum. Idem de eo judicavit Hubigantius et Michaëlis in notis ad vers. Germ. et Eichhorn in introduct. ad Vet. Test., p. ii., p. 464. Neque vero solum hic locus paulo longior, sed etiam in sequentibus nonnulli breviores similem suspicionem præbent, de quibus ad singulos breviter lectores nostros admonebimus. Unum tantum addo de origine harum interpolationum. Assentior nimirum Cl. Eichhornio, qui (l. c., p. 494) existimat, eas non esse ex libris scriptis, sed ex traditionibus, quæ varia et vario modo de certamine illo Davidis cum Goliatho et fatis ejus in aula Sauli referebant, quæ deinceps ab alio margini fortasse fuerunt adscriptæ et tandem textui insertæ. Antiquissimas tamen esse has interpolationes, apparet ex eo, quod jam Josephus eas in versione Græca legit; hinc mirum non est, eos in omnibus codd. Hebr. nostrorum temporum reperiri. Ut vero eo melius intelligatur, eas salvo reliquo contextu abesse posse, litteris minoribus eas curavi imprimendas, atque si in lectione omittantur, nemo hæsitabit, manifesto indicio eas ab alia manu esse insertas.

Maurer.—Sic Dathius, præeuntibus Kennicotto, Eichhornio, aliis, quibus consentit Gesenius Gr. ampl., p. 751. Negari non potest, narrationem pugnare non solum cum xvi. 14 sqq., sed etiam cum iis, quæ infra xvii. 55 sqq. exposita leguntur. Malim tamen hanc discrepantiam ex fontium, quibus scriptor utebatur, diversis relationibus quam ex interpolatione repetere. Non obstat, quod versibus 12—31 omissis undecimus cum tricesimo bene cohæret. Cf. simillimum exemplum Jos. x. 12—15. Coll. iv. 9; viii. 12, 13, 30 sqq. Nec major vis est *וַיֵּלֶךְ* voculæ vs. 12, quæ non habet, quo referatur; hæc enim a scriptore per imprudentiam transscripta est. Ad versionem Græcam autem quod attinet, hujus in uno alteroque

codice ex mero emendandi studio omissam esse universam hanc pericopen, satis certo colligitur ex Josepho, qui, quæ hic narrantur, omnia exhibet. Atque sic etiam judicandum puto de loco xii. 12 coll. cum viii. 5, de locis infra sequentibus vs. 55, sqq. xviii. 1—5, 9—11, 17—19, 21, ex., quos ad unum omnes suspectos habent critici isti. Scriptori diversos commentarios, qui de eadem re alio et alio modo exponerent, ad manus fuisse, plane apparet ex cap. xxvi. coll. cum xxiii. 19—xxiv. 23.

Ver. 12.

וַיֵּרָד דָּוִד אִישׁ מִפְּרָתִי הַזֶּה מִבֵּית
לָחֶם יְהוּדָה וַשְּׁמוֹ יֵשׁוּ וְלֹו שְׁמֹנֶה
בָּנִים וְהָאִישׁ בִּימֵי שָׁאוּל זָקֵן בָּא
בְּאַנְשִׁים :

הב' בפסח

[Alex.] καὶ εἶπεν Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου. οὗτος ἐκ Βηθλεὲμ Ἰούδα, καὶ ὄνομα αὐτῷ Ἰεσσαί, καὶ αὐτῷ ὀκτὼ υἱοί. καὶ ὁ ἀνὴρ ἐν ταῖς ἡμέραις Σαουλ πρεσβύτερος ἐγγλυθὼς ἐν ἀνδράσιν.

Au. Ver.—12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

Now David was the son of that Ephrathite of Beth-lehem-judah.

Houb.—יהוה מביא חם. Melius *houb.* ille autem erat de Beth-lehem. Nam id, quod Vulgatus, de qua supra dictum est, non sapit Sacrum hujus libri scriptorem, qui quidem non solet ad ea, quæ ante dicta sunt, allegare lectores.....

And the man went among men for an old man in the days of Saul.

Houbigant.—Quique, Saule regnante, erat senex, perveneratque ad multos annos.

Syrus, בשנים, in annos ex scripturâ בשנים, quam etiam exsequitur Codex Complut., eâque legitimâ. Frustrâ argumentatur contra Lud. Cappellum Buxtorfius, nusquam legi בשנים. Nam, cum sæpissimè legatur בא בשנים, venerat in dies, nihil dici potest cur, venire in annos non sit loquendi forma Hebraica, teste præsertim Syro Interprete.

Maurer.—Pro בא בשנים vs. 12 legendum videtur בשנים.

Ver. 18.

וְהָאִישׁ אֲחִיָּהוּ הַפֶּקֶדָן לְשָׁלוֹם וְאֶת-
עֶרְבָתָם הִתְקָח :

[Alex.] καὶ τοὺς ἀδελφούς σου ἐπισκέψῃ εἰς εἰρήνην, καὶ ὅσα ἂν χρήζωσιν γνώσῃ.

Au. Ver.—18 And carry these ten cheeses [Heb., cheeses of milk] unto the captain of their thousand [Heb., captain of a thousand], and look how thy brethren fare, and take their pledge.

Bp. Patrick.—18 Look how thy brethren fare, and take their pledge.] Some think that they went to war, in those days, at their own charge, and were not paid by the king. Provision, therefore, beginning to fail, Jesse's sons had sent to him for a supply, and by a certain token. Which their father bids David take with him, to know if it were theirs. So some expound the word *pledge*. But others think that if they had borrowed money, or pawned anything for it, he ordered David to redeem it; or that he should bring something from them, that might certify him of their health. Others translate the word not *pledge* but *business*: and take the sense to be, Bring me word what they do; how they behave themselves; what company they keep, and whom they associate themselves withal.

Gesen.—וְאֶת-עֶרְבָתָם הִתְקָח, and bring from them a pledge, token.

Ver. 19.

Au. Ver.—Valley of Elah. See notes on verse 2.

Ver. 21.

וַתַּעַרְךָ יִשְׂרָאֵל וּפְלִשְׁתִּים מִעֶרְכָּה
לְתַקְרַת מִעֶרְכָּה :

[Alex.] καὶ παρητάξαντο Ἰσραὴλ καὶ οἱ ἀλλόφυλοι παράταξιν ἐξεναντίας παρατάξεως.

Au. Ver.—21 For Israel and the Philistines had put the battle in array, army against army.

Houb.—וַתַּעַרְךָ יִשְׂרָאֵל וּפְלִשְׁתִּים. Lege וַתַּעַרְךָ, et struxit acies Israel, vel וַתַּעַרְכֵּי; sic omnes veteres. Liqueat hujus verbi nominativum esse *Israel et Philistæos*, non autem ipsam pugnae aciem, והסערה; itaque non ferendum istud וַתַּעַרְךָ in genere feminino.

Ver. 22.

וַיֵּשֶׁב דָּוִד אֶת-הַקְּלָיִם מִעֲלֵיו עַל-יָד
שׁוֹמֵר הַקְּלָיִם וְגו'

[Alex.] καὶ ἀφῆκεν Δαυὶδ τὰ σκεύη αὐτοῦ ἀφ' ἑαυτοῦ ἐπὶ χεῖρα φύλακος, κ.τ.λ.

Au. Ver.—22 And David left his carriage.

[Heb., the vessels from upon him] in the hand of the keeper of the carriage, &c.

Ged.—And David left his charge with the store-keeper.

Dathe.—22 *David deposuit ea, quæ ferebat, apud custodem impedimentorum, &c.*

Houb.—*David sarcinis relictis ei qui custos erat sarcinarum.*

Ver. 23.

וַיְהִי וּמִדְבַּר עָשָׂם וַחֲנָנִי אִישׁ
הַגִּלְיָתִים עֹלָה בְּלִיָּהּ הַפְּלִשְׁתִּי שְׁמוֹ מִבְּתַר
מִכְּעֶרְוֹת פְּלִשְׁתִּים וְגו'
מִשְׁכָּנֹתָם

[Alex.] καὶ αὐτοῦ λαλοῦντος μετ' αὐτῶν, ἰδοὺ ἀνὴρ Ἀμερσαῖος ἀνέβαινεν, Γολιάθ ὁ Φιλισταῖος ὄνομα αὐτοῦ ἐκ Γέθ, ἐκ τῶν παρατάξεων τῶν ἀλλοφύλων, κ.τ.λ.

Au. Ver.—23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

Champion. See notes on ver. 4.

Armies.

Gesen.—מִכְּעֶרְוֹת f. (r. מִכְּעֶרְוֹת plur. מִכְּעֶרְוֹת.

1. *A row, pile, arranged in order.* 2. Plur. *ranks of an army, array, army in battle-array, host,* 1 Sam. xvii. 8, 10, 26, 45, al.

Prof. Lee.—מִכְּעֶרְוֹת, *Disposition, order, arrangement, &c.* — *of battle,* 1 Sam. iv. 16; xvii. 8, 22, 48.

Maurer.—מִכְּעֶרְוֹת. Gesenius, Winerus, alii מִכְּעֶרְוֹת vel *cateruam hominum esse dicunt vel loca plana*, i. e., *castra in patenti et aperto*

campo sita, coll. *عرصة*. Fortasse tamen pro מִכְּעֶרְוֹת efferendum est מִכְּעֶרְוֹת (א מִכְּעֶרְוֹת cum Kam. imp. cf. stat. constr. sg. מִכְּעֶרְוֹת), ut castra Philistæorum per contemtum *speluncæ* dicantur. K'ri legendum præcipit מִכְּעֶרְוֹת.

Ver. 29.

וַיֹּאמֶר דָּוִד —

[Alex.] οὐχὶ ῥῆμα ἐστιν;

Au. Ver.—29 And David said, What have I now done? *is there not a cause?*

Is there not a cause?

Pool.—Either, 1. Of my coming; my father sent me on an errand. Or rather, 2. Of my thus speaking: *is there not reason in what I say? Is this giant invincible? is*

VOL. II.

our God unable to oppose him, and subdue him?

Bishop Horsley.—*Is there not a cause? Rather, Was it more than a word?*

Dr. A. Clarke.—I believe the meaning is what several of the versions express: *I have spoken but a word.* And should a man be made an offender for a word?

Ver. 34—36.

וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל רֵעָה הָיָה
עֲבָדְךָ לְאֶבְיִי בַּצֹּאֵן וּבָא חֲמָרִי וְאֶת־
הַדּוֹב וְנָשָׂא אֹתוֹ מִהָעֶדֶר : 35 וַיִּצְאֵהוּ
אֲחֵרָיו וַחֲנָנִי וַהֲפֹלְתִי מִפִּי וַיִּקָּחם עָלַי
וַיַּחֲזִיקוּנִי בְּזִקְלוֹ וַהֲכִיתוּ וַהֲמִיתוּ :
36 גַּם אֶת־הַחֲמָרִי בַּסֵּחַ הַדּוֹב הָיָה עֲבָדְךָ
וְהִנֵּה הַפְּלִשְׁתִּי הַעֲרָל הַזֶּה בְּאֶחָד
מֵהֶם כִּי חָלַף מִעֶרְבֹת אֱלֹהִים חַיִּים :

וְהָיָה כִּי חָלַף מִעֶרְבֹת אֱלֹהִים חַיִּים :

וְהָיָה כִּי חָלַף מִעֶרְבֹת אֱלֹהִים חַיִּים :

34 καὶ εἶπε Δαυὶδ πρὸς Σαοὺλ, ποιμαίνων ἦν ὁ δούλος σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ· καὶ ὅταν ἤρχετο ὁ λέων, καὶ ἡ ἄρκος, καὶ ἐλάβανε πρόβατον ἐκ τῆς ἀγέλης, 35 καὶ ἐξεπορεύμην ὀπίσω αὐτοῦ καὶ ἐπάταξα αὐτόν, καὶ ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ· καὶ εἰ ἐπανάστατο ἐπ' ἐμέ, καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ, καὶ ἐπάταξα, καὶ ἐθανάτωσα αὐτόν. 36 καὶ τὸν λεοντα καὶ τὴν ἄρκον ἔτυπτεν ὁ δούλος σου, καὶ ἔσται ὁ ἀλλόφυλος ὁ ἀπερίτμητος ὡς ἐν τούτων· οὐχὶ πορεύσομαι καὶ πατάξω αὐτόν, καὶ ἀφελῶ σήμερον θνῆδος ἐξ Ἰσραὴλ; διότι τίς ὁ ἀπερίτμητος οὗτος, ὃς ὠνείδισε παράταξιν θεοῦ ζώντος;

Au. Ver.—34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb [or, kid] out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

Geddes, Booth.—34 And David said to Saul, Thy servant tended his father's flock, and if there came a lion or a bear, and took a lamb out of the flock, 35 Then I pursued him and smote him, and snatched it from his mouth: and if he arose against me, I caught him by his beard and smote him and slew him. 36 Both lions and bears hath

thy servant smitten, and this uncircumcised Philistine shall be like one of them: let me go then, and smite him, and take away the reproach from Israel; for who is that uncircumcised Philistine, that he should defy the hosts of the living God [LXX, Vulg.]?

Dr. A. Clarke.—35 The slaying of the lion and the bear mentioned here, must have taken place at two different times; perhaps the verse should be read thus: *I went out after him* (the lion), *and smote him, &c.* *And when he* (the bear) *rose up against me, I caught him by the beard, and slew him.*

Houb.—34 *Respondit Sauli David: servus tuus pascabat patris sui greges, veniebatque leo, vel ursus, et ovem caulis auferebat; 35 Ego exibam, cædebam eum, prædamque ore ejus liberabam; qui cum me aggrediebatur, ego crinibus ejus apprehensis, percutiebam eum et enecabam. 36 Servus tuus leonem et ursum occidit; erit igitur iste Philistæus incircuncisus, sic tanquam unus ex eis, propterea quod agminibus Dei vivi fecit contumeliā.*

Dathe.—34 *Cum oves pascerem apud patrem meum, inquit David, accidit, ut leo aut ursus veniret et auferret oviculum e grege; 35 Tum ego eum persecutus occidi et prædam ejus faucibus eripui. Quodsi me aggrediebatur, comprehensa ejus barba eum percussi et interfeci. 36 Sic de leone et urso victor ego discessi, &c.*

Maurer.—34 *וַיָּבֹא הַלֵּוֹי הַזֶּה. Hæc verba, in quibus explicandis mire argutati sunt interpretes, præeunte Ewaldo Gr. crit., p. 597 sic explicanda censemus: et venit leo, etiam cum urso. Articulus notos istos et perpetuos gregis hostes designat. Cf. ὁ λύκος, Jo. x. 12. Quod leo nullam ferarum in societatem admittit (quia, ut ait Damir Arabs, nullam videt sibi parem), id interpretationi a nobis propositæ neutiquam obstat. Nam verba venit leo cum urso hic nihil aliud sibi velle, quam: nunc leonem nunc ursam venisse, et per se clarum est et ex sequentibus patet. Igitur facile carebis Michaëlis conjectura, pro וַיָּבֹא הַלֵּוֹי legi jubentis וַיָּבֹא, et venit ursus....פֶּה.—Lectionem הָ, quæ ex ed. Jacobi Chajjim (1525), in qua primum comparuit, in omnes fere recentiores editiones irrepsit, merum errorem esse, vix est quod moneam.*

Ver. 37.

Au. Ver.—The lion, &c., and the bear.
Ged., Booth.—Lions, &c., and bears.

Ver. 38.

וַיַּלְבֵּשׁ שָׂאֻל אֶת-דָּוִד בְּחַיָּו וְגו'

καὶ ἐνέδυσσε Σαούλ τὸν Δαυὶδ μανδύαν, κ.τ.λ.

Au. Ver.—38 And Saul armed David with his armour [Heb., clothed David with his clothes], and he put an helmet of brass upon his head; also he armed him with a coat of mail.

Pool.—With his armour; either, 1. With Saul's own armour which he used to wear in battle; which seems not to agree with the extraordinary height of Saul's stature, 1 Sam. x. 23; nor is it like that Saul would disarm himself, when he was going forth to the battle, ver. 20, 21. Or 2. With armour taken out of his armory. Or rather, 3. With his vestments, or garments. For, 1. So the Hebrew word properly and usually signifies; and so this same word is translated, 1 Sam. xviii. 4. 2. His armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some military vestments which were then used in war, and were contrived for defence; such as buff-coats now are.

Ver. 39.

וַיַּחַדְרָן דָּוִד אֶת-חַרְבּוֹ מֵעַל לְמָדִי
וַיֵּאָל לְלֶכֶת כִּי לֹא-נִסָּף וַיֹּאמֶר דָּוִד
אֶל-שָׂאֻל לֹא-אֶחָד מִלֵּכֶת בְּאֶמְלָה כִּי
לֹא נִסִּיתִי וְנִסָּתָם דָּוִד מִמָּדִי :

καὶ ἔζωσε τὸν Δαυὶδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ, καὶ ἐκοπίασε περιπατήσας ἀπαξ καὶ δὶς. καὶ εἶπε Δαυὶδ πρὸς Σαούλ. οὐ μὴ δύνωμαι πορευθῆναι ἐν τούτοις, ὅτι οὐ πεπείραμαι. καὶ ἀφαιρούσιν αὐτὰ ἀπ' αὐτοῦ.

Au. Ver.—30 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he assayed to go, &c.

Bishop Horsley.—Rather, *and he was awkward in going; or, and he moved awkwardly, because he was not accustomed. And David said unto Saul, I cannot stir in these, for I have not been accustomed.*

He was awkward in going, or, he moved awkwardly. ἐκοπίασε περιπατησαι, LXX [Alex.]. καὶ ἔσκαζεν ἀπειρος ὢν, Symmachus. καὶ ἐχῶλαιεν Δαβὶδ ἐν τῷ βαδίζειν, Hexaplar versions. I refer the verb *he* to

the root מל. See that root in Parkhurst's Lexicon.

Gesen.—Hiph. **הָיָה**, *to will*, but used in two senses, viz. 1. Of one who *undertakes* that which he *will*, however difficult, implying active volition, i. q. *to take upon oneself, to assay*; Sept. often ἀρχομαι, *to begin*. Seq. gerund. Gen. xviii. 27, 31; Josh. xvii. 12; Judg. i. 27, 35; I Sam. xvii. 39. Seq. verb. fin. ἀσυνδέρως, Deut. i. 5. **לֹא־יָסִיף**, *for I have not yet tried them*.

Gesen., Thes.—Hiph. הואל, voluit. Triplici modo dicitur. Ac 1) de eo, qui id quod vult aggressitur, et, licet arduum sit, conatur (vom thätigen Wollen, Angreifen, Unternehmen). LXX undecies ἀρχομαι. Deut. i. 5: הואל משה לארץ כנען ואלה הארצות אשר יורש ישראל, Moses aggressus est interpretari hanc legem. 1 Sam. xvii. 39: והואל אל ה' אלהי דוד, conatus est ire, nam (ante) non tentaverat.

Ged.—And over his armour [Saul] begirt him [LXX, so *Booth.*] with his own sword. Once and again [LXX, so *Booth.*], David essayed to walk in this armour; *but could not*, because he was unexperienced: he therefore said to Saul: "I cannot walk in these; as I am not experienced."

Booth.—And over his armour he girded [LXX] his own sword. Once and again [LXX] David attempted to go, *but could not*; for he had not been accustomed to them. And David said to Saul, I cannot go with these, for I have not been accustomed to them, &c.

Ver. 40.

וַיִּקָּח מִקִּלְוֹ בָּיִדוֹ וַיִּבְחַרְלֹו חֲמִשָּׁה
חֳלָקֵי אֲבָנִים וּמִדְּבַחַל וַיִּשָּׂם אֹתָם
בְּכָלֵי הָרָעִים וְאֲשָׁרֵלֹו וּבְכִלְהֵם וּמִלְּעֹ
בִּירוֹ וַיִּגַּשׁ אֶל־חַפְּצֵשֵׁתִי :

καὶ ἔλαβε τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ. καὶ ἐξελέξατο ἐαυτῷ πέντε λίθους λείους ἐκ τοῦ χειμάρρου, καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῶς ἐς συλλογὴν, καὶ σφενδόνῃ αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ. καὶ προσῆλθε πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον.

Au. Ver.—40 And he took his staff in his hand, and chose him five smooth stones out of the brook [*or, valley*], and put them in a shepherd's bag [*Heb., vessel*] which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

Smooth stones.

Bp. Patrick.—Or rather *cleft stones*: not whole and entire, but broken. For the word

signifies *partitions*; and, therefore, denotes the stones to have been ragged; and sharp pointed were most fit for his purpose (see De Dieu).

Gesen.—תָּקַן *adj. smooth.* 1 Sam. xvii. 40
הָיָה חֲמֵשׁ אֲבָנִים תְּקֻנִּים, *five smooth of the stones,*
i. e., *five smooth stones.* For this idiom
comp. Is. xxix. 19; Hos. xiii. 2. See
Lehrg., p. 678.

Prof. Lee.—לִּי, m. pl. constr. לִּי, *Smooth* (pieces) of stones, 1 Sam. xvii. 40, al.

non occ. Arab. ⁵حَالَة, *acutus, radere aptus.*

Brook. See notes on Numb. xxiv. 26, vol. i., p. 610.

Which he had, &c.—drew near to the Philistine.

Ged., Booth.—Which he had with him; thus with a scrip and a sling in his hand, he drew near to the Philistine.

Ver. 43.

וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֶּלֶב אֲנִי
קִיָּאֲמָה בָּא־אֵלַי בַּמְּקוֹלוֹת וַיַּהֲלֵל
הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֹזְנוֹ :

καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυὶδ, Ὡσεὶ
κύνων ἐγὼ εἰμι, ὅτι σὺ ἔρχῃ ἐπ' ἐμέ ἐν ῥάβδῳ
καὶ λίθοις· καὶ εἶπε Δαυὶδ, Οὐχί, ἀλλ' ἡ χεῖρων
κυνὸς· καὶ κατηράσατο ὁ ἀλλόφυλος τὸν Δαυὶδ
ἐν τοῖς θεοῖς αὐτοῦ.

Au. Ver.—43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

With staves.

Geddes, Booth.—With staves and with stones [LXX].

By his gods. So Houb., Patrick.

Dathe, Geddes, Boethroyd.—By his god
[Dagon].

Ver. 46.

Au. Ver.—46 This day will the LORD deliver thee [Heb., shut thee up] into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, &c.

The carcasses.

Ged., Booth.—Thy carcase, and [LXX]
the carcasses, &c.

Ver. 50.

Au. Ver.—50 So David prevailed over the Philistine with a sling and with a stone,

David go forth against the Philistine, neither he, nor Abner, the captain of the host, knew who the young man was. 2dly. That Jonathan, Saul's son, instantaneously conceived a violent affection for him, loved him as his own soul, and stripped himself of all his armour, and his garments, to give them to David. And 3dly. That Saul set him over his men of war. Accounts, which, when examined, will neither appear probable, nor consistent with the other parts of this history. For 1st. I have already had occasion to observe, that David's first introduction to Saul is represented to have been upon account of his being a skilful musician: and that he had so far gained upon Saul's affections, that he had made him his armour-bearer, and advanced him to a post, that required his frequent attendance upon the king's person: and 2dly. That Saul knew whose son this youth was, because he had sent to Jesse, to let him know that his son had found favour in his sight. 3dly. That Saul should so readily permit a youth, that was unknown to him, to accept the challenge of Goliath, and risk the fate of all Israel upon his success, according to the terms the giant had proposed, xvii. 9, will either not easily gain credit, or will be looked upon as a remarkable instance of rashness and indiscretion in the king of Israel. 4thly. To suppose this to have been the first introduction of David to the king and court, must make the account here given of Jonathan's affection to him, and his manner of expressing it, appear very extraordinary. Admitting him to have been in the family before; an officer, in high esteem with the king; and who had, upon other occasions, shown himself to be "a mighty valiant man and prudent in matters, and a comely person, and one favoured of the Lord;" as he is represented xvi. 18, these shew the grounds of Jonathan's regard for him; and well account for that affection of his towards David, mentioned in other places, and in a different manner. See xix. 2 and xx. 17. 5thly. How are we to understand those words, "And Saul set him over the men of war?" To take them in their full extent, we must suppose the command to be taken away from Abner, and David made captain of the host. But, on the contrary, we find Abner at Saul's side, xx. 25, and mentioned as still being captain of the host, xxvi. 5. Besides, we are informed, that immediately

upon the return from the slaughter of the Philistine, Saul conceived a jealousy against David upon the women's ascribing more merit and honour to him, than they had done to the king, xviii. 8. Is it therefore to be imagined, that he would, at that time, invest him with so much power and authority? On the contrary, we are told, xviii. 13, that "Saul removed him from him, and made him captain over a thousand." And, on the whole, I am persuaded, that these nine verses have been interpolated; there are no trace of them in the Vatican copy of the Greek version; and, leaving them out, the connexion is entire, and the whole account altogether probable and consistent: xvii. 54, "And David took the head of the Philistine, and brought it to Jerusalem; and he put his armour in his tent. xviii. 6, And as they came, when David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, &c."—*Pilkington's Remarks upon Several Passages of Scripture*, p. 65, &c.

Dathe—54 Hic versus legitur quidem in cod. Vat., sed repugnat illorum temporum historiæ. Hierosolymam tunc Jebusitæ tenebant, et quem in finem David caput Goliathi in hanc urbem detulisset? Josephus (*Antiquitt.*, lib. vi., cap. 9, sect. 5) ad evitandam illam repugnantiam rem sic narrat: Davidem caput Goliathi in tentorium suum reportasse, gladium autem Deo consecrasse.

58 Quis non hæreat in his versibus? Saulus Davidem, armigerum suum, qui sæpe eum cithara sua exhilaravit, non agnoscit; Abnero quoque, homini aulico, ignotus est. — Perquam ingeniosus sit, qui hujus ignorantie causam probabilem (modo non ineptam, quam vulgo dari non ignoro) potest indicare. Non leguntur hi versus in cod. Vat.

XVIII. 5. Hebr. *viris belli*. Quod, nisi locus suspectus esset, de parte tantum exercitus esset explicandum. Nam Abner dux erat exercitus. Sed infra vers. 13 in loco genuino narratur, ducem mille militum Davidem a Saulo esse constitutum.

Houb.—55 *Cujus filius hic est?* Säu, id quærens, opinionem affert, se nondum nosse quis sit David, cum tamen antea narratum fuerit Davidem lyra cecinisse ejusque armigerum fuisse. Propterea multi credunt hæc, quæ hic de pugna Goliath narrantur, antea evenisse, quam David coram Säuile lyra caneret; itaque ordinem rei narratæ fuisse

perturbatum. Nos rei narratæ ordinem, ut est, relinquimus. Nam tollitur omnis difficultas, modo sumatur Saülem, cum hæc suscitabatur, spiritu eo malo, qui eum exagitat, fuisse correptum et mente alienatum; quod ipsum significare Abner videtur, qui respondet asseveranter, nec sine juramento, se non nosse, cujus filius sit David; ne, si respondeat Davidem, esse illum filium Isai, quem accersivit Saül fecitque armigerum suum, monere Saülem videatur, ipsum eum, qui hæc sciscitetur, esse mente alienatum. Propterea etiam Abner non interrogat Davidem cujus sit filius, sed eum ad Saülem adducit, ut ipse de se et de suo patre respondeat, dissimulatorem agens, ut solent regum purpurati. Denique illi, qui ordinem, quem nunc habemus, intervertere volunt, pugnant cum versu 15 ubi narratur Davidem a Saüle discessisse, postquam fratres ejus ad bellum profecti essent. Nam si *discessit*, ergo aderat Saüli, antequam Goliath interficeret. Denique responderi potest, ut fecit Saurinus, non inquirere Saülem, quis sit David, sed *cujus filius*; quia ejus intererat scire, cujus familiæ esset is adolescens, cui filiam suam promiserat se uxorem daturum, si vinceret Philistæum.

Ver. 6.

וַיְהִי כְּבוֹאֹם דָּוִד מִהַכּוֹת אֶת-
הַפְּלִשְׁתִּי וַיָּחֲזֹאנָה הַנָּשִׁים מִבְּלִיַּעְרֵי
יִשְׂרָאֵל לְשׁוֹר וְהַמְחִלּוֹת לְהִרְאֹת שָׂאוֹל
הַמֶּלֶךְ בְּחִפְּיָם בְּשִׁמְחָה וּבְכִשְׁלָשִׁים :

שיר קר

καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν
Δαυὶδ ἐκ πασῶν πόλεων Ἰσραὴλ ἐν τυμπάνοις,
καὶ ἐν χαρμοσίῃ, καὶ ἐν κυμβάλοις.

Au. Ver.—6 And it came to pass as they came, when David was returned from the slaughter of the Philistine [*or*, Philistines], that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music [Heb., three-stringed instruments].

And it came to pass as they came, when David was returned from the slaughter of the Philistine.

Dathe, Ged. and Booth. suppose that these words are an interpolation. They are wanting in Cod. Vat.

Dathe.—Cod. Vat. incipit ab his verbis : והוצגה הנשים. Recte. Nam quæ inde ab

initio hujus capitis usque ad hæc verba le-
guntur, pugnant cum his, quæ sequuntur. Si Saulus ipse illo die, quo ex pugna redibant, invidiam erga Davidem concepisset, non tot in eum favoris et benevolentiae signa ostendisset.

Pool.—*When David was returned from the slaughter of the Philistine*; either, first, From some eminent victory obtained by him against the Philistines, though not particularly related, wherein also Saul might be present and concerned. Or rather, secondly, From the slaughter of Goliath, and the other Philistines with him. Against this it is objected, that this song was sung either after David was advanced and employed, as is related ver. 5, and therefore not immediately after that great victory; or, before he was so advanced; and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied, that this song, though placed afterwards, was sung before David's advancement, related ver. 5. And that this did not hinder David's preferment, must be ascribed partly to Saul's policy, who, though he had an eye upon David, and designed to crush him upon a fit occasion; yet saw it necessary for his own reputation, and the encouragement of other men's valour, and for the satisfaction of Jonathan's passionate desire, and the just and general expectation of the whole army and people, to give him some considerable preferment for the present; and principally to God's providence overruling Saul, against his own inclination, and his mistaken interest. *Out of all cities of Israel*, i. e., out of all the neighbouring cities, by or through which the victorious army marched. *Singing and dancing*, according to the custom of those times and places; of which see Exod. xv. 20; Judg. xi. 34.

Singing and dancing.

Houb.—Recte Masora שִׁיר, *ad cantandum*. Sed post legendum במחול, *cum choris*, ut Chald., qui ברננא. Ita etiam Syrus, ברננא, *cum sistris*. Nam שִׁיר desiderat verbi societatem, nec credere licet hæc, *exibant mulieres et chori*, esse ἐν διὰ δύοιν.

With joy.

Ged., Booth.—With flutes.

Gesen.—שִׂמְחָה f. (ר. שִׂמְחָה) *joy, gladness, rejoicing*, Ps. iv. 8; xlv. 16. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. xxxi. 27; Neh. xii. 43; 2 Chr. xxiii. 18; xxix. 30. b) *Fes-*

tivity, i. e., festive banquets, pleasures, Judg. xvi. 23, &c.

Instruments of music.

Ged., Booth.—With triangles.

Gesen.—שָׁלִשׁ. 1. *A third.* 2. *A triangle*, i. e., an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. xviii. 6.

Prof. Lee.—*A musical instrument*; according to some *a triangle*; others, *a harp with three strings*.

Dr. A. Clarke.—The original word (שָׁלִשׁ) signifies instruments with *three strings*; and is, I think, properly translated by the Vulgate, *cum sistris*, "with *sistrums*." This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had *three*, sometimes more, brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Ver. 7.

וַתַּעֲנִינָה הַנָּשִׁים הַמְשֹׁחֲקוֹת וַתֹּאמְרוּ-
הִנֵּה שָׁאֻל בְּאַלְפָּי וְדָר בְּרִבְבֹתָיו :

בְּאַלְפָּי

καὶ ἐξηρχον αἱ γυναῖκες, καὶ ἔλεγον, Ἐπάρταξε Σαουλ ἐν χιλιάσιν αὐτοῦ, καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ.

Au. Ver.—7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

Answered one another.

Dathe, Ged.—Sung alternately, responsively.

Saul hath slain his thousands.

Dr. A. Clarke.—As it cannot literally be true that Saul had slain thousands, and David ten thousands; it would be well to translate the passage thus: *Saul hath smitten or fought against thousands; David against tens of thousands*. "Though Saul has been victorious in all his battles; yet he has not had such *great odds* against him as David has had: Saul, indeed, has been *opposed by thousands*; David, by *ten thousands*." We may here remark that the Philistines had drawn out their whole forces at this time; and when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Houb., Dathe, Ged., Booth.—Saul hath smitten his thousands, &c.

Ver. 8—12.

8 וַיַּחַר לְשָׁאֻל מְאֹד וַיִּבֶעַ בְּעֵינָיו
הַדָּבָר הַזֶּה וַיֹּאמֶר נָחֵי לְדָוִד רַבְבוֹת
וְלִי נָתַנִּי הָאֲלָפִים וְעַד לֹא אָהָה
הַמְלִיכָה : 9 וַיְהִי שָׁאֻל עֹנֵן אֶת-דָּוִד
מִחַיִּים הַהוּא וְהַלָּאָה : 10 וַיְהִי
מִמָּחֳרָת וַתַּעֲלֶה רוּחַ אֱלֹהִים וְרָעָה
אֶל-שָׁאֻל וַיַּחַנְקֵהָ בְּחוֹף-הַפִּיט וַדָּוִד
מִנְּגֵן בְּדָוִד כִּי־אֵם וַיַּחַנְקֵהָ בְּיָד-
שָׁאֻל : 11 וַיִּשְׁלַח שָׁאֻל אֶת-הַחַיִּית וַיֹּאמֶר
אַחֶה בְּדָוִד וּבְקָרִי וַיִּשָּׁב דָּוִד מִקִּנְיָו
פַּעַמִּים : 12 וַיֵּרָא שָׁאֻל מִלִּפְנֵי דָוִד כִּי-
הָיָה יְהוָה עִמּוֹ וַיַּעַם שָׁאֻל סָר :

ר' ט' י' 9.

8 καὶ ποιηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς Σαουλ περὶ τοῦ λόγου τούτου, καὶ εἶπε, Τῷ Δαυὶδ ἔδωκαν τὰς μυριάδας, καὶ ἐμοὶ ἔδωκαν τὰς χιλιάδας. 12 καὶ ἐφωβήθη Σαουλ ἀπὸ προσώπου Δαυὶδ.

Au. Ver.—8 And Saul was very wroth, and the saying displeased him [Heb., was evil in his eyes]; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

Ver. 8.

Pool.—What greater honour can they give him but that of the kingdom? Or thus, *And moreover*, this will not rest here, they will *certainly* give him the *kingdom*; they will translate the crown from me to him. Or thus, *And moreover*, the *kingdom certainly* belongs to him, i. e., I now perceive that this is the favourite of God, and of the people; this is that man after God's own

heart, to whom Samuel told me that God would transfer my kingdom.

Houb.—Superest ut ei regnum tribuant.

Dathe.—Modo regnum ei superest.

Ver. 9, 10, 11.

Ken., Pilkington, Dathe, Ged., Booth. suppose that these verses are an interpolation.

Pilkington.—In the 9th verse of the 18th chapter, we are told, that Saul eyed David from that day and forward, expressed by the word עָיַן, nowhere else used in the Hebrew language, in that sense. In the 10th and 11th, that an evil spirit came upon Saul, and enabled him to prophesy: that while David was playing, to dispossess the evil spirit, Saul cast a javelin at him to smite him to the wall: and that David avoided out of his presence twice. And in the 12th, that the Lord was with David, and was departed from Saul. Now, either there was an ancient Hebrew copy, wherein there were no such expressions as these; or, they were omitted by the translator or transcriber of the Greek in the Vatican copy: for there the connexion stands thus, xviii. 8, "And Saul said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands. 12 And Saul was afraid of David. 13 Therefore Saul removed him from him; and made him captain over a thousand, &c."

Here the connexion is clear; and Saul's conduct represented to be such as might naturally be expected. But there would be some difficulty in endeavouring to make it appear consistent, should we suppose that Saul, after he had made two attempts to David, should immediately give him the command of a thousand men, or advance him to any post of honour. The truth seems to be, that Saul had yet thrown no javelin at him; nor did it, till after some other attempts to destroy him had proved ineffectual [see xix. 9]: and that the ancient and original Hebrew copies contained no more than what we find translated in the Vatican.

Dathe.—Æque suspecta sunt, quæ inde ab his verbis וַיִּשְׁלַח אֶת הַיָּבֶשֶׁת וְאֶת הַיָּבֶשֶׁת usque ad finem ver. 11 leguntur. Impetus Sauli in Davidem telo in eum projecto summum vitæ periculum Davidi haud obscure prodebat, propter quod etiam salutis suæ prospicit ex narratione genuina, quæ infra cap. xix. 9 legitur. Sed

secundum historiam hujus loci David hæc non curat, manet in aula Sauli, tanquam si nihil sibi ab ejus odio esset metuendum. — Sed omissis his versibus, qui quoque in cod. Vat. non leguntur, sequentia optime cohærent.

Bp. Horsley supposes that the ten last verses of chapter xvi. should be inserted between verses 9 and 10 of this chapter.

Ver. 10.

On the morrow.

Bp. Horsley.—On the morrow of what day? The difficulty of answering this question would not be increased by the proposed insertion of the ten last verses of chap. xvi.

He prophesied.

Pool.—*He prophesied, or, he feigned himself to be a prophet*, for so the Hebrew verbs in *Hithpahel* oft signify, i.e., he used uncouth gestures, and signs, and speeches, as the prophets, or sons of the prophets used to do; for which they were by the ignorant and ungodly sort reputed madmen, 2 Kings ix. 11. And it may seem probable that Saul did now speak of Divine things politically, that thereby he might lull David asleep, and kill him before he suspected any danger.

Bp. Patrick.—*He prophesied in the midst of the house.*] Before the whole court. This prophesying is generally understood only of his imitating the motions, actions, and gestures of the prophets; which sometimes were very different from those of other men (see 2 Kings ix. 11); but I do not see why this word should not retain the signification here which it hath in other places, that he sung Divine songs; which perhaps he the rather did, that David might suspect no danger from him. Abarbinel thinks, that his mind being disturbed with various roving thoughts about his own condition, and about David, he foretold that David should be heir of his kingdom.

Bp. Horsley.—וַיִּהְיֶה — "per ædes baccharetur," Castalio; literally, "he played the prophet;" i.e., he was frantic. נָבֵא, in Kal, "to prophesy." In *Hithpaël*, "to imitate the prophetic ecstasy;" which imitation may be either voluntary, as in the case of imposture, or involuntary, as in the case of possession. The latter is the case here; and the verb is well rendered by Castalio by the Latin "bacchari." Sometimes the verb in *Hithpaël* may signify no more than to join

in the worship of the prophets. See chap. x. 10, 11, and xix. 20, 21.

Dr. A. Clarke.—*He prophesied in the midst of the house.*] He was beside himself; made prayers, supplications, and incoherent imprecations: "God preserve my life," "Destroy my enemies," or such like prayers, might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit, and that through it he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he *prayed* in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word *יחנא* is the third person singular of the future *hithpaal*; the sign of which is not only to do an action on or for one's self, but also to *feign* or *pretend* to do it. The meaning seems to be, Saul pretended to be praying in his family, the better to conceal his murderous intentions, and render David unsuspecting; who was, probably, at this time performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Ged.—Was phrensy-struck.

Dathe.—10 *Postridie morbo suo melancholico vexatus furebat in ædibus suis.*

Houb.—*Postridie irrui in Saülem spiritus Dei malus, ita ut mediis in ædibus mente excederet.*

יחנא. Nos, *ita ut mente excederet*, quomodo Chaldaeus *אחנא*, et insanivit. Non licuit convertere *prophetaret*: nam *Hithpaal* *יחנא* aliud est, quam *Kal* *בא*, *prophetare*, hoc quidem loco, quia in malam partem hic venit, cum contra *prophetare* non usurpetur, nisi in bonam.

Ver. 12.

Because the Lord was with him, and was departed from Saul.

Ken., Pilkington, Booth. omit these words. They are wanting in LXX Vat. See note of Pilkington above.

Ver. 13.

— וַיֵּצֵא יִבְרָאֵל לִפְנֵי הָעָם :

— καὶ ἐξεπορεύετο καὶ εἰσπορεύετο ἔμ-
προσθεν τοῦ λαοῦ.

Au. Ver.—13 Therefore Saul removed
VOL. II.

him from him, and made him his captain over a thousand; and he went out and came in before the people.

Bp. Patrick.—*He went out and came in.*] As the leader of that thousand men.

Ged.—Saul, therefore, removed him from his own person; and made him captain of a thousand men; whom, in every warlike expedition, he was to lead out and in.

Booth.—Hence Saul removed him from himself, and made him captain over a thousand people, whom he conducted out and in.

Dathe.—13 *Propterea quoque eum a se removit et præfectum mille militum fecit, quorum dux fuit in variis expeditionibus.*

Ver. 17—21.

17 וַיֹּאמֶר שָׁאֹל אֶל־דָּוִד הֲגָה בָּתִּי
הַגְדִּילָהּ מֶרֶב אֶתָּה אֶתְּרִלָּהּ לְאַשְׁחֵחַ אֶת־
הַיְּהוָה לִי לְבָרְחִיל וְהִלָּחֵם מִלְחָמוֹת
יְהוָה וְשָׁאֹל אָמַר אֶל־תָּתִי יָדִי בְּ
וְהַחֲיִיבֵנִי יִדְּפֹלְשֵׁתִים 18 וַיֹּאמֶר דָּוִד
אֶל־שָׁאֹל מִי אֲנֹכִי וּמִי מִשְׁפָּחָה
אֲבִי בִישָׁאֵל קִרְיָתָהּ חֶזֶן לְמִלָּה :
19 וַיְהִי בַעֲדָהּ תָּת אֶת־מֶרֶב בֶּת־שָׁאֹל
לְדָוִד וְהָיָה נֶתֶנָּה לְעֹדְרֵאֵל תְּמַחֲלָתִי
לְאַשְׁחֵחַ : 20 וַתֵּאֱתָב מִיָּבֵל בֶּת־שָׁאֹל
אֶת־דָּוִד וַיַּגִּדֵּי לְשָׁאֹל וַיִּשְׁרֶה הַדָּבָר
בְּעֵינָיו : 21 וַיֹּאמֶר שָׁאֹל אֶתְנַנָּה לִּי
וְהַחֲיִיבֵנִי לְמוֹנֵשׁ וְהַחֲיִיבֵנִי יִדְּפֹלְשֵׁתִים
וַיֹּאמֶר שָׁאֹל אֶל־דָּוִד בְּשֵׁתִים תִּתְּחַתֶּנּוּ
כִּי הָיִים :

20 καὶ ἡγάπησε Μελχὸλ ἡ θυγάτηρ Σαούλ
τὸν Δαυὶδ· καὶ ἀπηγγέλη τῷ Σαούλ, καὶ
ἠὺθύνθη ἐν τοῖς ὀφθαλμοῖς αὐτοῦ. 21 καὶ
εἶπε Σαούλ, Δώσω αὐτὴν αὐτῷ, καὶ ἔσται αὐτῷ
εἰς σκάνδαλον· καὶ ἦν ἐπὶ Σαούλ χεὶρ ἀλλο-
φύλων.

Au. Ver.—17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant [Heb., a son of valour] for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when

Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him [Heb., was right in his eyes].

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of the twain*.

17, 18, 19, *Pilkington, Dathe, Geddes, Booth.*, suppose that these verses are an interpolation.

Pilkington.—The next paragraph omitted in the Vatican copy, is contained in the 17th, 18th, and 19th verses of this chapter. In which we have an account, 1st, Of a proposal made by Saul to David to give him his eldest daughter Merab to wife: and at the same time, encouraging him to valour, in hopes that he might fall by the hands of the Philistines; 2dly, Of David's modestly declining the honour of being the king's son-in-law; and, 3dly, That when this marriage seemed, on all parts, to be concluded upon, Merab was given to Adriel the Meholathite to wife. The inconsistencies that must arise from supposing this, and the other passages we have been examining, to be any part of the original text, will be evident to every attentive reader. For 1st, we are told, xvii. 25, that when Goliath had given a defiance to the men of Israel, Saul had offered to give his daughter, with great riches, to any one who should kill him, and take away the reproach from Israel: and this is represented as one of the motives that induced David to undertake to fight with the Philistine. We might therefore justly have expected an account of the celebration of those nuptials, soon after David was returned victorious from the slaughter of him. Here, no notice is taken of David's having any such expectations, but, that when Saul offered him his daughter, upon motives unknown to David, the young man was greatly surprised at the proposal. 2dly, We are authentically informed, xviii. 20, that Michal, Saul's youngest daughter, fell in love with David; and that when the king was informed of it, he consented to the match, upon condition of David's undertaking an enterprise attended with the utmost danger, and wherein he fully ex-

pected that he must be cut off. 3dly, We are again authentically informed, 2 Sam. xxi. 8, that Michal, Saul's youngest daughter, after she had been married to David, was given to Adriel the Meholathite, by whom she has five sons. Is it probable, therefore, that Merab was given to the same person to wife? There are no foundations for such charges of inconsistencies and improbabilities in the text of the Vatican copy. There, we have no mention of Saul's offering his daughter to the man who should kill the champion of the Philistines: no mention of his offering of his eldest daughter to David afterwards, and upon other motives: and no mention of Merab's being given to Adriel to wife. Rejecting, therefore, these three verses as no part of the original text, the connexion stands thus, and the account is thus given:

XVIII. 16 "All Israel and Judah loved David, because he went out and came in before them.

20 "And Michal, Saul's daughter, loved David; and they told Saul: and the thing pleased him.

21 "And Saul said, I will give him her, that she may be a snare unto him: and that the hands of the Philistines may be against him."

The Hebrew proceeds, "Wherefore Saul said unto David, Thou shalt this day be my son-in-law *in the twain*." Which words seem to have been added, to give countenance to the other before-mentioned interpolated passage, inserted between the 16th and 20th verses.

Dathe.—Hi tres versus non solum, quoniam in cod. Vat. omittuntur, suspecti sunt, sed etiam propter factum ipsum, quod narratur. Offert nempe ex fide hujus scriptoris Saulus filiam suam Merabam Davidi ipse sine ambagibus, et in versu 20 genuinæ historiæ alteram filiam Michalam per certos homines a se subornatos offert dubia adhuc conditione. De Meraba obtinenda David non dubitat, sed de Michala petenda vix audet spem concipere. Quis hæc conciliet?

Ver. 18.

And what is my life, or my father's family in Israel?

Bp. Horsley.—Rather, "and what is the condition of my father's family in Israel?" See Houbigant.

Houb.—Nos, *vel quæ conditio familiæ*

patris mei. Nam וְיָמֵי habet non modo *vitam* sed *vita conditionem*, aut *statum*, et planum est non convenire huic loco *vitam*.

Ver. 19.

Bp. Horsley.—19 “But the fact was, that at the time when Merab the daughter of Saul was given [i. e., was offered] to David, she had been already given to Adriel the Meholathite to wife.” The king’s proposal to David was wholly fraudulent. Had David escaped the dangers of the war, and performed the condition, still he could not have had this daughter of Saul.

Ver. 20.

In the one of the twain.

Pilkington, Dathe, Ged., Booth., suppose that these words are an interpolation. See note of *Pilkington* above.

Commentaries and Essays.—Our version hath added (as was indeed necessary), “*in one of the twain.*” The LXX have not this clause, and it seems inconsistent with what follows. What occasion had Saul to employ his servants to insinuate to David his desire of making him his son-in-law, when he had himself just before expressly mentioned, and promised it to David? Have we not some reason to suspect, that the hands which so boldly interpolated the story of David and Goliath have been tampering here too? The 17th, 18th, and 19th verses also are not in the LXX (Vatican), and seem of the same complexion.

Dathe.—Hæc verba non admittunt sanam explicationem. Nam וְיָמֵי quid sibi velit, nemo dixerit. *In duabus*, sc. filiabus meis, gener meus eris? Sed unam modo accipere poterat, altera jam elocata. Aut, *in duabus*, sc. conditionibus? Sed quænam illæ erant? — Quid multa? Non cohærent hæc neque cum antecedentibus, neque cum consequentibus. Cod. Vat. quoque ea non habet.

Pool.—21 *This day*, i. e., suddenly, within a time which probably Saul prefixed. *In the one of the twain*: whereas I have only two daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb., *in the twain*. Thus the cities of Gilead is put for one of them, Judg. xii. 7; and the sides of the ship for one of the sides, Jonah i. 5. Or he saith *in the twain*, or *in both*, because he was in effect betrothed to the

one, and should be married to the other, and so was his son-in-law upon a double account.

Bp. Horsley.—*In the one of the twain*; Rather, *In one way or another.*

Houbigant.—Dixit igitur Saül Davidi; tu alterâ conditione contrahes hodie mecum affinitatem.

Alterâ conditione contrahes mecum affinitatem. Prima conditio fuerat, vincere Goliath Philistæum: altera est afferre ad Saulem centum præputia Philistæorum. Inscitè Arias, *in duabus eris gener.* Non modò inscite Clericus, sed obscurè, *nunc bis, inquit, meam affinitatem ambiveris.* Agitur ipsa affinitas, non ambitus affinitatis, et שוים est numerus cardinalis, pro ordinali, ut sæpè.

Ver. 23.

וְהַנְּקָלָה בְּעֵינֶיךָ הַתַּחֲתוֹן בְּשִׁלָּה —
וְאֶנְכִי אִישׁ־רֶשַׁע וְנִקְלָה :

— εἰ κούφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιταγμα-
βρεῦσαι βασιλεῖ; καὶ γὰρ ἀνὴρ ταπεινός, καὶ
οὐχὶ ἔνδοξος.

Au. Ver.—23 And Saul’s servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king’s son-in-law, seeing that I am a poor man, and lightly esteemed?

Seemeth it to you a light thing, &c.

Ged.—Is it, in your eyes, so easy a matter for a man so poor and mean as I am to become the son-in-law of a king?

Booth.—Is it in your eyes an easy thing, for one so poor as I am, to become the king’s son-in-law?

Dathe.—Sed hic eis respondit, num rem putarent adeo facilem, regis generum fieri? se quidem pauperem esse et humilioris conditionis.

Ver. 25.

— אִישׁ־חֶסֶד לְמַלְכוֹת בְּמַהֲרָא כִּי בְּמַהֲרָא
עָרְלוֹת פְּלִשְׁתִּים וְנָא :

— οὐ βούλεται ὁ βασιλεὺς ἐν δόματι, ἀλλ’
ἢ ἐν ἐκατὸν ἀκροβυστίας ἀλσφύλων, κ.τ.λ.

Au. Ver.—25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, &c.

Maurer.—“Pro וְ legendum est haud dubie אִישׁ [sic *Capp., Houb., Booth.*] nisi, quod contextus requirit et וְ simpliciter positum alias non significat.”—*Dathe.* Noli

credere. *h. l. ut sexcenties alias post negationem significat sed vel potius nam hoc sensu: nullam dotem rex desiderat, sed (nam) centum Philistæorum præputia desiderat. Quod in nonnullis libris legitur אֵם nihil est nisi scioli correctio.*

CHAP. XVIII. 26—30. XIX. 1.

וַיָּבֹרֶךְ עַבְדּוֹ לְדָוִד אֶת־הַדְּבָרִים
הָאֵלֶּה וַיֵּשֶׁר דָּבָר בְּעֵינֵי דָוִד לְהַחֲתֹמֶן
בַּמֶּלֶךְ וְלֹא־מָלָא הַיָּמִים : 27 וַיֵּלֶךְ
דָּוִד וַיִּהְיֶה וְהָאֵם וַיִּשְׁלָשׁוּ בְּיָד
מִתָּתִים מִיֵּשׁ וַיָּבֵא דָוִד אֶת־עֶרְלֹתֵיהֶם
וַיַּמְלִיכֵם לַמֶּלֶךְ לְהַחֲתֹמֶן בַּמֶּלֶךְ וַיִּתֵּן
לּוֹ שְׂאֹל אֶת־מִיכָל בָּתּוֹ לְאִשָּׁה :
28 וַיֵּרָא שְׂאֹל וַיֵּדַע כִּי יִחְיֶה עִם־דָּוִד
וּמִיכָל בַּת־שְׂאֹל אֶחָבְתָּהּ : 29 וַיֵּלֶךְ
שְׂאֹל לָרֶא מִפְּנֵי דָוִד עוֹד וַיְהִי שְׂאֹל
אֹכֵל אֶת־דָּוִד בְּלִי־הַיָּמִים : 30 וַיָּצֵא
שָׂרֵי פְלִשְׁתִּים וַיְהִי וּמָצִי צֹאֲתָם שָׂבֵל
דָּוִד מִכָּל עַבְדֵי שְׂאֹל וַיִּקָּר שְׂמֹ מָדָר :

CHAP. XIX. 1.

וַיִּדְבֹּר שְׂאֹל אֶל־יוֹדָנָתָן בְּנוֹ וְאֶל־
כָּל־עַבְדָּיו לְהַסִּית אֶת־דָּוִד וְגו'

ס' פס' כ"ח v. 28.

26 καὶ ἀπαγγέλλουσιν οἱ παῖδες Σαούλ τῷ
Δαυὶδ τὰ ῥήματα ταῦτα, καὶ ἠθύνθη ὁ λόγος
ἐν ὀφθαλμοῖς Δαυὶδ ἐπιγαμβρεύσαι τῷ βασιλεῖ.
27 καὶ ἀνέστη Δαυὶδ, καὶ ἐπορεύθη αὐτὸς καὶ
οἱ ἄνδρες αὐτοῦ, καὶ ἐπάταξεν ἐν τοῖς ἀλλοφύ-
λοις ἑκατὸν ἄνδρας· καὶ ἀνήνεγκε τὰς ἀκρο-
βυστίας αὐτῶν, καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ,
καὶ δίδωσιν αὐτῷ τὴν Μελχὼλ θυγατέρα αὐτοῦ
αὐτῷ εἰς γυναῖκα. 28 καὶ εἶδε Σαούλ ὅτι
Κύριος μετὰ Δαυὶδ, καὶ πᾶς Ἰσραὴλ ἠγάπα
αὐτόν. 29 καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ
Δαυὶδ ἔτι.

ΚΕΦ. ΙΘ. XIX.

1 καὶ ἐλάλησε Σαούλ πρὸς Ἰωνάθαν τὸν
υἱὸν αὐτοῦ, καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ
θανατώσαι τὸν Δαυὶδ.

Au. Ver.—26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired [Heb., fulfilled].

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-

law. And Saul gave him Michal his daughter to wife.

28 And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by [Heb., precious].

CHAP. XIX.

1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

26, 27, —*law: and the days were not expired.* 27 Wherefore David arose, &c.

Bishop Horsley.—Rather, 26 — “law. 27 And before the time was expired, David arose.” So the LXX, Vulgate, Castalio. A time it seems was set, within which David was to perform the condition.

27 Two hundred men.

Ken., Booth.—One [LXX, Vat.] hundred.

28 And that Michal Saul's daughter loved him.

Pilkington, Geddes, Boothroyd.—And that Michal, his own daughter, and all Israel [LXX] loved him.

Pilkington.—26 From the last words, in the 21st verse, there is a reference, in the margin of our larger Bibles, to ver. 26, where the words referred to are, *And the days were not expired.* From whence we learn, that, as our translators have given us a version of the whole of what is contained in the present Hebrew text; so those who inserted this reference concluded, that in this 26th verse there was a reference to something similar to what is mentioned in the case of Jacob, with Leah and Rachel, Gen. xxix. 27, where Laban says, after he had fraudulently given to Jacob his eldest daughter, “Fulfil her week, and we will give thee the other also:” and, that the days were not expired, wherein Saul could properly give his second daughter to David, after the promise of the elder. But, besides taking notice, that the meaning of the words in this 26th verse, may be interpreted in a different manner, and that they have been so, by the critics and commentators, we may observe, that they are not at all

translated in the Vatican copy; which we have hitherto looked upon as the genuine translation of this part of David's history. However, whether that be universally allowed, or no, it is very remarkable that the omissions and alterations therein, are of such a nature, as fully to clear the whole passage from all manner of inconsistencies, improbabilities, difficulties, and obscurities.

27 The message Saul sent to David, to signify to him upon what conditions he would consent to his marriage with his daughter Michal, was xviii. 25, "The king desireth not any dowry, but *an hundred* foreskins of the Philistines." Now the Hebrew text tells us, ver. 27, "That David arose and went, he and his men, and slew of the Philistines *two hundred* men: and David brought their foreskins, and they gave them in full tale unto the king." And this is rendered *verbatim* in the Syriac and Arabic versions, in the Vulgar Latin, and the Chaldee Paraphrase. The number of the Philistines that David and his men slew is not mentioned in the Alexandrian copy of the Greek version: but in the Vatican it is said to be *one hundred*, according to the terms Saul had prescribed. And, when David mentioned this affair to Ishbosheth, by his messengers, 2 Sam. iii. 14, the Hebrew, the Greek, the Latin, and the Chaldee agree in telling us that he said, "Deliver me my wife Michal, whom I espoused to me for *an hundred* foreskins of the Philistines." The Syriac and Arabic versions in this place say *two hundred*. If therefore, we suppose these to be faithful versions of the Hebrew copies the translators had before them, we must be convinced that, in ancient times, some Hebrew copies differed from others: that the Alexandrian and Vatican versions were made from two different copies: and that the Syriac and Arabic are not always conformable either to the LXX version or to the present Hebrew text. And in such cases as these, what was most probably the account in the original text of Scripture, we may indeed pass our own judgments, but must not take upon us to determine.

28, 29, The Hebrew of the 28th and 29th verses of this chapter, as indeed of all the passages before mentioned, is rightly rendered in our version, "And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him:

and Saul was yet the more afraid of David." And thus it is rendered by the Latin, Syriac, Arabic, and Chaldee translators. But in the Greek version, according to both the Alexandrian and Vatican copies, we are given to understand, either that the translators found in the copies before them, "And that all Israel loved David," instead of, "And that Michal, Saul's daughter, loved David," or that they varied from their copies in this particular. Now there does not appear to be any reason that should tempt them to make such an alteration. Michal's love to David had, indeed, before been mentioned, ver. 20, but such a repetition could not be looked upon as any great impropriety: and it is there said that it pleased Saul well; but then we are told that it pleased him because he thought it would give him an opportunity to have David destroyed by the hands of the Philistines. Michal's love to David might further raise Saul's jealousy, as it would increase David's popularity, and engage Michal to do all she could to preserve him: but yet if we read here, that Saul now perceived, that "all Israel loved him," we cannot but see the cause of Saul's jealousy greatly and justly heightened; as his sentiments towards David must now be generally known among the people: and therefore, upon this authority, we may be induced to think that the sacred historian did really mention both the former cause, and this aggravation of his jealousy: which prompted him to a more speedy and determined resolution to destroy him. But, though the Alexandrian and Vatican copies agree in this particular, yet they immediately again vary; and the Alexandrian, in other respects, gives a version of the three last verses of this chapter conformable to our English one: whereas the Vatican represents the conclusion of this chapter, and its connexion with the following one in this manner:—

XVIII. 28 "And Saul saw, and knew, that the Lord was with David, and that all Israel loved him. 29 And Saul was yet the more afraid of David. XIX. 1 And Saul spake unto Jonathan his son, and to all his servants, that they should kill David, &c."

I have been the more particular in examining the difference there is between the present *Hebrew* text and this ancient version, in the several parts of these two chapters, because from hence, it is but too apparent, that either the Hebrew text was originally

inconsistent; or, that the printed text is not conformable to what the original was; for, it would be, I think, but with ill success, that any one should go about to defend the truth, consistency, or probability of the whole of the present Hebrew. To suppose it then to be the original, is laying ourselves under a difficulty we are not able to remove; if we would vindicate the character of the writer of this account of David, as that of an able and faithful historian: and, to suppose it to have been altered, or interpolated, without good grounds, would be altogether unjustifiable, but this is not supposed but upon good grounds. We are yet in possession of the copy of a version that is generally thought to have been written about twelve hundred years ago: and whether that copy in the Vatican be the version itself, or taken from a former copy, 'tis in vain to inquire: on either supposition, it was written, according to the date generally asserted unto it, before any of the Hebrew MS. copies we have at present discovered, were subsisting: and which were made the standard by the Masorites. An ancient copy might be different from the modern ones, the Vatican copy, if it is a faithful version, was taken from an Hebrew text, in all respects consistent: and can there well be an argument depending upon *probability* only, that can be better supported, in the proof of any interpolations whatever, than this which we have introduced, in order to prove, that the original and ancient *Hebrew* copies were, in these chapters, altogether as consistent as the version in the Vatican copy appears to be; and for that very reason, because that is a version of the original and genuine text? When, or by whom, such variations might be introduced into the text as we find at present, it may be impossible, for ever, to discover. It was before some of the Greek versions were taken: for we find a translation of all those passages that are here supposed to have been interpolated in the Alexandrian MS. which hath advocates, who plead as high a claim of antiquity and authority for it, as is claimed for the Vatican. And its antiquity may be as great: and yet that version taken from a faulty Hebrew copy: neither the Alexandrian, nor Vatican copy, are probably originals of the versions: the Hebrew text was in the same state it is now when the other Greek versions we have in the Aldine or Complutensian editions were

made: and also in those copies which the Latin, Chaldee, and Arabic translators had before them: it was in the same state when the points and the keris were added, which is evident from the keris being found upon chapter xvii. 23 and xviii. 1, 9. This is, occasionally, an additional argument to confirm what is said in § 5, that the points are no original part of the language; and that they and the keris were added together not till such time as the Hebrew text was much in the same state as we have it from the Masorites. And if it may be supposed, if it be allowed to be probable, that there were more ancient copies of the Hebrew that were conformable to what we find in the Vatican version; it may justly be concluded that they were conformable to the original autograph; and the consequence will be a sufficient vindication of the original sacred text from the charge of inaccuracy, inconsistency, improbability, or contradiction in this part of David's history.

Thus, I apprehend, I have laid before the reader a sufficient number of proofs to support the truth of the several parts of my first general remark, viz., "that the present Masorite copy of the Old Testament is in many places different from the original text; that some letters and some words, some sentences and some paragraphs have been changed, some added, and some omitted."

And yet, at the same time, I have vindicated the original Scriptures from the charge of any want of correctness in the several passages here mentioned, by pointing out the causes of the present errors of the text.

Houb.—לֹא. Notatur id verbum superno puncto in codicibus nam mendosum לֹא, pro לֹא, ut timeret. melius autem וְיָמֵךְ, et addidit, quod in margine codicum legitur quam וְיָמֵךְ quod in columnâ ipsâ et in impressis.

Ver. 4.

— כִּי לֹא הָטָא לְךָ רָע

Au. Ver.—4 — Because he hath not sinned against thee, &c.

Houb.—לֹא הָטָא, Non peccavit. Melius לֹא duo Codices Orat. nam לֹא sermonis recti est, לֹא interrogantis, præfixo ה.

Ver. 8.

Au. Ver.—With a great slaughter.

Ged., Booth.—With a very [LXX, and one MS.] great slaughter.

Ver. 9.

Au. Ver.—The evil spirit.*Ged., Booth.*—An evil spirit.

Ver. 10, 11.

10 — וַיִּדְגַּד נָס וַיִּשְׁלַח בְּלִילָהּ הָיָא :
 11 וַיִּשְׁלַח שְׂאֵיִל מִלְּאֵיִם. אֶל-גִּית
 דָּוִד וְגו'

10 — καὶ Δαυὶδ ἀνεχώρησε καὶ διεσώθη.
 11 καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ, καὶ ἀπέ-
 στειλε Σαουλ ἀγγέλους εἰς οἶκον Δαυὶδ, κ.τ.λ.

Au. Ver.—10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

10 *And David fled, and escaped that night, &c.*

Geddes, Boothroyd.—But David fled and escaped. 11 Saul also, on that night, sent messengers to David's house, &c.

11 *Messengers.*

Houb.—מלאכים. Nos, *ministros*. Nam *nuntios* hic non quadrat, ut neque *lictores*, quanquam ita *Vulgatus*. Significat מלאך in genere *ministerium*, sive *res aliqua nuntianda* est, sive *administranda*.

Ver. 13.

וַתִּלְחַח מִיָּכָל אֶת-הַתֶּרָפִּים וְהַמָּשֶׁה
 אֶל-יְהוֹשֻׁעַ וְאֵת צְבִיר קַעֲזִים שָׁמָּה
 מִרְאֵשֶׁתָּיו וְהִנֵּם בַּפָּנָד :

καὶ ἔλαβεν ἡ Μελαχὸλ τὰ κενοτάφια, καὶ ἔθετο ἐπὶ τὴν κλίνην, καὶ ἦπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκάλυπεν αὐτὰ ἱματίῳ.

Au. Ver.—13 And Michal took an image [Heb., *teraphim*], and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

Pool.—An image, Heb., *teraphim*, which was an image made in human shape. Put a pillow of goats' hair for his bolster, or, put great goats' hair upon his bolster, i. e., upon the head and face of the image, which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick man's bed, where there useth to be but a glimmering light. Goats is here put for goats' hair, as it manifestly is

Exod. xxv. 4; xxvi. 7; xxxv. 26. It is acknowledged by learned writers, that in those eastern countries goats had much longer hair than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Cant. iv. 1, *Thy hair is as a flock of goats*, i. e., as the hair of a flock of goats. And as there was goats' hair of several colours, so it is most probable she took that colour which was likest the colour of David's hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had goats' hair of all sorts at hand, as being used in spinning or weaving, &c. Or the sense may be this, according to our translation, that she put a pillow of the softest part of goats' hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image sinking into the pillow might be less discerned, especially when it was either wholly or in part covered with a cloth.

Bp. Patrick.—*Michal took an image.*] In the Hebrew, a *teraphim*. But it doth not signify such as were made for a superstitious use (which David would not have suffered in his house), but a simple image of a man's head; such as we now use for blocks, whereon to comb our perukes. Abarbinel thinks (whom Abendana follows) that woman were wont in those days to make such figures in the likeness of their husbands; that when they were absent from them, they might have them in their image, to look upon them, as still present with them. Of which sort of *teraphim* (which were images in the likeness of men) was this of Michal's, who, dearly loving her husband, had got one made in his likeness. But, whatsoever becomes of this, the conceit that *teraphim* were little puppets (as I may call them), which the high-priest had in his breast-plate (called *urim* and *thummim*) is plainly destroyed. For this place shows that *teraphim* was a large image representing a man: and therefore fitter for a bed, than for a breast-plate.

Put a pillow of goat's hair for his bolster.] It is hard to determine what the word *cebir* signifies, which we translate *pillow*; for there is great variety of opinions among interpreters about it. But Bochartus hath

with much probability resolved that it signifies *great*. And the meaning is, she put a great deal of goats' hair upon his bolster; for though the word *goats* is only mentioned in the Hebrew, yet the word *hair* must be supplied, as a great many other places of Scripture testify (see his Hierozoicon, par. i., lib. ii., cap. 51, p. 623). For in those countries goats had long hair, which was shorn, as the wool of sheep is, and served for many uses; and it is not unlike man's hair, as he there observes. It was also of divers colours, so that she might choose some fine goats' hair (which was ready at hand, being used to be spun) of the same colour with David's.

Bp. Horsley.—וְהָיָה כְּבֵד הַשֵּׁם; "and the network of goat's-hair; וְהָיָה כְּבֵד הַשֵּׁם, they placed about its pillows."

The network of goats'-hair, i.e., the mosquito curtains. See Parkhurst, כְּבֵד, iv., and רֶשֶׁת, xii.

With a cloth; rather, *with a coverlid* [so *Gesen.*].

Ged.—13 And Michal took the theraphs, and laid them in David's bed, and putting the liver of a goat at their heads, she covered them with the *bed-clothes*.

The theraphs: certain sacred images, equivalent, in some respects, to the *penates*, or household gods of the Greeks and Romans. The Israelites had a strange propensity to this sort of superstition; in spite of the laws made against it by Moses: and the women seem to have been particularly fond of it. Comp. Gen. xxxi. 19; and Jud. xvii. 5.

The liver of a goat. I follow the reading of the Septuagint and Josephus. It was, probably, a quick liver; or perhaps the liver, lights, and heart together; an entire *pluck*; which by its motion might make Saul's messengers imagine there was some one in the bed. It is customary in the East to sleep with the head covered. The common rendering is, a *pillow of goats' hair*.—*Ged.*

Booth.—13 And Michal took the theraphs, and put them in David's bed, and put a net of goats' hair at their head, and covered them with a cloth.

Bagster's Bible.—A pillow, &c. Rather, "the net-work of goats' hair at its (the *theraphim's*) pillow;" for the כְּבֵד (whence the Chaldee and Syriac כְּבֵדָה, a *honeycomb*, from its *net-like* form) seems to have been a kind of *mosquito-net*, which, says Dr. Shaw

("Travels," p. 221), is "a close curtain of gauze or fine linen, used all over the East, by people of better fashion, to keep out the flies." That they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed (ch. xiii. 9, 15), "she pulled down the *canopy* (or the *mosquito-net*, το κωνοπεσιον, from κωνωψ, a *gnat*, or *mosquito*, whence our word *canopy*), wherein he did lie in his drunkenness, from the pillars." So Horace (Epod. ix. v. 15), speaks of the *canopy* as used by the Roman soldiers serving under Cleopatra, queen of Egypt.

Gesen.—כְּבֵד m. something *braided* or *plaited*, from r. כָּבַד no. 1, i. q. a *quilt*, *mattress*. 1 Sam. xix. 13, 16 כְּבֵד הָיָה, a *mattress of goats' hair*. Comp. כְּבֵד.

כְּבֵד plur. f. (denom. fr. רָשָׁה) i. q. כְּבֵד, pp. at the head, place at the head, comp. כְּבֵד. Put in the accus. as adv. at the head of any one; c. suff. כְּבֵד, at his head, 1 K. xix. 6; 1 Sam. xxvi. 7, 11, 16; also under the head of any one, 1 Sam. xix. 13, 16; Gen. xxviii. 11, 18.

כְּבֵד 1. A *covering, cloth*, in which anything is wrapped, Num. iv. 6—13; also for a bed, a *coverlet*, 1 Sam. xix. 13; 1 K. i. 1.

Prof. Lee.—כְּבֵד, m. pl. non occ. Cogn.

כְּבֵד, *textil*. Arab. كَفَر, id. Cogn. كَفَل, *stragulum*. A sort of *cushion*, or *pillow*, covered or cased with goat's skin, 1 Sam. xix. 13, 16. See Montfauc. Hexapla, Aq. μορφάματα, καὶ τὸ ἥπα τῶν αἰγῶν καὶ στρογγύλωμα τριχῶν. Two versions, manifestly of the same passage. See Schleusn. Lex., LXX, Vet. Test. under ἥπα, and στρογγύλωμα.

Dathe.—13 Michala vero penates posuit in lecto, quorum capiti pilos caprinos applicavit, et pallio obtexit.

Ver. 15.

וַיִּשְׁלַח שָׁאוּל אֶת-הַפְּלִאָלִים לְרָאוֹת אֶת-דָּוִד וְגִבּוֹרָיו

καὶ ἀποστέλλει ἐπὶ τὸν Δαυὶδ, κ.τ.λ.

Au. Ver.—15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

Pool.—Again to see David, or only, to see David, which they did not before, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

Ver. 16.

וַיָּבֹאוּ הַמַּלְאָכִים וַהֲנִיחָהּ הַתְּרָפִים
אֶל-הַפִּתְּמָה וַיִּקְרֶה הָעֲצָנִים מִבְּרֹאשֶׁהָיוּ :

καὶ ἔρχονται οἱ ἄγγελοι, καὶ ἰδοὺ τὰ κενοτάφια ἐπὶ τῆς κλίνης, καὶ ἦσαν τῶν αἰγῶν πρὸς κεφαλῆς αὐτοῦ.

Au. Ver.—16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' hair for his bolster.

An image, &c. See notes on ver. 13.

Bp. Horsley.—16 Rather, "the teraphim in the bed, with network of goats' hair about its pillows."

Ver. 18, 19.

18 וַיָּדֹד בְּרַח וַיִּפְלֹט וַיָּבֹא אֶל-
שְׁמוּאֵל הַקָּמָתָה וַיִּגְדְּלוּ אֵת כְּלֵי-אֲשֶׁר
עָשָׂה-לוֹ שְׁמוּאֵל וַיִּלְךָ הוּא וּשְׁמוּאֵל
וַיֵּשְׁבוּ בְּנָוִת : 19 וַיִּגְדַּל לְשְׁמוּאֵל לְאִמָּר
הִנֵּה דָוִד בְּנָוִית בְּרָמָה :

v. 18. כִּי בָנִית

v. 19. כִּי בָנִית

18 καὶ Δαυὶδ ἔφυγε καὶ διεσώθη, καὶ παραγίνεται πρὸς Σαμουὴλ εἰς Ἀρμαθαῖμ, καὶ ἀπαγγέλλει αὐτῷ πάντα ὅσα ἐποίησεν αὐτῷ Σαουλ· καὶ ἐπορεύθη Σαμουὴλ καὶ Δαυὶδ, καὶ ἐκάθισαν ἐν Ναυάθ ἐν Ῥαμᾷ. 19 καὶ ἀπαγγέλλει τῷ Σαουλ, λέγοντες, ἰδοὺ Δαυὶδ ἐν Ναυάθ ἐν Ῥαμᾷ.

Au. Ver.—18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naiioth.

19 And it was told Saul, saying, Behold, David is at Naiioth in Ramah.

In Ramah.

Pool.—Or, *near Ramah*; the Hebrew preposition *beth*, *in*, being oft put for *near*, as it is apparently used, Numb. xxxiii. 37, 38; Josh. v. 13; Jer. xx. 2; xxxii. 7. *Naiioth* was either a house or college in the town of Ramah, or a village in the territory of Ramah, or near to the town of Ramah; in which there was a college of the prophets, amongst whom Samuel thought David might be secure.

Bp. Patrick.—*At Naiioth in Ramah.*] It is a probable opinion of Conrad. Pellicanus, that *Naiioth* signifies the *habitation* or *college* where the prophets dwelt in Ramah.

Ged., Booth.—*Naiioth* of Ramah.

At Naiioth. Naiioth seems to have been a sort of conventual school, in the neighbour-

VOL. II.

hood of Rama, where young men were taught to prophesy; hence some modern translators render the word *Naiioth* appellatively; *the cells.*—*Ged.*

Gesen.—*חַיִּית*, also Cheth. *חַיִּית* (habitations), *Naiioth*, pr. name of a place near Ramah, 1 Sam. xix. 18, 19, 22, 23; xx. 1. R. *חַיִּית*.

Dathe.—18 Tunc utrique ad tuguria prophetarum, quæ prope Ramam erant, sese receperunt.

Tuguria. Sub his נָוִית s. נָוִית, quæ οἱ δ' et Vulgatus male ut nomen proprium loci verterunt, nam alias de casis pastoritiis dicuntur, tuguria intelligo, in quibus prophetæ illi, qui Samuelis disciplina utebantur, conjunctim habitabant. Nam discipulos illos prophetarum una habitasse, plane apparet ex 2 Reg. vi. 1 sqq., ubi de Elisæ discipulis idem narratur. — Cæterum placet conjectura Michaëlis, Samuelem et Davidem se propterea ad hæc loca recepisse, quod se in his tanquam in asylo quodam tutos putarint a persecutionibus Sauli. Nam ratio probabilis non apparet, cur Samuel Davidem non potius in ædibus suis, quas Ramæ habebat, exceperit.

Ver. 20.

וַיִּשְׁלַח שְׁמוּאֵל מַלְאָכִים לְקַחֵת אֶת-
דָּוִד וַיִּרְא אֶת-לִהְתֵּת הַנְּבִיאִים נִבְּאִים
וּשְׁמוּאֵל עָמַד נֹצֵחַ עֲלֵיהֶם וַתְּחִי עַל-
מַלְאָכָי שְׁמוּאֵל רַחֵם אֶל-הֵם וַיִּתְּנֵבָא בָם
הַקֵּץ :

καὶ ἀπέστειλε Σαουλ ἀγγέλους λαβεῖν τὸν Δαυὶδ, καὶ εἶδον τὴν ἐκκλησίαν τῶν προφητῶν, καὶ Σαμουὴλ ἐστῆκε καθεστῆκως ἐπ' αὐτῶν. καὶ ἐγενήθη ἐπὶ τοὺς ἀγγέλους τοῦ Σαουλ πνεῦμα θεοῦ, καὶ προφητεύουσιν.

Au. Ver.—20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

Company.

Maurer.—20 וַיִּתְּנֵבָא בָם. Veteres fere omnes ἐκκλησία τῶν προφητῶν habent. Videntur igitur legisse 'וַיִּתְּנֵבָא, quod recipiendum puto. Vulgaris lectio scribarum negligentia orta videtur ex præcedenti וַיִּתְּנֵבָא.

Gesen.—וַיִּתְּנֵבָא f. only 1 Sam. xix. 20, prob. by transposit. i. q. וַיִּתְּנֵבָא, *an assembly, company.* So also וַיִּתְּנֵבָא, 2 Sam. xx. 14, Cheth. —Others make it from a doubtful root וַיִּתְּנֵבָא,

3 L

Lay down naked.] As a man in an ecstasy, that had not the use of his senses. But by *naked* is meant only, as before, stripped of his royal robe.

Is Saul also among the prophets?] This gave occasion to renew the proverbial saying, which had been in use long before (see x. 12).

Dathe.—24 *Quod etiam ibi præsente Samuele deposita veste superiore et humi prolapsus toto illo die totaque nocte continuavit. Tunc proverbium illud repetitum est: Num Sauls quoque inter prophetas?*

Hebr. עָרַץ, *nudus dicitur etiam de eo, qui vestem superiorem deposuit*, Jes. xx. 2; Mich. i. 8. Sic in N. T. γυμνός, Matth. xxv. 36. — Ceterum in his non miraculum subesse puto. Coetus hominum carmina adhibitis instrumentis musicis cantantium (cf. obs. ad cap. x. 5) facile hanc vim in aliorum animos habere potuit, ut missis omnibus aliis in similes affectus abriperentur. Vid. S. R. Niemeyer in Characterist., p. iv., p. 104.

CHAP. XX. 1.

Au. Ver.—Naioth in Ramah. See notes on xix. 18, 19.

Ver. 5.

Houb.—אָכַל, *Ad comedendum*, barbare, ut alibi non semel. Tres codices hoc loco אָכַל, forma consuetâ.

Ver. 6.

— קָשָׁא לְשָׂאֵל סָמְעִי דְּדָוִד לְרִנָּה
בְּיַחְיָהֻם עִירוֹ בְּרִיבְחָה הַזֵּמִים שָׁם
לְכַלֵּי הַמְשָׁפָּחָה :

— παραυτούμενος παρητήσατο ἀπ' ἐμοῦ
Δαυὶδ δραμεῖν ἕως εἰς Βηθλεὲμ τὴν πόλιν
αὐτοῦ, ὅτι θυσία τῶν ἡμερῶν ἐκεῖ ὅλη τῇ φυλῇ.

Au. Ver.—6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run to Beth-lehem his city: for *there* is a yearly sacrifice [*or, feast*] there for all the family.

Bethlehem.

Booth.—בֵּית. The various reading [בֵּית, two MSS.], I conceive to be necessary; or some other equivalent term. That בֵּית is used in reference to place, see ch. xvii. 52, and comp. verse 28.

A yearly sacrifice. So *Dathe*, *Ged.*, *Booth.*

Bp. Horsley.—Rather, “a stated sacrifice.”

Pool.—*A yearly sacrifice*; or, *a yearly feast*, as the Hebrew word is sometimes used.

Ver. 9.

וַיֹּאמֶר יְהוֹנָתָן הֲלִילָה לָּהּ כִּי אִם
יָצַע יָדָע כִּרְבִּלְהָהּ הֲרָעָה מֵעַם אָבִי
לְבָנָה עָלָיו וְלֹא אֶתָּה אֲנִיד לָּהּ :

καὶ εἶπεν Ἰωνάθαν, μηδαμῶς σοι, ὅτι ἐὰν
γινώσκων γὰρ ὅτι συντετέλεσται ἡ κακία παρὰ
τοῦ πατρὸς μου τοῦ ἐλθεῖν ἐπὶ σέ, καὶ ἐὰν μὴ
ἦ εἰς τὰς πόλεις σου, ἐγὼ ἀπαγγελῶ σοι.

Au. Ver.—9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

For if I knew, &c. So *Booth.*

Bp. Horsley.—Rather, “for if I know for a certainty that it is determined on the part of my father to bring evil upon thee, and I tell it thee not”—“Suspensa est sententia ut solet esse in ejusmodi juramentis.”—Houbigant ad locum.

Ged.—9 “God forbid!” said Jonathan: “Nay, if I knew, for certain, that my father were determined to bring evil upon thee, I would assuredly tell it to thee.”

Dathe.—9 Absit, inquit Jonathan, si certo cognovero, patrem meum intendere tuum interitum, quin te de eo faciam certiore.

Maurer.—9 וְאִם — וְאִם יָצַע יָדָע — וְאִם
יָצַע יָדָע, Absit a te, ut, si cognovero — id
tibi non indicem. Sic vulgo interpretantur
hunc locum. Consentiant Gesenius, Win-
nerus. Sed quum structura: absit a te, ut
ego faciam exemplo careat, haud scio an
rectius dativum commodi habeam prius וְאִם.
Cf. vs. 2, ubi simpliciter ponitur וְאִם.

Ver. 10.

וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן כִּי יָגִיד לִי
מִי־יַעֲרֶנָּה אָבִי הַשָּׁח :

καὶ εἶπε Δαυὶδ πρὸς Ἰωνάθαν, τίς ἀπα-
γγεῖλη μοι, ἐὰν ἀποκριθῇ ὁ πατήρ σου σκληρῶς;

Au. Ver.—10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

Ged.—“But who,” said David to Jonathan, “will inform me of *what shall happen*; and whether thy father answer thee roughly?”

Booth.—10 Then said David to Jonathan, Who shall tell me whether thy father answer thee roughly?

Houb.—Dixit Jonathæ David; numquid me faciet certiore si quid pater tuus tibi de me acerbè loquetur?

וְאִם. Aiunt novi interpretes esse וְאִם, si,

quod non est ita nisi alterum si antecessit. Legendum **מה** **א**, *quid*, vel *si quid*, quod legere videntur Syr. et Chald. qui **ומה**, si forte.

Dathe.—10 *Quis vero, inquit David; mihi indicabit, si quid duri tibi responderit pater tuus?*

Maurer.—Vulgo: *quis mihi indicabit, si quid duri tibi responderit pater tuus?* Sed bene Winerus: "**מה** **א**, inquit, esset aut si *quid*; itaque nos hunc sensum esse statuimus: *quis indicabit mihi (quid pater tuus in me decreverit), aut (si tu ipse velles mihi indicare vs. 9) quid duri putas eum tibi responsurum, in te decreturum esse?* Scilicet vs. 9 dixerat Jonathas, *se* Davidi nunciaturum, si quid duri in ipsum decrevisset pater. Itaque **מה** non potest nisi hunc sensum habere: *quis a te missus? qua tu ratione istum nuntium ad me deferendum curabis?* in verbis autem **מה** **א** **מה**, si de acerbitate Sauli in Davidem dicerentur, vana inesset repetitio eorum, quæ vs. 9 continentur."

Ver. 12—17.

12 וַיֹּאמֶר יְהוֹנָתָן אֶל-דָּוִד יְהוָה אֱלֹהֵי
יִשְׂרָאֵל כִּי-אַחֲזָר אֶת-אָבִי בַּעַת וּ בְּחַר
הַשְׁלֵשִׁית וְהַגִּדְתָּב אֶל-דָּוִד וְלֹא-אֶזְכָּר
אֲשַׁלַּח אֵלָיו וְנָלִיתִי אֶת-אֲזָנָיו :
13 כִּהְיֵעָשָׂה יְהוָה לִיהוֹנָתָן וְלָהּ יִסְפָּה
כִּי-יָשֹׁב אֶל-אָבִי אֶת-הַרְעָה עָלָיו
וְנָלִיתִי אֶת-אֲזָנָיו וְשִׁלַּחְתִּיהוּ וְחִלַּקְתָּ
לְשָׁלוֹם וַיְהִי יְהוָה עִמָּו בְּאִשְׁר תַּה
עֲשֵׂהְו : 14 וְלֹא אֲסַעֲדֶנִּי הִי וְלֹא
תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה וְלֹא אֲמִית :
15 וְלֹא-תִכְרִית אֶת-חֶסֶדְךָ מֵעַם בְּיָהּ
עַד-עוֹלָם וְלֹא בַּהֲכָרַת יְהוָה אֶת-אֲבִי
דָּוִד אִישׁ מִסַּל פָּנֵי הַדָּמָה : 16 וַיִּכְרַת
יְהוֹנָתָן עִם-בָּנֵי דָּוִד וּבִקֵּשׁ יְהוָה מִיָּד
אֲבִי דָּוִד : 17 וַיִּסְפָּה יְהוֹנָתָן לְהַשְׁכִּיעַ
אֶת-דָּוִד בְּאַחֲבָרוֹ אֹתוֹ בְּרִמְחֶבֶת נִבְשָׁו
אַחֲרָיו :

12 καὶ εἶπεν Ἰωνάθαν πρὸς Δαυὶδ, Κύριος ὁ
Θεὸς Ἰσραὴλ οἶδεν, ὅτι ἀνακρινῶ τὸν πατέρα
μου ὡς ἂν ὁ καιρὸς τρισσῶς, καὶ ἰδοὺ ἀγαθὸν
ἢ περὶ Δαυὶδ, καὶ οὐ μὴ ἀποστείλω πρὸς σέ
εἰς ἄγρον, 13 τὰδε ποιῆσαι ὁ Θεὸς τῷ Ἰωνά-
θαν καὶ τὰδε προσθεῖν, ὅτι ἀνοίσω τὰ κακὰ ἐπὶ
σέ, καὶ ἀποκαλύψω τὸ ὥριον σου, καὶ ἐξαπο-

στελῶ σε καὶ ἀπελεύσῃ εἰς εἰρήνην, καὶ ἔσται
Κύριος μετὰ σοῦ καθὼς ἦν μετὰ τοῦ πατρός
μου. 14 καὶ ἂν μὲν ἔτι μου ζῶντος, καὶ ποιή-
σεις ἔλεος μετ' ἐμοῦ· καὶ ἂν θανάτῳ ἀποθάνω,
15 οὐκ ἐξαρείς ἔλεός σου ἀπὸ τοῦ οἴκου μου
ὥς τοῦ αἵωνος· καὶ εἰ μὴ, ἐν τῷ ἐξάλειν
Κύριον τοὺς ἐχθροὺς Δαυὶδ ἔκαστον ἀπὸ τοῦ
προσώπου τῆς γῆς, εὐρεθῆναι τὸ ὄνομα τοῦ
Ἰωνάθαν ἀπὸ τοῦ οἴκου Δαυὶδ, καὶ ἐκζητῆσαι
Κύριος ἐχθροὺς τοῦ Δαυὶδ. 17 καὶ προσέθετο
ἔτι Ἰωνάθαν ὁμῶσαι τῷ Δαυὶδ, ὅτι ἡγάπησε
ψυχὴν ἀγαπῶντος αὐτόν.

Au. Ver.—12 And Jonathan said unto
David, O LORD God of Israel, when I have
sounded [Heb., searched] my father about
to-morrow any time, or the third day, and,
behold, if there be good toward David, and I
then send not unto thee, and shew it thee
[Heb., uncover thine ear];

13 The LORD do so and much more to
Jonathan: but if it please my father to do
thee evil, then I will shew it thee, and send
thee away, that thou mayest go in peace:
and the LORD be with thee, as he hath been
with my father.

14 And thou shalt not only while yet I
live shew me the kindness of the LORD, that
I die not:

15 But also thou shalt not cut off thy
kindness from my house for ever: no, not
when the LORD hath cut off the enemies of
David every one from the face of the earth.

16 So Jonathan made [Heb., cut] a cove-
nant with the house of David, saying, Let
the LORD even require it at the hand of
David's enemies.

17 And Jonathan caused David to swear
again, because he loved him [or, by his love
toward him]: for he loved him as he loved
his own soul.

Ken.—12 The following words must sur-
prise all, who read them with attention—
And Jonathan said unto David: O LORD
God of Israel, when I have sounded my
father, &c. But excellent sense is restored,
if, by inserting the word **ו** (*visit*) agreeably
to two Hebrew MSS. we read thus—As
Jehovah the God of Israel LIVETH! When
I have sounded my father; if there be good,
and I then send not unto thee, and shew it
thee, &c.

Dr. A. Clarke.—12 There is, most evi-
dently, something wanting in this verse.
The Septuagint has, *The Lord God of Israel*
doth know. The Syriac and Arabic, *The*
Lord God of Israel is witness [so Houb.,

Dathe, Ged., Booth.] Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word *וַי*, "liveth;" and the text reads thus, *As the Lord God of Israel LIVETH* [so *Bp. Horsley*], *when I have sounded my father,—if there be good; and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan.* This makes a still better sense.

Pool.—12 *O Lord God of Israel*, do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

14 Or, *And wilt thou not, if I shall then be alive* (to wit, when the Lord shall be with thee, as he hath been with my father, as he now said, i. e., when God shall have advanced thee to the kingdom, as he did him), *yea, wilt thou not* (the same particle twice repeated for asseveration, i. e., I am well assured that thou wilt) *show me the kindness of the Lord*; i. e., either such kindness as the Lord hath showed to thee, in preserving thy life in the midst of so many and such great dangers; or that kindness to which thou hast engaged thyself, in the covenant sworn between thee and me in God's presence. *That I die not*; that thou do not kill me or mine, as princes of another line use to kill the nearest relations of the former line, from whom the kingdom was translated to them.

16 The covenant which before was personal, he now extends to the whole house of David, expecting a reciprocal enlargement of it on David's side, which doubtless he obtained. *Let the Lord even require it at the hand of David's enemies*; if either I or any of my house shall break this covenant, and shall prove enemies to David, or to his house, let the Lord, the witness of this covenant, severely punish the violators of it, whoever they are. Others thus, *Let the Lord require and punish the breach of this covenant in David, if he break it.* But because it was ominous and reproachful to suppose such a thing of David, by a figure called *euphemismus*, he names David's *enemies* for David; as they also expound 1 Sam. xxv. 22. But the former sense seems more probable, because this verse contains only Jonathan's stipulation or covenant with David and his house, which being expressed in the former part of it, is in this latter part confirmed by the usual form of imprecation; and the restipulation or covenant of David to Jonathan and his

house is mentioned in the next verse. Yet may that other sense stand well enough; taking these words for Jonathan's adjuration of David to be kind to him, confirmed with an imprecation in case he do otherwise; as if he should say, I adjure thee, as thou hopest to escape such a mischief (which I had rather might befall thine enemies than thee), that thou deal not so ungratefully with me or my house: which adjuration of Jonathan David seconds by an oath in the next verse, at the request of Jonathan. 17 *And Jonathan caused David to swear again.* Heb., *And Jonathan added or proceeded to make David swear*, i. e., having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restipulation or confirmation. *Because he loved him*; because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations.

Bp. Patrick.—12 The first words seem to be an exclamation: and the rest, as if he had said, Shall I who love thee so much, be thought capable of breaking my word with thee? All these verses are full of passion, and the words are broken, concise, and interrupted; as the words of lovers are wont to be, especially when they are disturbed.

14 *And thou shalt not only while yet I live shew me the kindness of the Lord.*] The kindness promised him before the Lord, or the greatest kindness. The words in the Hebrew run plainly thus, "And wilt thou not, if I be then alive (viz., when God had advanced him to the throne, as he did his father), wilt thou not show me the loving-kindness of the Lord?" He made no doubt, but rather strongly affirmed his belief of it.

That I die not.] After the manner of those kings, who were wont to cut off the children of their predecessors: under whose throne they were advanced.

16 They had made a league of personal friendship, a little after the slaughter of Goliath: and now they make a friendship between their families: and Jonathan wished that God would requite it, if any of his family proved David's enemies. This he renewed afterward, and added further articles to the league, that Jonathan should be next to himself (xxiii. 18).

17 *Jonathan caused David to swear again,*

because he loved him.] Or he made him swear again by the love he bare to him.

He loved him as—his own soul.] The greatness of his love to him made him think he could never do enough to secure his friendship to all generations.

Bp. Horsley.—12 “And Jonathan said unto David, as Jehovah God of Israel liveth [two MSS.], I will surely sound my father [כִּנְיָהוּ] at a convenient season [מִדְּרַגְלִישִׁית] the day after to-morrow, and behold it is either well with David or not; then I will send unto thee, and give thee information.

13 “So Jehovah do to Jonathan, and much more, if it please my father to do thee mischief, I will accordingly give thee information, &c.”

Jonathan engages for two things: to give David notice if any immediate mischief is intended, and to give him notice if it should be intended at any time hereafter. That the affirmative form of asseveration is used after the execration: “So Jehovah do to me, and more.” See 1 Kings xix. 2.

14 [לֹא] And it shall not be [אִם שִׁדְרִי חַי] so long as I may chance to live, [לֹא חֲשֶׁה, עֲמִיד חֶסֶד יְהוָה], that thou shalt not religiously show me kindness, that I die not.

Kindness of Jehovah, i. e., religious kindness, to which thou art bound by the tenor of thy oath.

15 *But also thou*; rather, *And thou*—.

16 This sixteenth verse may be understood as the close of Jonathan's adjuration, and should be thus rendered: “But let Jonathan be cut off with the house of David, and Jehovah require it at the hand of David's enemies.” He desires to be considered as united to David's family, that his fortunes may thrive or decline with those of David's house, and his calamities be revented upon David's enemies.

Ged.—12 And Jonathan said to David: “Witness the LORD [LXX, Syr., Arab.], the God of Israel; if, when I have sounded my father, some time to-morrow or next day, I perceive in him a good will toward David, I then send thee not word of it, may the LORD do so and so, nay more than that, to Jonathan; 13 And if my father be disposed to do thee harm, I will likewise inform thee; and send thee away in safety. But when the LORD shall be with thee, as he hath been with my father, 14 Thou must, if I be then alive, show me god-like kindness, that I die not: 15 Nor must thou

ever withdraw thy kindness from my family; not even when the LORD shall have cut off from the face of the earth all the enemies of David: 16 But if Jonathan *ever* cut off any of David's family, may God repay it on David's enemies!”—17 Again Jonathan swore to David, from his love to him: for he loved him as himself.

Booth.—12 And Jonathan said to David, Jehovah, the God of Israel, be witness [LXX, Syr., Arab.], if when I have sounded my father some time to-morrow or the next day, and, behold, there be good-will towards David, and I then send not to thee, and show it thee; 13 Jehovah do so and much more also to Jonathan; but if it please my father to do thee evil, then I will show it to thee, and send thee away, that thou mayest go in peace. But when Jehovah shall be with thee as he hath been with my father, 14 Then thou, if I be yet alive [so the versions], shalt show me the kindness of Jehovah, that I die not: 15 Nor shalt thou ever withdraw thy kindness from my house: no, not when Jehovah hath cut off all the enemies of David, from the face of the earth. 16 But should Jonathan cut off any of the house of David, may Jehovah require it at the hand of David's enemies. 17 Again Jonathan swore to David, because he loved him: for he loved him as he loved himself.

Houb.—12 *Tum Jonathas Davidi; testis est, inquit, Dominus Deus Israel, ut ego patrem meum cras et usque ad diem tertiam vesperam sum exploraturus, et ut, si de Davide bona verba erunt, ego ad te sum missurus, teque certiorum facturum.* 13 *Ita Dominus Jonathæ sit propitius. Si patri meo statutum est, ut pereas, ego id tibi declarabo, dimittamque te, ut cum pace abeas; erit autem Dominus tecum, sicut cum patre meo fuit.* 14 *Tu vero, si ego superstes ero, præstabis mihi eandem, quam Dominus, benevolentiam.* 15 *Sin autem moriar, non subtrahes a domo mea benevolentiam tuam in posterum, et ne tum quidem, cum Dominus Davidis inimicos ex terra omnes eripueris.* 16 *Fecit igitur Jonathas cum domo Davidis fœdus, dixitque; faciat Dominus, ut non impune ferant inimici David.* 17 *Insuper et Jonathas postulavit a Davide jusjurandum, pro suo in eum amore, quia illum amabat sic tanquam animam suam.*

12 יהוה אלהי ישראל, Dominus Deus Israel. Nemo non videt, hæc verba nihil habere

quod regant, aut a quo regantur. Supplet Clericus, *testis esto* : male nisi ita, ut verbum ע, quod prope דר satis simile excidit, in contextum revocetur. Nam quis dixerit esse Hebr. linguæ, omittere *testis esto*, ubi hoc sit ad sententiam necessarium? Non omissum id fuisse a sacro scriptore testis est Syrus interpres, apud quem legitur נסדו, *testis erit*; testes etiam Græci Intt. qui οἶδεν, novit, ex scriptura דע, cum alii codices haberent ע, alii דע. Sed accommodatius ad seriem ע, *testis est (quod explorabo patrem)*...

14 תא אם ערני די. Arias, *et non si adhuc me vivente (et non facies)*. Latine hæc reddens, quæ Hebraice hic leguntur; quæ si quis intelliget, *erit mihi magnus Apollo*. Itaque non legunt istud prius תא Græci Interpretes, ut nec Vulgatus. Non etiam Syrus: nam legit ולי, *et o utinam*. Planum est attente legenti, oppositionem esse sententiae in ערני די, *adhuc vixero*, et in תא, *moriar*, et Jonathan sic dicere, *si vivam, mihi parces; si moriar, parces meæ familiae*. Itaque legendum, sine תא, hoc modo: ערני די, *si ego superstes*, et similiter sine תא, in fine versus, ותא, *quod si moriar*, ut sententia hæc altera inchoetur... תא הכריח, *non tolles (benevolentiam) tuam a domo mea*; nisi legis ותא תא, *quod si non ita erit, sed moriar*; vel, ut Græci Interpretes ותא תא, *quod si morte moriar*, ut constet sententiae oppositio supradicta; et delendum est punctum majus ante הכריח, תא ותא, *quod si moriar*, incepta est. Vide versionem.

16 ובקש דיה. Legendum בקש, *requirat Dominus*, Jonatha loquente; nam hæc sunt verba fœderis ipsius, quod facit, hoc versu, cum Davide Jonathas, et series plana est. Verum hæc varie et perturbate legebant veteres, quos vide, si juvat, in Polyglottis.

Dathe.—12 Ille sic infit: *Jovam, Deum Isrœlis, testor*: a) *me cras aut perendie exploraturum esse patrem meum, et si intellexero, eum bene erga te esse animatum, me missurum esse, qui te de eo faciat certiorum*. 13 *Sed eundem Jovam testor, si malum tibi indicaret pater meus, id quoque me velle tibi indicare, teque secure esse dimissurum*. Adsit tibi Jova, quemadmodum patri meo adfuit. 14 Tunc si in vivis adhuc fuero, favorem ex jurejurando mihi exhibebis. b) *Si vero mortuus fuero, 15 Non subtrahes benevolentiam tuam meis unquam, ne tunc quidem, quando Jova omnes hostes tuos e medio sustulerit. 16 Sic fœdus pepigit Jonathan cum familia*

Davidis, pœnas repetat Jova, inquit, *ab omnibus Davidis hostibus*. c) — 17 *Deinde denuo jurejurando Davidi confirmavit*, d) *pro magno suo in eum amore, amabat enim eum tanquam se ipsum*, 18 *Eique dixit, &c.*

a) οἱ ὁ supplet οἶδεν, et Syrus: *testis est*. b) In hoc versu videtur errore scribarum תא irrepsisse. Non legerunt hoc Græci interpretes et Vulgatus. Syrus legit: ולי, *o utinam!* Sed sic sequentia non bene cohererent. Manifesta est oppositio in ערני די et ותא, et Jonathan dixisse videtur: Si vivam, mihi parces; si moriar, parces meæ familiae. Cf. *Hubigantius*.

c) Hunc versum non intelligo. Locus haud dubie corruptus, ut alia in tota hac pericopa, ex versionibus tam parum tuto, quam ex conjectura restituenda.

d) Neque hujus versus verba priora sana videntur. Pro infinitivo Hiphil הִתְחַבֵּר, *adjurare* puto legendum esse infinitivum in Niphal הִתְחַבֵּר, partim, quoniam prædictum הִתְחַבֵּר, addidit, h. e., iterum Jonathan jurejurando affirmavit, sc. se facturum esse, quod Davidi antea promiserat; partim propter sequentia: *pro amore suo in eum amabat eum ut se ipsum*. Quæ sane non coherent cum priore membro, si hoc vertatur: Jonathan jurejurando obstrinxit Davidem, ut illa, quæ ab eo petierat, promitteret, *pro amore suo in eum*, etc. Quis enim ab altero jusjurandum exiget amore in eum permotus?

Maurer. — 12 הָיָה הַיּוֹם הַזֶּה, sc. me perdat. הַיּוֹם הַזֶּה קָרָא, *crastino die hac hora aut* (per asyndeton G. Gr. ampl. p. 842) *perendie*. הַיּוֹם הַזֶּה קָרָא non est *tempore crastino* (Win.), sed. i. q. הַיּוֹם הַזֶּה, Jos. xi. 6. — 13 הָיָה הַיּוֹם הַזֶּה. Hanc jurandi formulam Gesenius ad vs. 12, referendum censet, nescio qua ductus ratione. Construe: *deus me perdat*, per deum, *quando ... id ego tibi indicabo*, cet. Ad verba autem הָיָה הַיּוֹם הַזֶּה, quod attinet, primum tenendum est, הָיָה intransitive sumi, deinde: locum habere constructionem ad sensum: *si placuerit patri meo = si decreverit pater meus in te malum*. Possit etiam in mentem alicui venire, cogitando supplendum esse הָיָה; *si placuerit patri meo inferre malum*, coll. vs. 9: הָיָה הַיּוֹם הַזֶּה הָיָה מִצֵּד מִצֵּד. Sed prior ratio analogiæ grammaticæ magis convenit; cf. ad Jos. xxii. 17. — 14, 15, Difficillimus locus, in quo explicando superioris ætatis interpretes vires suas frustra tentarunt. Neque his felicior fuit Ewaldus, qui in Gr. crit., p. 663, nodum hoc modo solvere conatus

est: *nec, si vivam, misericordiam dei in me exercebis, ne moriar* (propr. "und nicht, wenn ich noch leben sollte, nicht darfst du mit mir die Gnade Gottes üben, dass ich nicht sterbe"), i. e., nec ex mera misericordia vivum me servabis. Huic enim interpretationi præter alia id potissimum obstat, quod *אִם עֲדֵינִי* et *אֲבִיחָהּ*, item verba *לֹא—לֹא הָיָה הַכָּסֶה עִמִּי הַיּוֹם* et *לֹא—לֹא הָיָה הַכָּסֶה עִמִּי הַיּוֹם* manifeste sibi invicem opposita sunt, unde intelligitur, verba *אֲבִיחָהּ* non ad antecedentia sed ad consequentia referenda esse, ita ut verba *לֹא אֲבִיחָהּ* exacte respondeant verbis *אִם עֲדֵינִי* hoc modo:

*לֹא אִם עֲדֵינִי יְיָ לֹא הָכֵסָה נָרָה
לֹא אֲבִיחָהּ לֹא הָכֵסָה נָרָה*

Atque his jam viam inunivimus ad veram et lectionem et interpretationem. Nunc enim apparet, pro *לֹא—לֹא* ab initio commatis 14, legendum esse *לֹא—לֹא*, ut hic prodeat sensus: *et utinam, si vivam, benevolentiam mihi exhibeas, nec, si moriar, benevolentiam tuam meis unquam subtrahas!* propr. *und möchtest du, wenn ich noch lebe, möchtest du üben an mir Liebe Gottes, und nicht, sterb ich, nicht abziehen deine Liebe von meinem Hause in Ewigkeit!* De singulis hæc teneant lectores. Ac primum quidem verba *אִם עֲדֵינִי* non eum sensum habere, quem Ew. iis tribuit, sed simpliciter significare: talem alicui benevolentiam adhibere, qualem Deus adhibere solet, i. e., veram, perpetuam (cf. 2 Sam. ix. 3 cum vs. 7); deinde, pro *לֹא אֲבִיחָהּ* nequaquam desiderari posse *לֹא אֲבִיחָהּ*, nam, quum præcedat optandi particula, non nisi mera negatione opus est; denique *אֲבִיחָהּ* esse pro *אֲבִיחָהּ*, omissa particula conditionali, quæ sæpius deficit et h. l. ex præcedenti *אִם עֲדֵינִי* facili negotio potest suppleri. Veteres liberius exprimunt sensum: *si vivam, mihi parces; si moriar, parces meæ familiæ.* LXX: *καὶ ἐὰν μὲν ᾔτι μου ζῶντος καὶ ποιήσεις ἔλεος μετ' ἐμοῦ. καὶ ἐὰν θανάτῳ ἀποθάνω, (15) οὐκ ἐξαρῆς ἔλεος σου ἀπὸ τοῦ οἴκου μου ἕως τοῦ αἰῶνος.* Sed Syr. legisse videtur *לֹא*. *נָרָה*, *Ne tunc quidem, quando sustulerit Jova, cet.* — 16 "Hunc versum non intelligo. Locus haud dubie corruptus, ut alia in tota hac pericopa, ex versionibus tantum tuto quam ex conjectura restituenda." Dathius. Nihil video difficultatis. Sensus hic est: *Sic fecit Jonathan fœdus cum familia Davidis; atque ita pœnas repetat Jova, inquebat, ab hostibus Davidis.* Scilicet post

omissum est *נָרָה*, ut infra xxii. 8; 2 Chron. vii. 18. Cf. similia exempla Jos. vi. 1; Jud. xix. 30; G. Gr. ampl., p. 851. Ad *נָרָה*, quod est Præter. relativum subaudiendum *אֲבִיחָהּ*, qua ellipsi nihil est frequentius. Verbis autem: *atque ita puniat Jova Davidis hostes* facti fœderis confirmatio continetur; declarat enim his verbis, Davidis hostes etiam suos esse futuros. — Hæc quoque Dathius sollicitare conatus est sine ulla ratione. Sensus tam planus est, quam qui planissimus. Porro *Jonathan obtestatus est Davidem* (sc. ut ea faceret, de quibus vs. 18 sqq. agitur) *per amorem erga eum, amabat enim eum tanquam se ipsum.*

Ver. 19.

*וְשָׁלַשְׁתָּ הַיָּמִים מִכָּאן וּבָאתָ אֶל-הַמָּקוֹם
אֲשֶׁר-נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֵׂה וְיִשְׁכַּבְתָּ
אֵלַי הָאֵתָן הָאֵל:*

καὶ τρισεύσεις καὶ ἐπισκεψῇ καὶ ἔξῃς εἰς τὸν τόπον σου, οὗ κρυβῆς ἐν τῇ ἡμέρᾳ τῇ ἐργασίᾳ, καὶ καθίσῃ παρὰ τὸ Ἐργάβ ἐκεῖνο.

Au. Ver.—19 And when thou hast stayed three days, then thou shalt go down quickly [or, diligently; Heb., greatly], and come to the place where thou didst hide thyself when the business was in hand [Heb., in the day of the business], and shalt remain by the stone Ezel [or, that showeth the way].

Pool.—When thou hast stayed three days; either at Beth-lehem with thy friends, verse 6, or elsewhere, as thou shalt see fit. *When the business was in hand*, Heb., in the day of business; or, of the business. And these words are to be joined, either, 1. With the words next foregoing; and so they note the time when *David hid himself* there; which was, when this same *business* which now they were treating about was in agitation formerly, to wit, to discover Saul's mind and purpose towards him, chap. xix. 2, 3. Or, 2. With the more remote words; and so they note the time when *David should come* to the place appointed, and formerly used to hide himself in upon a like occasion, to wit, in the day when *the business* here spoken of was to be done, i. e., when the discovery of Saul's mind was to be made. *By the stone Ezel*, or, *by the stone of going, or travelling*, i. e., by that stone which directs travellers in the way, to wit, in some cave, or convenient place, which was near that stone.

Bp. Patrick.—19 *When thou hast stayed*

three days, then thou shalt go down quickly.] It is commonly interpreted, of staying so long with his kindred at Beth-lehem, or some other place of retirement. But in the Hebrew the words are, "thou shalt three times (or three days) go down to a very low place:" and the meaning seems to be, that if Jonathan did not come the first day, he should take it for granted he knew nothing; and come again the second; and if he brought him no news then, come the third.

Come to the place where thou didst hide thyself when the business was in hand.] When they were discoursing of this very matter; how to discover Saul's affection towards David. Or, when he did David's business with his father, and interceded so effectually for him, that Saul promised not to kill him.

Remain by the stone Exel.] It is thought to be a stone that showed men their way, where several roads met: because the word imports *going or travelling*.

Ged., Booth.—19 And, on the third day, still more wilt thou be missed [Chald., Syr., Arab., so *Dathe*]. Go, then, to the same place where thou concealedst thyself on the day of *thine* escape [עַל יְמֵי הַפְּתִיחַ *a conjectural reading*]; and remain by that [LXX, Syr.] stone.

On the day of thine escape; i.e., as I conjecture, on the day, when, at Jonathan's desire, he first concealed himself in the fields. Comp. chap. xix. 2 and following.

Houb.—19 *Die autem tertio facies ut citò venias ad eum locum, in quem te die profesto abdideris, sedebisque apud lapidem Ezel.*

מֵרָחֵק, *Et descendes vally*; ita Arias, male; nam adverbium מֵרָחֵק recusat verbi דָּרַג societatem. *Vulgatus, festinus*, ex scriptio-
ne דָּרַג, optima, quam nos sequimur. Chaldaeus, Syrus, et Arabs pro דָּרַג, exse-
quuntur, חָסַד, *desideraberis*, ut supra; *desi-*
deraberis multum die tertio, Satule admirante,
quamobrem dies tres totos absis a mensa
regia, quam etiam et scriptioem et sen-
tentiam sequi licet... הָעֶזֶל, *Ezel*, nomen
lapidis, qui notatur. Syrus et Græci Intt.
legunt הָעֶזֶל, *hunc*: nam Syrus הָעֶזֶל; Græci Intt.
ἐξελθο.

Dathe.—18 *Eique dixit; Cras est novilunium, et tu desideraberis sede tua vacante,*
19 *Idque multo magis tertio die.* a) *Eo igitur die, quo res peragetur, veni in hunc locum, ibique te abde et morare prope istum lapidem.* b)

VOL. II.

a) Pro **תָּרַד מֵאָרָם**, *Descendes valde*, Chaldaeus, Syrus, et Arabs legerunt **תִּפְקַד מֵאָרָם**, *multum desideraberis*. Quorum lectionem in versione expressi.

b) Hebr. **לִפְנֵי הַלֵּבָב**. LXX et Syrus
vertunt tanquam si legissent **ἐν** *παρὰ τῷ*
λίθῳ ἐκείνῳ. Alii ut nomen proprium. Sic
Vulgatus : *juxta lapidem, cui nomen est Ezel*.

Maurer.—תשעין תרד וְ, *Et tertio die de-*
scende vehementer, i.e., "festinus." Vulg.
Prius verbum adverbii vices sustinet. Dathius
cum Chald., Syr., et Ar. legi vult דַּתְּחִי וְ
וְ, *et die tertio nullum desideraberis, qua*
lectione facile carebis. וְתִהְיֶה אִתְּךָ אֶתְּחִי
וְ, *Dathius: eo die, quo res per-*
agetur, veni in hunc locum, ibique te abde.
Hoc est miscere ac turbare omnia. Redde:
et veni in locum, ubi absconditus eras die
facinoris (xix. 2).

Ver. 21.

וְיָהוּדָה אֶשְׁלַח אֶת־הַפֶּזֶר לְךָ מִצָּרַת וְנוֹ
 אֶת־הַקֶּהָצִים אֲמַר אֵלֶיךָ לְפָנָיו וְנוֹ
 και ἰδοὺ ἀποστέλλω τὸ παιδάριον, λέγων,
 δεῦρο ἐνέρι μοι τὴν σχίζαν. ἐὰν εἶπω λέγων
 τῷ παιδαρίῳ, κ.τ.λ.

Au. Ver.—21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, &c.

Saying, Go find.

Houb.—מִיִּלְתָּם הַזֶּה הוּא, *Miltam puerum, Vade.* Incredible est sic locutum fuisse Jonathan, cum praesertim post dicat, מִיִּלְתָּם הַזֶּה הוּא, *si dicendo dixerō, non omisso verbum dixerō.* Sed quia his continenter legitur מִיִּלְתָּם, ubi semel legi satis est, facile judicatur, unum מִיִּלְתָּם fuisse loco suo dimotum, et legendum, מִיִּלְתָּם הַזֶּה הוּא הַזֶּה הוּא, *miltam puerum, et dicam, Vade (collige aquttas).*

Ver. 25.

וַיָּשֶׁבֶת חִמְלֵה עַל-מוֹשֶׁה בְּפָעִים ו
בְּפָעִים אֶל-מוֹשֶׁה הַקָּרִי וַיִּקְרָם יְהוֹרָחָן
וַיָּשֶׁבֶת אֲבִיר מִצֵּד שְׂאֵל וַיִּפְקֹד מְקוֹם
הַדָּר :

καὶ ἐκάθισεν ἐπὶ τὴν καθέδραν αὐτοῦ, ὡς
ἄπαξ, καὶ ἄπαξ, ἐπὶ τῆς καθέδρας παρὰ τοῖχον,
καὶ προέφθασε τὸν Ἰωάννην, καὶ ἐκάθισεν
Ἀβεννήρ ἐκ πλαγίων Σαοῦλ, καὶ ἐπεσκέπη ὁ
τόπος Δαυὶδ.

Au. Ver.—25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner

sat by Saul's side, and David's place was empty.

And Jonathan arose, &c.

Ged., Booth.—And Jonathan sat on one side [Syr.], and Abner sat on the other side of Saul; but David's place was empty.

Houb.—25 *Sedebat rex, ut solebat, sua in sede, quæ parieti adiacebat, surrexitque Jonathan ut discumberet; discubuit autem Abner ex latere Suülis, vacuusque erat Davidis locus.*

וַיָּקָם יֹחָנָן וַיֵּשֶׁב אִבְנֵר, *Et surrexit Jonathan, et sedit Abner (ad latus regis).* Contra veritatem videtur esse, ut Abner mensæ regiæ assederit, Jonathan autem steterit. Præterea וַיָּקָם non tam habet *et stetit*, quam *et surrexit*, quo in verbo sententia initium sæpe habet, ut post addatur, quid quisque egerit, postquam surrexit. Id vero in Jonathan nunc additur, si verbum וַיֵּשֶׁב in Jonathan usurpetur, et si sic legas cum Syro Intt. וַיָּקָם יֹחָנָן וַיֵּשֶׁב אִבְנֵר, *et surrexit Jonathan et accubuit. Abner autem...* Quanquam in hanc potius partem propendeo, ut olim bis scriptum fuerit וַיֵּשֶׁב, hoc modo: וַיָּקָם יֹחָנָן וַיֵּשֶׁב אִבְנֵר, *surrexitque Jonathan et assedit; assidebat autem Abner (ad latus regis).* Ita ut, cum nemo ad latus Jonathanæ sederet, appareret Davidem abesse.

Dathe.—24 *Novilunior rex consedit ad epulas 25 in loco suo consueto ad parietem, a) deinde b) Jonathan ei ad dextram, Abner ad sinistram accubuerunt. Sic sedes Davidis vacabat.*

a) Ut in loco honoratori, ex more orientali; cf. Harmari Observatt. Orient., p. ii., p. 66.

b) Pro וַיָּקָם legendum est וַיֵּשֶׁב, aut saltem hoc supplendum est contextu sic postulante, cum non probabile sit, filium regis stetisse, sedente Abnero. Sic quoque Josephus narrat, lib. iv., cap. 14, Jonathanem Saulo ad dextram, Abnerum ad sinistram sedisse. Syrus refert illud וַיֵּשֶׁב, quod in textu habemus, ad Jonathanem: *et surrexit Jonathan et accubuit, et Abner ad latus Sauli*, sc. accubuit. Is igitur legit וַיֵּשֶׁב. Aliam lectionem exhibent οἱ δὲ, καὶ προσέφθασεν τὸν Ἰωάνθαν, sc. Saulus. Legerunt וַיָּקָם pro וַיֵּשֶׁב sensu quoque aptissimo. Sic enim diceretur: Saulus tantum antecessisse Jonathanem, sive hunc proxime post eum consedissem.

Maurer.—[וַיֵּשֶׁב מִיֶּשֶׁב הָיָה] h. e., in præcipua ac quam maxime honorifica sede וַיֵּשֶׁב הָיָה. Ex impeditioribus hic locus est. Plerique interpretes, in his Gesenius (Chrest.),

sequuntur Syrum, qui voc. וַיֵּשֶׁב ad Jonathanem referens et voci אִבְנֵר copulam præmittens verba sic reddit: *et surrexit Jonathan et accubuit, et Abner ad latus Sauli*, sc. accubuit. Non male. Sed וַיָּקָם fortasse latius hic patet, ut וַיֵּשֶׁב nihil aliud sit quam: *tum venit*, i. e., proxime post Saulum consedit Jonathan, cf. Gen. xli. 29, 30, 54. Potest etiam lapsus scriptoris subesse, cf. vs. 34 ab init. Mira est Schulzii interpretatio: *surrexit*, "quasi præesset animus patris insaniam," coll. vs. 33.

Ver. 26.

וְלֹא־דָבָר שָׂאֵל מֵאִימָה בַּיּוֹם הַהוּא כִּי אָמַר מִקֶּרֶךְ הוּא בָּלָהּי טָהוֹר הוּא כִּי־לֹא טָהוֹר:

καὶ οὐκ ἐλάλησε Σαουλ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι εἶρηκε σύμπτωμα φαίνεται, μὴ καθαρὸς εἶναι, ὅτι οὐ κεκαθάρισται.

Au. Ver.—26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

Something hath befallen him, &c.

Booth.—Something may have befallen him; or he may not be clean; because he hath not purified himself [LXX].

Houb.—26 *Saul eo die nihil conquestus est; nam cogitabat hoc casu evenire; quia forte, cum immundus esset, non se se mundasset.*

כִּי לֹא טָהוֹר. *Quia non mundus est. Mox dictum est, forte non est mundus; nunc additur, quia non est mundus; nemini lectori placere id potest. Itaque legendum, aut נִשְׁדָּד, cum Græcis Interpretibus, qui κεκαθάρισται, mundatus fuit, vel טָהַר, mundavit se. Sensere veteres orationis vitium, quod propriâ quisque interpretatione correxerunt.*

Ver. 27.

וַיְהִי כַּמֶּחֶרֶת הַחֹדֶשׁ הַשֵּׁנִי וַיִּשְׁקָד מְקוֹם דָּוִד וְגו'

καὶ ἐγενήθη τῇ ἐπαύριον τοῦ μηνὸς τῇ ἡμέρᾳ τῇ δευτέρᾳ, καὶ ἐπεσκέπη ὁ τόπος τοῦ Δαυὶδ. κ.τ.λ.

Au. Ver.—27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty, &c.

Pool.—Which was the second day of the month, or, on the morrow of the new moon, being the second day; either, 1. Of the

three days appointed, ver. 5, 19. Or, 2. Of the feast. Or, 3. Of the month.

Maurer.—הַיּוֹם הַשֵּׁנִי הַשֵּׁנִי; i. e., *novilunii secundi die secundo*, cf. verba ultima hujus commatis, et vs. 34, coll. Exod. xix. 1.

Ver. 28.

וַיַּעַן יְהוֹנָתָן אֶת-שָׁאֹל נָשְׂאֹל נָשְׂאֹל
דָּוִד בְּעֵצָה עַד-בֵּית לָהֶם :

καὶ ἀπεκρίθη Ἰωνάθαν τῷ Σαουλ, καὶ εἶπεν αὐτῷ, Παρήγγηται παρ' ἐμοῦ Δαυὶδ ἕως εἰς Βηθλεὲμ τὴν πόλιν αὐτοῦ πορευθῆναι.

Au. Ver.—28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem :

Houb.—וַיַּעַן דָּוִד, *Quæsiuit David a me ad Bethlehem.* Desideratur verbum דָּוִד ut curreret (a me ad) quod verbum non abest ver. 6 eadem in sententiâ. Atque id legere videntur Chald., Arab. Omissit scriba verbum דָּוִד ex similitudine ejus nonnullâ cum verbo דָּוִד antecedenti. Etsi in oratione familiari quædam verba reticentur, tamen orationem hic deficere non debere, monet ver. 6 ubi eadem non deficit.

Ver. 30.

וַיַּחֲרֹאף שָׁאֹל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ
בְּנֵצֶת חֲפִצָּה חָלֹא יָדַעְתִּי כִּי
לָחַר אָתָּה לְבֹנִי יֵשׁוּ לְבָשְׂתְּךָ וּלְבָשְׂתְּ
עֲרֹת אָמִי :

καὶ ἐθυμώθη ὀργῇ Σαουλ ἐπὶ Ἰωνάθαν σφόδρα, καὶ εἶπεν αὐτῷ, Υἱὲ κορασίων αὐτομολοῦντων, οὐ γὰρ οἶδα ὅτι μέτοχος εἶ σὺ τῷ υἱῷ Ἰεσσαί ἐς ἀσχύνην σου, καὶ ἐς ἀσχύνην ἀποκαλύψῃς μητρός σου;

Au. Ver.—30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman [or, Thou perverse rebel; Heb., Son of perverse rebellion], do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

Pool.—Thou son of the perverse rebellious woman; this base temper of thine thou hadst not from me, but from thy mother; of whose perverseness I have had so much experience. Or, *thou son of perverse rebellion*, i. e., thou perverse and rebellious son. Or, *thou most perverse rebel*; for, in the Hebrew language, the word *son*, thus used, is an aggravation of a man's crime, and

notes one who is extraordinarily addicted to it. *To the confusion of thy mother's nakedness*; men will conclude, that thy mother was a whore, and thou a bastard; and that thou hast no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

Bp. Patrick.—30 *Thou son of the perverse rebellious woman.*] Or, as it is in the Hebrew, "thou son of perverse rebellion." That is, a very perverse rebel.

Dr. A. Clarke.—Thou son of the perverse rebellious woman.] This clause is variously translated and understood. The Hebrew might be translated, *Son of an unjust rebellion*; that is, "Thou art a rebel against thy own father." The Vulgate, *Fili mulieris virum ultro rapientis*; "Son of the woman who, of her own accord, forces the man." The Septuagint is equally curious, *Υἱε κορασίων αὐτομολοῦντων* "Son of the damsels who came of their own accord." Were these the meaning of the Hebrew, then the bitter reflection must refer to some secret transaction between Saul and Jonathan's mother.

Gesen.—וַיַּחֲרֹאף הַפִּצָּה, *son of perverse contumacy*, i. e., of a perverse and obstinate mother; comp. Job xxx. 8.

Maurer.—Prop. *fili per versæ mulieris* (cf. de forma E. Gr. crit. p. 402) *contumaciæ*, i. e., *mulieris perverse et contumacis* = *o perverse et obstinati animi fili*!! —*te diligere filium Isai.* Nonnulli codd. pro לָן habent לָן. Sed quum qui diligit aliquem, ad eum tendat, equidem in constructione cum ל nihil miri video.

Ver. 34.

וַיָּקָם יְהוֹנָתָן מִצֶּם הַשֵּׁלֶחַן וַיַּחֲרֹאף
וַיֹּאמֶר אֶל-יְהוֹשֻׁעַ הַשֵּׁנִי לָהֶם כִּי
נִעְצָב אֶל-דָּוִד כִּי הָקְלָמוּ אֹבִיו :

καὶ ἀνέστησεν Ἰωνάθαν ἀπὸ τῆς τραπέζης ἐν ὀργῇ θυμοῦ, καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἁρτον, ὅτι ἐθραύσθη ἐπὶ τὸν Δαυίδ, ὅτι συνετέλεσεν ἐν' αὐτὸν ὁ πατήρ αὐτοῦ.

Au. Ver.—34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Dr. A. Clarke.—Jonathan arose—in fierce anger.] We should probably understand this rather of Jonathan's grief than of his anger,

the latter cause explaining the former: *for he was grieved for David*. He was grieved for his father—he was grieved for his friend.

Because his father had done him shame.

Bp. Patrick.—Here are two reasons why he fasted: first, because he was extremely afflicted for David; and, secondly, his father had put Jonathan to shame, by his foul language, and by throwing a javelin at him, for so the words run clearly in the Hebrew; “for he was grieved for David, and because” [so *Pool*, *Ged.*, *Booth.*, *Dathe*], &c., the copulative *and* being wanting, as in many other places.

Ged.—34 So Jonathan arose from the table, in great indignation; and ate no victuals on the second day of the new moon feast: for he was grieved, both on account of David; and because his father had affronted him.

Dathe.—34 *Propterea gravi ira commotus a mensa surrexit, neque illo secundo mensis die cibum sumpsit, tum quod Davidis vicem doleat, tum quod a patre suo esset ignominia affectus.*

Ver. 36.

— הַפֶּעַר יָצָא וְהוֹאִי־רָחָק הַחֲצִי

לְהַצִּידָו :

— και τὸ παιδάριον ἔδραμε, καὶ αὐτὸς ἡκόντισε τῇ σχίζῃ, καὶ παρήγαγεν αὐτήν.

Au. Ver.—36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him [Heb., to pass over him].

And as the lad.

Booth.—הַפֶּעַר. The י seems here necessary; and we must read also הַפֶּעַר [so *Houb.*]; for this word cannot be in regimen.

Ver. 37.

וַיָּבֹא הַפֶּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָח וְהִוָּחֲתוּ וּבָּכְּוּ

καὶ ἦλθε τὸ παιδάριον ἕως τοῦ τόπου τῆς σχίζης οὗ ἡκόντιζεν Ἰωνάθαν, κ.τ.λ.

Au. Ver.—37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

Pool.—*To the place*, i.e., near to the place. Or, *and the lad went*, or *was going on to the place* [so *Ged.*]; for the words following show that he was not yet come thither. The Hebrew verb *bo*, which pro-

perly signifies *to come*, sometimes signifies *to go*; as here, and Ruth iii. 7; Jonah i. 3.

Dathe.—37 *Cum vero ad dimidium a illius loci, ad quem Jonathan jaculatus fuerat, venisset, hic ei acclamavit: Sagittæ sunt ultra te.*

a) Pro הַפֶּעַר recte, uti arbitror, Michaëlis conjectavit, legendum esse הַפֶּעַר, *dimidium*. Nam si puer jam ad locum, ubi sagittæ erant, pervenisset, Jonathan ei acclamare non potuisset, sagittas ultra eum esse.

Maurer.—Sic Dathius, qui consentientem habet Schulzium. Sed quis non videt, verba ista non esse ad vivum resecanda, sed omnino significare, puerum ad locum illum appropinquasse.

Ver. 40.

Au. Ver.—40 And Jonathan gave his artillery [Heb., instruments] unto his lad, &c.

Dr. Adam Clarke.—Jonathan gave his artillery.] I believe this to be the only place in our language where the word *artillery* is not applied to cannon or ordnance. The original (לֵבִי) signifies simply *instruments*, and here means the bow, quiver, and arrows.

Ver. 41.

הַפֶּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַגִּבְעָה וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחֲוֶה שְׁלֹשׁ פְּעָמִים וַיִּשָּׁקוּ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דֶּגֶד הַקִּיָּל :

καὶ ὡς εἰσῆλθε τὸ παιδάριον, καὶ Δαυὶδ ἀνέστη ἀπὸ τοῦ Ἀργάβ, καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, καὶ προσεκύνησεν αὐτῷ τρίς, καὶ κατεφίλησεν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἔκλαυσεν ἕκαστος τῷ πλησίον αὐτοῦ, ἕως συντελείας μεγάλης.

Au. Ver.—41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded.

David arose out of a place toward the south, &c.

Ged.—David arose from behind the stone. From behind the stone. The present text has from the side of the south. But as I suspect it to be corrupted, I have given what is evidently the meaning.

Until David exceeded. So *Pool*, *Patrick*, *Clarke*, *Dathe*, *Maurer*.

Dr. A. Clarke.—Until David exceeded.]

David's distress must, in the nature of things, be the *greatest*. Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Maurer.—מִיָּדָה הַזֶּה, sc. הַבְּנוֹת, *donec David vehementius fletet*, cf. xii. 24, al.

Geddes, Booth.—Wept one with another with great lamentation.

I have followed a conjectural reading of Houbigant's.—*Ged.*

Booth.—Houbigant proposes to read מִיָּדָה for מִיָּדָה; but I am not satisfied with this emendation. Why should we not adopt the usual phrase: בְּכִי גִדֵּל. Comp. 2 Samuel xiii. 36, and 2 Kings xx. 3.

Houb.—*Et invicem flevunt; ita ut fletus esset magnus.*

וְכִי גִדֵּל דָּוִד וְדָוִד וְדָוִד Seu veritas, *donec David augetur*, seu *donec David cresceret*, nihil suberit sententiæ. Nam si, *augetur*, deest *fletum* verbi casus; si, *cresceret*, deest *fletendo*. Græci Interpretes ἕως συντελείας μεγάλης, usque ad consummationem magnam, ex scriptione vel דָּה, vel דָּה, utraque non bona. Nos מִיָּדָה, *fletum*, legimus, pro מִיָּדָה, *David*, ex qua scriptura sententia hæc optima nascitur, *donec esset fletus magnus*: nam מִיָּדָה sæpe neutram in partem sumitur. Syrus, *sed David abundantius*, comparisonem inducens fletuum Jonathæ ac Davidis parum honestam, et Jonatha parum dignam, ut David plus flevit, quam Jonathas, mutuis in amplexibus.

Ver. 42.

Au. Ver.—42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord [or, the Lord be witness of that which, &c.], saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

The Lord be between me and thee, &c.

Dathe, Ged., Booth.—Saying Jehovah be witness between me and thee, and, &c.

CHAP. XXI. Heb. Ver. 2; Au. Ver. 1.

וַיָּבֹא דָוִד לְאִיִּמֶלֶךְ הַכֹּהֵן לְקָרְבָּן וְדָוִד וְגו' —

— καὶ ἐξέστη Ἀβιμέλεχ τῇ ἀπαντήσει αὐτοῦ, κ.τ.λ.

Au. Ver.—1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said

unto him, Why art thou alone, and no man with thee?

Was afraid. So Dathe, Gesen.

Ged., Booth.—Was astonished.

Heb. Ver. 3; Au. Ver. 2.

וַיֹּאמֶר דָּוִד אֶל־אִיִּמֶלֶךְ —

פֶּלֶגִי מִלְמָנִי :

— καὶ τοῖς παιδαρῶσι διαμεμαρτύρημαι ἐν τῷ τόπῳ τῷ λεγομένῳ, θεοῦ πίστις φελλανίμας μωνί.

Au. Ver.—2 — and I have appointed my servants to such and such a place.

Bp. Horsley.—Read, with LXX, Vulgate, Symmachus, and Houbigant, וְיָדָה.

Booth.—וְיָדָה וְיָדָה. This verb is obviously irregular. It ought to be וְיָדָה; yet none of the MSS. correct it. The ו and Vulg. seem to have read וְיָדָה for וְיָדָה. Instead of וְיָדָה read וְיָדָה, for this verb in Hiphil always governs the accusative.

Houb.—וְיָדָה וְיָדָה Arias, *et pueros scire feci ad locum*, horride ac prave, prava ex scriptura quam grammatica ipsa quasi digito monstrabat. Nam verbum *Hiphil* וְיָדָה comitem recusat præpositionem וְ, et scribendum fuisset וְיָדָה וְיָדָה, *pueris indicavi locum*. Itaque legendum, cum Vulgato וְיָדָה, vel וְיָדָה, *condixi*, ex radice וְ, *pueros condixi*, vel *allegavi ad locum*, seu jussi ut convenirent ad locum.

Dathe.—*Igitur famulis meis certum aliquem locum assignavi.*

Sc. ubi me expectent. Pro וְיָדָה fortasse legendum est וְיָדָה. Sic Vulgatus legisse videtur, qui vertit *condixi*. Etiam of Ain ante Daleth legisse videntur, sed ab te derivasse; habent enim διαμεμαρτύρημαι.

Maurer.—Sine ulla idonea ratione Dathius receptam lectionem sollicitare conatus est. Verte: *et famulos meos ad certum quemdam locum venire jussi (indixi in certum cet.)* וְיָדָה Po.

Heb. Ver. 5; Au. Ver. 4.

וַיֹּאמֶר אֶל־דָּוִד אִיִּמֶלֶךְ הַכֹּהֵן —

— οὐκ ἔστιν ἄρτος βέβηλοι ὑπὸ τὴν χεῖρά μου, κ.τ.λ.

Au. Ver.—4 And the priest answered David, and said, *There is no common bread under mine hand, &c.*

Houb.—*Non est panis profanus sub manu meâ.* Supra ver. 3, legitur וְיָדָה וְיָדָה sine וְ. Similiter ver. 8, et credo equidem το וְ esse

το καὶ a Scribâ mendose iteratum. Certe nullum aliud reperio, neque in glossariis, neque in concordantiis exemplum, τοῦ ἱεροῦ τῷ ἁ subjecti.

Heb. Ver. 6; Au. Ver. 5.

וַיֵּצֵא דָוִד אֶת־הַלֶּחֶם וַיֹּאמֶר לוֹ פִּי
אֱמִינָה וַיֵּצֵא־לָנוּ כֶּהֱמֵל שְׁלֹשׁ
בָּצָאֵתַי וַיְחַיֵּי כָל־הַנְּעָרִים לְדֹשׁ וְהוּא
בְּרֵךְ חֹל וְיָמָּה קִרְתִּיּוֹם יִהְיֶה בְּקָלִי :

καὶ ἀπεκρίθη Δαυὶδ τῷ ἱερεὶ, καὶ εἶπεν αὐτῷ, ἀλλὰ ἀπὸ γυναικὸς ἀπεσχήμεθα ἐχθὲς καὶ τρίτην ἡμέραν ἐν τῷ ἐξελθεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παῖδια ἡγνισμένα, καὶ αὐτὴ ἡ ὁδὸς βέβηλος, δὴντι ἀγιασθήσεται σήμερον διὰ τὰ σκεῖῃ μου.

Au. Ver.—5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel [or, especially when this day there is other sanctified in the vessel].

Pool.—The vessels, i. e., either, 1. Their garments, or other utensils for their journey. Or, 2. Their bodies, for of them the question was, ver. 4; and having now said that women had been kept from them, he infers that therefore their bodies were holy, their members were undefiled. Thus the word vessel is used 1 Thess. iv. 4, and in other authors, both Greek and Latin. The bread is in a manner common, Heb., and this (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, ver. 4, to which David here giveth an answer) is in a manner, or, after a sort, common, i. e., considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it, yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances. Though it were sanctified this day in the vessel: if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God

will have mercy preferred before sacrifice. Or thus, especially, when, or, the rather because this day there is other (i. e., new bread) sanctified in the vessel, i. e., put into the vessel which was made to receive this bread, Exod. xxv. 29, and thereby sanctified or consecrated to God; and therefore the former shew-bread is now to be removed, and employed for the common use of the priest and his family.

Bp. Patrick.—The vessels.] That is, their bodies: so the word *keli* here signifies, as σκεῦος doth in 1 Tim. iv. 4.

Are holy.] That is, separated from women.

The bread is in a manner common.] He adds, that he need not scruple to give them the hallowed bread; for it was not so holy as when it was upon the table of the Lord: but became, in a manner, or in some part, common bread; being now the food not only of the priest, but of his whole family.

Though it were sanctified this day in the vessel.] The marginal translation is more plain, “especially when there was other that day sanctified in the vessel.” He means, new bread was set upon the table of the Lord; so that no wrong was done to him. By the vessel is meant the dish on which the bread was placed, mentioned Exod. xxv. 29.

Bishop Horsley.—And the vessels of the young men are holy, and the bread, &c.] The passage is certainly obscure. But this is certain, that David never uttered the nonsense which this translation puts into his mouth. Castalio gives the probable meaning of the place: —“Suntque corpora famulorum casta. Quod si profectio ipsa profana fuerit, at hodie quidem lustrabitur in corporibus.” This version he explains in a note, in these words: —“Si forte mei famuli, tum quum profecti sunt, fuerant cum uxoriis, at hodie quidem parierunt, quoniam hic dies tertius est, quod temporis spatium lustrandis corporibus est destinatum.” Queen Elizabeth’s translators render the passage to the same effect. They render כִּי רַב by “how much more,” which were better rendered by “nevertheless,” or “yet for certain.” Otherwise their translation differs not from Castalio. The alteration, in our public translation, like many others, for the worse, was made, as I suspect, upon the authority of no better critic than Le Clerc.

כִּי, vessels, the body, more especially a particular member of the body: as the cor-

responding *σκενος* is used in the New Testament. See that word in Parkhurst's Greek Lexicon.

שָׁשׁ, *lustrabitur*, impersonally, sanctification shall be made in their vessels.

Ged.—David answered the priest, and said to him: From women, truly, we have been restrained from my out-coming, these three days past, and the young men were then clean. If on this journey, any profanation have befallen them, they shall be purified.

Booth.—And David answered the priest, and said, From women truly, we have been restrained these three days since I came out; and all [LXX] the young men were holy; but if by the way they have become unclean, they may all, this day, be hallowed.

Houb.—5 *David Sacerdoti respondit; nos quidem diem jam tertium, ex quo profectus sum, ab uxoribus abfuimus, et sarcinæ puerorum mundæ erant. Quod si quid immunditiæ per iter accidit, hoc ipso die sarcinæ mundæ erunt.*

5 *שָׁשׁ בָּלִי*, *Sanctificabitur in vasis, sive sarcinis: quod quidem dupliciter intelligi potest, vel in sarcinis ipsis ac involucris, vel quatenus ad vasa; nisi etiam, dies sanctificabit vasa. Quæ quomodocunque accipias, alluditur ad legem de immunditiis, in qua lege vasa, quæ immunditiam contraxerant, immunda erant usque ad vesperam, neque adeo plus quam diem totum. Clericus sic interpretatur, is vero panis est instar communis et præterea vasibus hodie alius consecrabitur; deinde in Commentario "supplevimus panis, quia nullus alioquin est loci sensus." Addit etiam alius, utrumque per fas et nefas, præsertim tamen ultimum; nam si דָּם de pane propositionis intelligitur, et si שָׁשׁ de pane etiam accipitur, idem panis utrobique intelligendus, non autem alius, in verbo שָׁשׁ. Forsan pro דָּם legendum דָּדָה, si fuit (iter pollutum). Veteres hoc loco nihil expediunt: vide eos.*

Dathe.—6 *Tum David sacerdoti, Imo vero, inquit, a mulieribus tribus diebus antequam proficiacerer, separati fuimus, impedimenta quoque famulorum sacra sunt, etsi quoque iter ipsum profanum sit, a) tamen per illa sanctificatur.*

a) H. e., profani negotii causa susceptum est, tamen omnia vasa s. impedimenta, in quibus panes servantur, sancta sunt.

Maurer.—[אָהַר דִּי דָּיִם יִשָּׁשׁ בָּלִי] tamen certo scio, eam (viam) hodie sanctificari per vasa sancta. Cf. xiv. 30.

Ver. 7.

Au. Ver.—7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

An Edomite.

Ged.—LXX, *Aramite* or *Syrian*. The easy change of one letter in the original makes the difference.

Ver. 9.

Au. Ver.—Valley of Elah.

Dathe, Ged.—Turpentine-tree vale. See notes on Gen. xxxv. 4, vol. i., p. 65.

In valle teribinthorum.—*Dathe.*

Heb., 12; *Au. Ver.*, 11.

וַיֹּאמְרוּ עַבְדֵי אַכִּישׁ אֵלָיו הֲלוֹא־יָדָה
דָּוִד מֶלֶךְ הָאֲרָץ הֲלוֹא לִזְרָה יָצָא
בְּמַחֲלֹות לְאַחַר הַבָּהּ שָׂאֹל בְּאַלְפֵי
וְדָוִד בְּרֶבֶב־אֲלָפִים :

בְּאַלְפֵי קִי רַבְּבָתִּי קִי

kai elpon oi paides 'Aγχους pros auton, ouchi outos David o basileus tes ghēs; ouchi toutw ēxēghron ai choreuousai, legousai, epataxe Saoul en chalaish autou, kai David en myriash autou;

Au. Ver.—11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

Unto him.

Maurer.—אָכִישׁ, *De eo, Davide, ut Gen. xx. 2 al.* Sed fortasse commodius ad Achishum refertur.

Pool.—*The king of the land, or, of this land, i. e., of the land of Canaan.* They call him *king*, either more generally for the governor, as that word is used Deut. xxxiii. 5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies; or rather, more specially, *the king*, to wit, the king elect, the person designed to be king; for by this time the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears.

Bp. Patrick.—*The king of the land.*] Either they meant a chief commander in Israel, who was respected as the king: or they had heard of his being designed to be

king instead of Saul, which made him persecute him.

In dances. So *Pool, Gesen.*

Ged.—In alternate choruses.

Prof. Lee.—חֲזָזָה, femin. constr. plur. חֲזָזוֹת.—ר. חזל, sign. iii., p. 188 above. *Dance, dancing*; which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c.. See Harmer's *Observ.* lii., p. 423, vol. ii., edit. 1816; *Exod.* xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4, 13; Cant. vii. 1. Occasionally in circles, as with the Eastern *Deriveishes*, *Exod.* xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in *Exod.* xv. 20; 1 Sam. xxi. 12; xxix. 5.

And David.

Ged., Booth.—But David.

Heb., 14; Au. Ver., 13.

וַיִּשְׁנֵן אֶת־פָּעֻמוֹ בְּעֵינָיהֶם וַיַּחֲזִלּוּ
בְּיָדָם וַיִּתְּנוּ עַל־דִּלְתוֹת הַשַּׁעַר וַיִּפְּדוּ
רִירוֹ אֶל־יָקֵנוּ :

καὶ ἡλλοίωσε τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ, καὶ προσποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνισεν ἐπὶ ταῖς θύραις τῆς πόλεως, καὶ παρεφέρετο ἐν ταῖς χερσίν αὐτοῦ, καὶ ἐπιπτεν ἐπὶ τὰς θύρας τῆς πόλεως, καὶ τὰ σιέλα αὐτοῦ κατέρβρει ἐπὶ τὸν πάγωνα αὐτοῦ.

Au. Ver.—13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled [or, made marks] on the doors of the gate, and let his spittle fall down upon his beard.

Dr. A. Clarke.—And he changed his behaviour.] Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of *frenzy*, accompanied with *epileptic fits*. This opinion is countenanced by the Septuagint, who render the passage thus: Ἴδον ἰδερεσθαι ἐπιληπτον, "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μη ελαττουμαι ἐπιληπτων ἐγώ; "Have I any need of epileptics, that ye have brought him to have his fits before me (ἐπιληπτευσθαι πρὸς με)?" It is worthy of remark, that the *spittle falling upon the beard*, i. e., *slavering or frothing at the mouth*, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set

the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct, and that he acted the part of a lunatic or madman in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David; but if *mocking be catching*, according to the proverb, he who *feigns himself to be mad* may, through the just judgment of God, *become so*. I dare not be the apologist of *insincerity* or *lying*. Those who wish to look farther into this subject may consult Dr. Chandler, Mr. Saurin, and Ortlob, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Maurer.—מִשְׁכַּח אֶת־פָּעֻמוֹ, *Et mutavit saporem*, h. e., *mentem*, i. e., *insipidum se fecit, mente captum se simulavit*. Eadem phrasis legitur Ps. xxxiv. 1. Ceterum verba proprie sic habent: *et mutavit eum, saporem suum*, de qua constructione vid. ad Deut. xxxiv. 10.

Gesen.—חֲזָזָה Hithpo. 1. *To be foolish*; hence *to be mad*, Jer. xxv. 16; li. 7; Nah. ii. 5, חֲזָזוּ חֲרָצִי, *the chariots are mad*, i. e., *rage, are driven furiously*. Jer. l. 38 חֲזָזוּ אִדּוֹלִים, *they are mad in (after) idols*. 2. *To feign oneself mad*, 1 Sam. xxi. 14. So *Dathe* and most commentators.

Scrabbled.

Gesen., Ged., Booth.—Made marks.

I. חָזַז in Kal not used, i. q. חָזַז No. I. *to mark, to delineate*; comp. חָזַז No. III.

Piel, *to mark, to make marks*; 1 Sam. xxi. 14 of David feigning madness, חָזַז עַל־דִּלְתוֹת הַשַּׁעַר, *he made marks, scrawled, on the doors of the gate*, in the manner of mischievous boys.—*Gesen.*

CHAP. XXII. 2.

וְכָל־אִישׁ אֲשֶׁר־לֹו נֶשֶׁה וְגו' —

Au. Ver.—2 And every one that was in debt [Heb., had a creditor], &c.

Houb., Booth.—נֶשֶׁה, read נֶשֶׁה [twenty MSS.].

Gesen.—II. נֶשֶׁה i. q. נֶשֶׁה No. 2, *to lend on usury, to loan*, seq. 3 Neh. v. 7. Hence נֶשֶׁה Is. xxiv. 2, and simpl. נֶשֶׁה 1 Sam. xxii. 2, *a creditor*.

Ver. 3.

וַיִּזְכֹּר אֲבִי אֶת־נָשִׁיוֹ אֲחֵיהֶם וְגו' —

— γνώσθωσαν δὲ ὁ πατήρ μου καὶ ἡ μήτηρ μου παρὰ σοί, κ.τ.λ.

Au. Ver.—3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

Come forth and be with you.

Booth.—Dwell [LXX, Arab., one MS. שב] with you.

Ver. 4.

וַיֵּשְׁבֵה עִמּוֹ כָּל־יָמָיו הַיּוֹתָדֹד

בְּמִצְפֶּה:

— καὶ κατοικοῦν μετ' αὐτοῦ πάσας τὰς ἡμέρας, ὅντος τοῦ Δαυὶδ ἐν τῇ περὶοχῇ.

Au. Ver.—4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

In the hold.

Pool.—*In the hold*; either, 1. In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or, 2. In the cave of Adullam mentioned above, ver. 1. Or, 3. In holes; the singular number being put for the plural, as is frequent; i. e., as long as David was forced to go from place to place, and from hold to hold, to secure himself; for it concerned David to secure his father, and he did doubtless secure him for all that time; and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.

Houb.—Recte Μασφά, quanquam opinio esse possit legendum, cum Syro Μασφά, quia urbs Maspha fuit ante nominata.

Ver. 6.

וַיִּשְׁמַע שָׂאִיָּל בִּי כוֹרַע דָּוִד וַיֵּשְׁבֵה
אֵתֶּר אֶמְוָה וְשָׂאִיָּל יוֹשֵׁב בְּגִבְעָה קָחַת
הָאֵשֶׁל פֶּרְמָה וַיַּחֲתִיתָ בְּיָדוֹ וְכָל־עַבְדָּיו
נִצָּבִים עָלָיו:

καὶ ἤκουσε Σαούλ, ὅτι ἔγνωνται Δαυὶδ, καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ· καὶ Σαούλ ἐκάθητο ἐν τῷ βουνῷ ὑπὸ τῇ ἀρουραν τῇ ἐν Παμῇ, καὶ τὸ δόρυ ἐν τῇ χειρὶ αὐτοῦ, καὶ πάντες οἱ παῖδες αὐτοῦ παρειστήκεισαν αὐτῷ.

Au. Ver.—6 When Saul heard that David was discovered, and the men that were with him (now Saul abode in Gibeah under a tree in Ramah [or, grove in a high place], having his spear in his hand, and all his servants were standing about him).

VOL. II.

Pool.—*In Ramah*, i. e., in the territory of Gibeah, in or near (for so the Hebrew particle is oftused, as hath been showed) *Ramah*. Or, in the town of Gibeah—in a high place; for so the word *Ramah* unquestionably signifies; and so it is here rendered by some, both ancient and modern, interpreters. *Having his spear in his hand*; either as an ensign of majesty [so *Bp. Patrick*], for in old times kings carried a spear instead of a sceptre; as Justin and others note; or as an instrument of self-defence or cruelty, as occasion required.

Bp. Patrick.—*In Ramah*.] Or, in a high place, as *Ramah* signifies. Otherwise the first words must be interpreted *near Gibeah*, or in the territories of Gibeah.

Ged.—6 When Saul (who was then sitting under a tamarisk, on the hill of Gibeah, with his javelin in his hand), &c.

Booth.—6 When Saul heard that David was discovered, and the men that were with him (now Saul was sitting on a hill, in Gibeah, under a tamarisk tree, having his spear in his hand, and all his servants were standing about him).

Gesen.—אֵשֶׁל (Kimchi אֵשֶׁל) i. q. Arab. ^{سكك} ائيل, a tamarisk, myrica, *Tamarix orientalis*, Linn. 1 Sam. xxii. 6. אֵשֶׁל, under a tamarisk-tree, xxxi. 13, where in the parall. passage 1 Chr. x. 12 it is אֵשֶׁל, under a terabinth or tree generally.—Then perh. any large tree (like אֵשֶׁל, אֵשֶׁל), and collect. trees, a wood, grove, Gen. xxi. 33. An accurate description of the tree אֵשֶׁל is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex Monumm. Arabum, p. 137; comp. also R. K. Porter's Travels ii., p. 311.

Prof. Lee.—אֵשֶׁל, m. I. Properly, *A species of the Tamarisk tree*. *Tamarix orientalis*, Linn. It is well described by Golius, and after him by Castell, sub voce אֵשֶׁל; and again by Abulwalid as given by Gesenius. Thes., p. 159. II. A name for any tree, generally. So Abulwalid, l. c.

وَرَبَّمَا كَانَ اسْمًا عَامًّا لِلشَّجَرِ كُلِّهِ. Hence, אֵשֶׁל, 1 Sam. xxii. 6, is explained, 1 Chron. x. 12, by אֵשֶׁל, the turpentine-tree. See too, Gen. xxi. 33, where a plantation is probably meant.

Ver. 7.

וַיֵּאמֶר שָׂאִיָּל לְעַבְדָּיו הִנֵּנִי עָלָיו

3 N

שְׁמַעְרָנָה בְּנֵי יִמִּי נִסְלְלָם יְהוָה
בְּיָשִׁי שְׂדוֹת וּבְרָמִים לְלִלָם וְיָשִׁי
שָׂרֵי מִלְחָמָה וְשָׂרֵי מִחֹזֶק :

καὶ εἶπε Σαουλ πρὸς τοὺς παῖδας αὐτοῦ τοὺς παρεστηκότας αὐτῷ, Ἀκούσατε δὴ υἱοὶ Βενιαμιν, εἰ ἀληθῶς πᾶσιν ὑμῖν δώσει ὁ υἱὸς Ἰεσσαὶ ἀγροὺς καὶ ἀμπελώνας, καὶ πάντας ὑμᾶς τάξει ἑκατοντάρχους καὶ χιλιάρχους.

Au. Ver.—7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds.

Will the son of Jesse, &c.

Houb.—יְהוָה...נִסְלְלָם, *Etiam...daturus est.* Est in illo נִסְלְלָם, non iterato, ironia, non autem interrogatio. Nos igitur ironiam extulimus, per verbum credo, ut fieri solet in Latino sermone.

And make you all captains, &c.

Maurer.—וְיָשִׁי מִלְחָמָה וְיָשִׁי מִחֹזֶק. *Mirror, etiam Ewaldum Gr. min., p. 264 adn. לְ* præpositionem h. l. pro accusativi nota habere. Ad sensum quidem verti potest: num vos omnes tribunos et centuriones constituet? Sed verum si quæris, structura hæc est: num pro vobis omnibus tribunos et cent. constituet, h. e., num tot trib. et cent. constituet, quot opus sunt, ut quisque vestrum tale munus obtineat?

Ver. 9.

וַיַּעַן דָּאָג הָעֲדֹמִי וַהֲוָה נֶאֱבָר עַל-
עֲבֹדֵי-שָׂאֹל וַיֹּאמֶר רְאִיתִי אֶת-בְּרִי-יִשִׁי
בְּמִלְחָמָה וְנִלְחָם בְּרִי-אֲחִימֶלֶךְ :

καὶ ἀποκρίνεται Δωὴκ ὁ Σύρος ὁ καθεστηκὼς ἐπὶ τὰς ἡμιόνους Σαουλ, καὶ εἶπεν, Ἐώρακα τὸν υἱὸν Ἰεσσαὶ παραγινόμενον εἰς Νομβᾶ πρὸς Ἀβιμέλεχ υἱὸν Ἀχιτὼβ τὸν ἱερέα.

Au. Ver.—9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

Which was set over the servants of Saul. So Gesen.

Houb., Dathe, Ged., Booth.—Who was standing among the servants of Saul.

Houb.—Doeg, qui cum Saulis servis tum forte aderat. Utimur interpretatione forte aderat, quia Doeg non erat corporis regii custos, sed pastorum præses, et vocabulum

נֶאֱבָר præsentiam indicat, non imperium. Cæterum male אֲדִישׁוֹב: lego אֲדִישׁוֹב non sine ו, in tribus Codicibus.

Gesen.—Niph. נֶאֱבָר. 1. *To be set, seq. נֶאֱבָר, to be set over any one, 1 Sam. xxii. 9; Ruth ii. 5, 6. Part. נֶאֱבָר, a prefect, director, 1 K. iv. 5, 7; v. 30; ix. 23 al.*

2. *To place or station oneself, to take one's stand, Ex. vii. 15; xvii. 9; seq. לְ, to any one, Ex. xxxiv. 2 וְנֶאֱבָר לְ, and present thyself to me there. Also, to take one's stand, e. g., of God's rising up for judgment, Is. iii. 13; Ps. lxxxii. 1.*

3. *To stand, spoken of men, Gen. xviii. 2; xxiv. 13; Ex. xviii. 14; 1 Sam. i. 26; al. of sheaves, Gen. xxxvii. 7; of waters, Ex. xv. 8. Seq. נֶאֱבָר, to stand upon anything, Is. xxi. 1; to stand with or by a pers. or thing, Gen. xlv. 1; 1 Sam. iv. 20; xix. 20; xxii. 7, 17. Spec. to stand firmly, Ps. xxxix. 6, &c., &c.*

Ver. 13.

וְשָׂאֹל לֹא בְּמִלְחָמָה וְגו' —

Au. Ver.—13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

And hast enquired.

Houb.—Barbare אֲשָׁר, ex scribendi consuetudine, quia sæpe his capitibus legitur אֲשָׁר, *Saul.* Unus Codex Orat. אֲשָׁר sine ו Epenthético. So *Booth.*

That he should lie in wait. So the Heb.

Ged., Booth.—To excite him to lie in wait.

Ver. 14.

וַיַּעַן אֲחִימֶלֶךְ אֶת-יְהוָה וַיֹּאמֶר וַיִּמְצָא
בְּכֹל-עֲבֹדֵי יְהוָה קִדְנֵי נַאֲפָן וַחֲתוֹ חֲמֶלֶךְ
וְקָרָא מִשְׁמַעְתָּהּ וְנִלְחָם בְּבִרְיָהּ :

καὶ ἀπεκρίθη τῷ βασιλεῖ, καὶ εἶπε, Καὶ τίς ἐν πᾶσι τοῖς δούλοις σου ὡς Δαυὶδ πιστὸς, καὶ γαμβρὸς τοῦ βασιλέως, καὶ ἀρχὼν παντὸς παραγγέλματος σου, καὶ ἐνδοξος ἐν τῷ οἴκῳ σου;

Au. Ver.—14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

Dr. A. Clarke.—And who is so faithful.] The word נַאֲפָן, which we here translate

five men. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

CHAP. XXIII. 1.

Au. Ver.—1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Bp. Patrick.—Then they told David, &c.] Or, "they had [so *Pool*] told David," &c. For this was done before Abiathar came to tell him of the slaughter of the priests, ver. 6, where it is said, he fled to David to Keilah. Which was a city in the tribe of Judah (Josh. xv. 44).

Ver. 3.

Au. Ver.—Keilah.

Houb., Booth.—קַיִלָּה, read קַיִלָּה [thirty-four MSS.].

Ver. 6.

וַיָּחִי אַבְיָתָר בֶּרֶךְ אֶחֱמֵלֵךְ אֶל-
דָּוִד הָעֵלִיָּה אֶפֹּד יָגֵד בִּידָּו :

καὶ ἐγένετο ἐν τῷ φεύγειν Ἀβιάθαρ υἱὸν Ἀχιμέλεχ πρὸς Δαυὶδ, καὶ αὐτὸς μετὰ Δαυὶδ εἰς Κεῖλā κατέβη ἔχων ἐφὸδὸν ἐν τῇ χειρὶ αὐτοῦ.

Au. Ver.—6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

Houb. and Horsley place this verse after ver. 1, *Ged. and Booth.* after ver. 9.

With an ephod.

Bishop Patrick.—Or, rather, "with the ephod" [so *Pool*]. For he being left, I suppose, to keep the sanctuary while his father and the rest of the priests went to wait upon Saul, as soon as he heard of their slaughter, took this principal vestment of the high-priest, viz., the ephod, unto which the *urim* and *thummim*, with the breastplate, were annexed, and carried it unto David. Unto whom he hoped to be the more acceptable, when he appeared capable to serve him in that high office. And accordingly he calls upon him (ver. 9), to "bring hither the ephod;" as he did afterward (xxx. 7). But the ephod could do no good, without the *urim* and *thummim*, which were inseparable from it. And that he speaks of the high-priest's ephod is manifest, because he doth not call it a *linen ephod*, such as the priests wore; but the ephod. The only difficulty is, that Saul after this seems to

have consulted God by *urim* (xxviii. 6). But perhaps he made a new one, in the room of that which Abiathar carried away: but God would not own it, nor any other way give him advice. Aben Ezra, indeed, here notes, that there wants that which they call the *he hajediah*, that is, the demonstrative particle *he*, to show that he means the high-priest's ephod, and therefore it was only a *linen ephod*. Which led him into this absurd opinion, that in some cases God answered without *urim* and *thummim*; being consulted merely by an ephod.

Houb.—*Acciderat autem, ut cum fugeret Abiathar.* Hæc non suo loco esse neminem credo esse, qui non sentiat. Sed Clerici erat solius perturbationem ordinis talem conferre in sacros ipsos autores, non in scribas Judæos. Sic nimirum Clericus in suo commentario: "Scriptor Græcus, aut Latinus narrationis canonum non imperitus hæc verba præposuisset, aut proxime subjecisset versui 4. Nam adduntur duntaxat, ut ostendatur qua ratione David Deum consulere potuerit; quia, nempe, Ebiathar, qui ad eum confugerat, secum vestes sacras consulturo Deum necessarias, abstulerat." Non vidit Clericus, scribarum culpam quodam modo coarguere id vacuum, quod Masora monet esse post וַיָּחִי, versu 2 finiente; quod quidem vacuum melius notatum fuisset post versum 1. Nam cum David versu 2 Dominum sciscitetur, satis clara res est, antea narratum fuisse, ab Abiathar fuisse allatum ephod, per quod ephod Dominum Deum Israel consulere liceret. Propterea nos in nostra versione versum 6 proxime post versum 1 collocamus. Et male Clericus non nollet eum subjectum fuisse versui 4. Nam David versu 4 Dominum iterum sciscitatur, quem antea sciscitatus est versu 2, ut necesse sit narrari ante ipsum versum 2 sive ante וַיָּחִי, non defuisse Davidi ephod, in quo Deum sciscitaretur.

Dathe.—6 Cum Ebjathar, Achimelechi filius, ad Davidem confugisset, eum Kegilam quoque comitatus est, a) atque ephodum secum sumerat.

a) Secutus sum interpretes Græcos qui veram lectionem nobis servasse videntur. Nam textus Hebræus habet: cum fugisset Ebjathar, Achimelechi filius, וַיָּחִי אַבְיָתָר אֶל-דָּוִד הָעֵלִיָּה אֶפֹּד יָגֵד בִּידָּו, ad Davidem Kegilam ephodum secum sumerat. Quæ repugnant antecedentibus. Nam Ebjathar ad Davidem confugerat, antequam hic Kegilæ liberationem susceperet.

Sed *of* supplent, quæ desunt, et lectionem exhibent præcedenti historiæ convenientem: Καὶ ἐγένετο, κ.τ.λ. Miror, reliquos interpretes cum lectione recepta consentire.

Maurer.—6 Hæc pugnant cum iis, quæ supra narrata sunt. Nam Ebjathar ad Davidem confugerat, antequam hic Keilam proficisceretur (xxii. 20, sq.). LXX lectionem quidem exhibent antecedenti historiæ convenientem: sed tantum non certum est, hos interpretes scriptorem sublevasse. Reliqui enim interpretes cum lectione recepta consentiunt.

Ver. 7.

וַיִּתְּמָר שָׁאֻל כְּפָר אֶתֹּו אֱלֹהִים
כִּי־יָדוּ וְנָוֶה

— καὶ εἶπε Σαούλ, πέπρακεν αὐτὸν ὁ θεὸς εἰς τὰς χεῖράς μου, κ.τ.λ.

Au. Ver.—And Saul said, God hath delivered him into mine hand, &c.

Gesen.—עַל.—Piel. 4. *Not to know*, i. e., *to reject*; Arab. Conj. IV. Jer. xix. 4, *they have forsaken me* (נָזַק) *and have rejected* (נָזַק) *this place*. Prægn. 1 Sam. xxiii. 7, *God hath rejected* (and delivered) *him into my hand*. So *Maurer*.

Ver. 8.

Houb., Booth.—ישמע ישמע read רשמע רשמע.

Ver. 9.

וַיֵּצֵא דָוִד כִּי עָלָיו שָׁאֻל מִחֶרֶשׁ
הָרֶעָה וַיִּתְּמָר אֶל־אֲבִיחָתָר חֹפֶזֹו הַגִּישָׁה
הָאֶפֹּוֹד :

καὶ ἔγνω Δαυὶδ, ὅτι οὐ παρασιωπᾷ Σαούλ περὶ αὐτοῦ τὴν κακίαν· καὶ εἶπε Δαυὶδ πρὸς Ἀβιάθαρ τὸν ἱερέα, προσάγαγε τὸ Ἐφὸὺδ κυρίου.

Au. Ver.—9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

That Saul secretly practised mischief against him.

Bp. Horsley.—Rather, “that Saul was coming against him, intent upon mischief.” There was no secrecy in Saul’s present practices. See *Houbigant*.

Houb.—Vulgatus, *præpararet...Saul clam malum*. Idem clam, quia verbum מְרַמֵּז, sæpe significat *clam facere*. Sed sæpe etiam *moliri* in genere; imò etiam *apertè moliri*, ut hoc loco. Nam ibat Saul apertè ut Ceilam oppugnaret, Davidemque in suâ

potestate haberet, neque ei adversus Davidem pactæ erant cum Ceilensibus insidiæ. Sed videbat David Ceilenses esse ita paratos, ut Sauli ipsum traderent, ne ipsorum civitatem everteret, quod quidem erat illis timendum, postquam Saul in simili causâ urbem Nobe Sacerdotum civitatem, per Doegum everterat.

Pool.—*Saul secretly practised mischief against him*; whereby it may seem he pretended that he raised his army to defend Keilah and his country from the Philistines, and kept his intention against David in his own breast. Or, *designed or devised*; for so the word signifies; and so it is here translated by many; and it seems both from ver. 8, and from his publicly avowed jealousy of and rage against David, that he declared his design to be against him, as a traitor to his crown and dignity.

Ged.—9 But David, knowing that Saul was secretly meditating evil against him, said to Abiathar the priest: “Apply the ephod.” 6 For Abiathar, the son of Ahimelech, who had fled to David, had brought down with him the ephod to Keila.

Apply the ephod. i. e., put on the sacred vestment; in which were the *urim* and *thumim*.

Booth.—9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. 6 For Abiathar, the son of Ahimelech, who had fled to David, went down with David to Keilah, and had the ephod with him.

Ver. 10.

Houb.—לֹא־. Barbarismus pro לָבֵא, quod lego in plerisque codicibus. Ita etiam semper scribunt Samaritani in Pentateucho.

Ver. 15.

וַיֵּרָא דָוִד בְּמִדְבַּר צִיֵּף בְּחֶרֶשׁ :

— καὶ Δαυὶδ ἦν ἐν τῷ ὄρει τῷ αὐχμῶδεϊ ἐν τῇ Κανῇ Ζίφ.

Au. Ver.—15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

Bishop Horsley.—15, 16, 18, 19, *Wood*, *Horsley*, “in the most solitary recess.”

Gesen.—חֶרֶשׁ, *A thick wood, thicket, forest*, either as being to be cut, or from Chald. שָׁרִי, to be entangled, interwoven, וְחֶרֶשׁ, a wood, וְחֶרֶשׁ, thicket of trees; comp. Samar. רִשְׁמָה, a wood.—Is. xvii. 9;

Ez. xxxi. 3. With He parag. יִצְחָק 1 Sam. xxiii. 16, which is also retained with a preposit. יִצְחָק v. 15, 18.

Ver. 17.

וְאֵלֶיךָ אֶחָד־לְךָ לְמִשְׁנָה וְנִבֵּי
שָׂאֵל אֲבִי יִדְעָה כֵּן :

— καὶ ἐγὼ ἔσομαι σοι εἰς δεύτερον, καὶ
Σαὺλ ὁ πατήρ μου οἶδεν οὕτως.

Au. Ver.—17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

Pool.—I shall be next unto thee; which he gathered either from David's friendship to him; or from some promise made to him by David concerning it. Or the meaning of the words, *next unto thee*, may be as much as to say, I shall be under thee, after thee, or inferior to thee, as the phrase *tibi secundus* oft signifies. So that the whole imports thus much: I do not look to be king myself (as by my birth I might expect), but that thou shalt be king (God having so appointed), and I but in a secondary place inferior to thee.

And that also Saul my father knoweth.

Maurer.—*Idque Saulus pater meus bene novit, propr. Auch weiss es so mein Vater Saul*, id quod propterea monemus, ne forte cum interpretibus nonnullis vocalæ ך vim pronomini obtrudant lectores.

Ver. 19.

וַיֵּצֵאוּ זִפְתִּים אֶל־שָׂאֵל הַגִּבְעָתָה
לְאַחַר הַלְוִיָּהּ לְיָד מִסְתַּתֶּר עֲמָנִי
בְּמִצְדֹת בְּהִירָשָׁה בְּגִבְעַת הַחִלְיָה
אֲשֶׁר מִימִין הַיַּשְׁמֹן :

καὶ ἀνέβησαν οἱ Ζιφθαῖοι ἐκ τῆς ἀρχμώδους
πρὸς Σαὺλ ἐπὶ τὸν βουνόν, λέγοντες, οὐκ
ἰδοὺ Δαυὶδ ἐκρύπτεται παρ' ἡμῶν ἐν Μεσσαρὰ ἐν
τοῖς στενοῖς ἐν τῇ Καυῇ ἐν τῷ βουνῷ τοῦ
Ἐχελὰ τοῦ ἐκ δεξιῶν τοῦ Ἰεσσαίμου;

Au. Ver.—19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south [Heb., on the right hand] of Jeshimon [or, the wilderness]?

Ziphites.

Houb.—זיפ, Codices tres זיפ, *Ziphai*, ut fuit scribendum, quia nomen deserti est זיפ, non זיפ.

Wood. See notes on ver. 15.

Jeshimon. So *Houb.*, *Ged.*, *Booth.*

Dathe.—In colle Chachila, qui sit ad dextram solitudinis Arabicæ.

Gesen.—שִׁמְן m. a waste, desert, Ps. lxviii. 8; lxxviii. 40; cvi. 14. R. שִׁמְן.

Houb.—Nos, *Jesimon*, nomine proprio interpretantes, ut *Vulgatus* infra ver. 24. Non licuit, desertum quia distinguitur ver. 24, סִדְר, *Desertum*, ab שִׁמְן, *Jesimon*.

Ver. 22.

לְכִדְרָא תִּכְנֶנִּי עוֹד יִדְעָה וְרָאִה
אֶת־מְקוֹמִי וְגו'

προεῦθετε δὴ καὶ ἐτοιμάσατε ἔτι, καὶ γινώτε
τὸν τόπον αὐτοῦ, κ.τ.λ.

Au. Ver.—22 Go, I pray you, prepare yet, and know and see his place where his haunt is [Heb., foot shall be], &c.

Prepare yet.

Ken.—It is evident, that הכינני *prepare yet* should be הכינני, *understand further, learn more particularly*: and this reading has the authority of two MSS., with the first printed edition. This is one of the many mistakes introduced, on account of the great likeness between the Hebrew letters Beth and Caph.

Ged.—22 Go back, I pray you, and with care, examine, &c.

Booth.—Go, I pray you, and learn, &c.

Dathe.—Ite modo atque instruite rem amplius, &c.

Ver. 23.

וְחִפְשָׁתִּי אֹתוֹ בְּכָל אֶרֶץ
יְהוּדָה :

καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάσαις
Ἰούδα.

Au. Ver.—And it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

Pool.—Throughout [so *Houb.*, *Dathe*, *Ged.*, *Booth.*] all the thousands of Judah, i. e., through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See *Judg.* vi. 15. Or, with all the thousands of Judah, i. e., I will raise against him all the forces of that tribe in which he trusteth and hideth himself.

Ver. 24, 25.

וַיִּקְרָא וַיִּלְכְּדוּ זִפְתִּים לְפָנַי שָׂאֵל
וְיָדָה וַיִּנְאֲשׁוּ בְּמִדְבַּר מְעוֹן בְּעֶרְבָה

אֶל יָמִין חִישְׁמוֹן : 25 וַיֵּלֶךְ שָׁאֻל
וַיֵּאָנָשׁ לְבָקֶשׁ וַיֵּגְדוּ לְדָוִד וַיִּגְדוּ
הַסֵּלַע וַיֵּאָשֶׁב בְּמַדְבַּר מַצִּיּוֹן וַיִּשְׁמַע
שָׁאֻל וַיִּרְדֵּף אַחֲרֵי דָוִד בְּמַדְבַּר מַצִּיּוֹן :

24 καὶ ἀνέστησαν οἱ Ζιφαῖοι, καὶ ἐπορεύθησαν ἔμπροσθεν Σαούλ. καὶ Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ Μαὼν καθ' ἐσπέραν ἐκ δεξιῶν τοῦ Ἰεσσαίου. 25 καὶ ἐπορεύθη Σαούλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτόν. καὶ ἀπήγγελλαν τῷ Δαυίδ, καὶ κατέβη εἰς τὴν πέτραν τὴν ἐν τῇ ἐρήμῳ Μαὼν. καὶ ἤκουσε Σαούλ, καὶ κατεδίωξεν ὀπίσω Δαυὶδ εἰς τὴν ἔρημον Μαὼν.

Au. Ver.—24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock [or, from the rock], and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

Jeshimon. See notes on ver. 19.

In the wilderness of Maon.

Houb.—Nos, in deserto Simeon, ex scriptura יצא, quam habuit Josephus. Nam יצא, Maon, stare hoc loco non potest, cum narretur versu inferiore, Davidem, mutato loco, ivisse in desertum Maon.

Bp. Horsley.—25 Saul also, &c.; rather thus, "For when Saul and his men set out to search for David, then they told David, and he went down to a rock, and abode in the wilderness of Maon. And Saul heard it, and pursued after David in the wilderness of Maon."

To search for David. I read with some of Kennicott's Codd. לבקש אחר.

Booth.—24 And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon; in the plain, on the south side of Jeshimon. 25 For it was told David, that Saul and his men had gone to search for him; he, therefore, went down and abode in the wilderness of Maon. And when Saul heard this, he pursued David to the wilderness of Maon. So *Ged.*

Pool.—25 Into a rock, i. e., into a cave which was in the rock; or which might be called a rock, not for the height, but the strength of its situation; where at first he might think to hide himself, but upon further intelligence or consideration he removed

from thence upon Saul's approach. Or, *he came down from the rock*, i. e., either, first, From the mountain mentioned in the next verse, whence he came down, that so he might get out of Saul's sight and reach. Or, secondly, From the hill of Hachilah, where David hid himself, which is said to be on the south of Jeshimon, ver. 19, as this place where he now was is also described, ver. 24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, *he came down to Selah*, as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.

Ver. 28.

— עֲלֵינוּ הָרָאֵי לְמַחְלוֹת הַחֹמָה סֵלַע

הַמַּחְלוֹת :

— διὰ τοῦτο ἐπεκλήθη ὁ τόπος ἐκεῖνος, Πέτρα ἡ μερισθείσα.

Au. Ver.—28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth [that is, the rock of divisions].

Bp. Patrick.—*Sela-hammahlekoth.*] That is, "the rock of divisions." Either because Saul was distracted here between two counsels, whether to pursue David, or go immediately against the Philistines; or, because God divided Saul from David, when he was coming up close unto him.

Gesen.—סֵלַע. R. הֵלַק. 1. Smoothness; hence a slipping away, escape, comp. the root Hiph. No. 2. So in pr. n. סֵלַע הַמַּחְלוֹת, rock of escapes, 1 Sam. xxiii. 28. 2. Division, class, course.

Dathe.—Hinc locus ille vocatus est petra evasionis.

Hebr. סֵלַע הַמַּחְלוֹת a חָלַק, glaber fuit, hinc effugere, sese subtrahere. Ex hac significatione verbi rariori explicandus quoque est locus Jerem. xxxvii. 12.

Heb., CHAP. XXIV. 3; *Au. Ver.*, 2.

— עֲלֵי־פָנֵי צִיּוֹן הַיְּעָלִים :

— ἐπὶ πρόσωπον Σαδδαιέμ.

Au. Ver.—2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

Rocks of the wild goats. So *Gesen.*

Dr. A. Clarke.—The original (צִיּוֹן הַיְּעָלִים)

is variously understood. The Vulgate makes a *paraphrase*: *Super abruptissimas petras quæ solis ibicibus perviæ sunt*; "On the most precipitous rocks over which the ibexes alone can travel." The Targum: *the caverns of the rocks*. The Septuagint make the original a proper name; for out of צד העלם, they make Σαδδαεμ, and in some copies Αειαμειν, which are evidently corruptions of the Hebrew.

Ver. 3.

Au. Ver.—3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

To cover his feet. See notes on Judges iii. 24, p. 184.

Michaëlis, Dathe, Ged., Booth.—To repose himself.

Houb.—Alvum exonoraturus. So *Rosen., Gesen.*

Heb., 6; *Au. Ver.*, 5.

עַל הַשֶּׁמֶר פָּרַח אֶת־פִּנְתָּהּ אֲשֶׁר לְשֹׂמֵרִי : —

— ὅτι ἀφείλε το πτερύγιον τῆς διπλοῦδος αὐτοῦ.

Au. Ver.—5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

Saul's skirt.

Ged., Booth.—The skirt of Saul's mantle [LXX, Syr., Arab., Vulg., and seven MSS.].

Heb., 8; *Au. Ver.*, 7.

וַיִּשְׁפֹּעַ דָּוִד אֶת־אֲנָשָׁיו וּבָנָיו :

καὶ ἔπεισε Δαυὶδ τοὺς ἀνδρας αὐτοῦ, κ.τ.λ.

Au. Ver.—7 So David stayed [Heb., cut off] his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

Pool.—Stayed his servants, Heb., cut, or clave, or divided, or cut them off. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force; wherein he shows great piety, and generosity, and loyalty to Saul.

Gesen.—עָצַץ, To cleave, to split, to divide. Kindred roots are עָצַץ, עָצַץ, עָצַץ, compare also Sanscr. *chid* to cleave, Gr. σχίζω, Lat. *scindere*, Germ. *scheiden*. Piel 1. To cleave,

Lev. i. 17. 2. To rend, to tear in pieces a lion, Judg. xiv. 6. 3. Metaph. *verbis dilacerare*, i. e., to chide, to upbraid, 1 Sam. xxiv. 8.

Prof. Lee.—Pih. עָצַץ, pres. עָצֹץ. Constr. immed, it. med. עָצַץ. (a) Clove, without dividing, Lev. i. 17. (b) Tore asunder, Judg. xiv. 6. (c) Kept at a distance, withheld, 1 Sam. xxiv. 7.

Heb., 11; *Au. Ver.*, 10.

הִנֵּה הַיּוֹם הַזֶּה רָאָה עֵינַי אֶת־אֲשֶׁר־נִתְּנָהּ יְהוָה בְּיָדִי הַיּוֹם הַזֶּה וְאָמַר לְהַרְגֶנּוּ וְנָתַתִּי עָלָיו וְאָמַר וּבָנָיו :

Ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἑώρακασιν οἱ ὀφθαλμοὶ σου ὡς παρέδωκέ σε κύριος σήμερον εἰς χεῖράς μου ἐν τῷ σπηλαίῳ, καὶ οὐκ ἤβουλή-θην ἀποκτεῖναι σε, καὶ ἐφείσαμην σου καὶ εἶπα, κ.τ.λ.

Au. Ver.—10 Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

And some bade me kill thee. So *Dathe, Ged., Booth.*

Bp. Horsley.—Rather, with Vulgate, "and I thought to kill thee."

Houb.—אָמַר לְהַרְגֶנּוּ. *Vulgatus, et cogitavi ut occiderem te*; quæ interpretatio excusationem justam habere non potest, et cui David apertè contradicit. Licebat convertere *אָמַר*, et dictum fuit, vel consilium capiebatur. Sed melius legatur *אָמַר*, et dicebant, vel consilium mihi dabant, ut legunt Chaldæus et Syrus.

Maurer.—אָמַר indefinite ut xxiii. 22.

But mine eye spared thee.

Houb.—Et pepercit tibi: adde cum Vulgato, עֵינִי, *oculus meus*; quod verbum desiderat תּוֹסֵף femininum. Aliter esset legendum *אָמַר*, et peperci. Aberravit scriba ex eo ע, in quo incipit עֵי ad alterum, in quo עֵי.

Ver. 12.

Au. Ver.—12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

Bp. Patrick.—The Lord avenge me of thee.] If he still persisted to persecute him. But he doth not, by these words, "avenge

me of thee," pray God to punish him for the injuries he had done him; but only to vindicate and deliver him from his violent and unjust persecution. So the Hebrew word *nakam* often signifies.

Ver. 13.

Au. Ver.—Wickedness proceedeth from the wicked. So *Houb., Dathe.*

Ged., Booth.—Let wickedness proceed, &c.

Heb., 17; *Au. Ver.*, 16.

Houb.—*לֵךְ*. Lege *לֵךְ*, plene, *num vox tua est*. Ita pars Codicum. Vidimus in Pentateucho istud *לֵךְ* quod est radicis, nunquam, ne ante affixa quidem, deficere.

Heb., LXX, 20; *Au. Ver.*, 19.

וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו וְשָׁלְחֹו
בְּיָדֶךָ טוֹבָה וְיִתְּנָה וְשָׁלְמָךְ טוֹבָה
תַּחַת הַיָּמִים הַזֶּה אֲשֶׁר עָשִׂיתָ לִּי

καὶ οὗτοι εἰ εὖροι τις τὸν ἐχθρὸν αὐτοῦ ἐν θλίψει, καὶ ἐκπέμψοι αὐτὸν ἐν ὀδῷ ἀγαθῇ, καὶ κύριος ἀποτίσει αὐτῷ ἀγαθὰ, καθὼς πεποίηκας σήμερον.

Au. Ver.—19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. So *Dathe, Ged., Booth., Maurer.*

Dr. A. Clarke.—If a man find his enemy, will he let him go well away? Or rather, Will he send him in a good way? But Houbigant translates the whole clause thus: Si quis, inimicum suum reperiens, dimittit eum in viam bonam, redditur ei a domino sua merces; "If a man, finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in italic, are not in the Hebrew text, but they are found, at least in the sense, in the Septuagint, Syriac, and Arabic, and seem necessary to complete the sense; therefore, adds Saul, the Lord will reward thee good for what thou hast done unto me.

Houb.—...כִּי יִמְצֵא. Hæc Hebraice, ut nunc jacent, sic dicunt. Cum inuenerit homo inimicum suum, et miserit eum in viam bonam, et Dominus reddet tibi, qua in serie satis liquet, aliquid desiderari, nempe id, quod legit Syrus, וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, Dominus reddet ei bonum; ut post sequatur, וְשָׁלְחֹו טוֹבָה, reddat Dominus tibi bonum. Nam similitudo utriusque membri fucum fecit librario, ut alterum eorum omitteret. Similis erroris

exemplum est in Codice Orat. 42 in quo, pro eo, quod nunc legitur, וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, semel tantum וְיָרִיבֶנְךָ scripsit librarius, omisitque, hæc duo verba וְיָרִיבֶנְךָ אִישׁ, quæ in medio erant. Errorem animadvertit codicis emendator, et ad marginem ea, quæ omissa fuerant, posuit. Sed multa ejusmodi sunt, quæ fefellerunt diligentiam, aut vero scientiam emendatorum.....וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו. Verus ordo est, וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, pro eo, quod hodie (fecisti mihi). Nam pro die hoc quod, vel quem fecisti mihi, nihil habet Hebraicum, ut nec Latinum.

Maurer.—וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו. Juvenis quidam: quod vir hostem suum invenit et liberum dimisit, id remuneretur tibi deus, quem errorem non debebat repetere Winerus. Sensus hic est: si (pr. quando) invenerit aliquis hostem suum, num saluum eum dimittet? Igitur Jova tibi remuneretur, cet.

Heb., 21; *Au. Ver.*, 20.

Houbigant.—וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, barbarum, interjecto: pars codicum וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, regnabis, formâ consuetâ.

CHAP. XXV. 2.

וְאִישׁ בְּמַעֲוֹן וּבְמַעֲוֹן בְּכַרְמֶל
וְבוֹ

καὶ ἦν ἄνθρωπος ἐν τῇ Μαδὺν, καὶ τὰ ποιμένα αὐτοῦ ἐν τῷ Καρμήλῳ, κ.τ.λ.

Au. Ver.—2 And there was a man, in Maon, whose possessions [or, business] were in Carmel, &c.

Houb.—Ineunte hoc versu deest וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, et legendum וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, et fuit vir. Omnes Veteres, præter unum Chaldæum, verbum fuit expressere, quod quidem orationis in principio non fas est omitti, cum præsertim ad idem verbum וְיָרִיבֶנְךָ referantur, quæ in membris sunt posterioribus. וְיָרִיבֶנְךָ אִישׁ אֶת־אֵיבֹו, Cujus operæ erant in Carmel. Intelligendæ veniunt operæ agrariæ, seu cultûs agrorum, seu curæ pecorum. Minus benè Clericus, cujus negotia erant in Carmelo. Nam negotium vix convenit cultui pecorum, aut agrorum.

Ver. 3.

וְאִישׁ הָאִישׁ בְּכַרְמֶל וְאִישׁ הָאִישׁ
וְאִישׁ הָאִישׁ בְּכַרְמֶל וְאִישׁ הָאִישׁ
וְאִישׁ הָאִישׁ בְּכַרְמֶל וְאִישׁ הָאִישׁ
בְּכַרְמֶל

καὶ ὄνομα τῷ ἀνθρώπῳ Νάβαλ, καὶ ὄνομα τῇ γυναίκῃ αὐτοῦ Ἀθιάλα. καὶ ἦ γυνὴ αὐτοῦ ἀγαθὴ συνέσει καὶ ἀγαθὴ τῷ εἶδει σφόδρα καὶ

minus repudiandum, quam hodiernum ipsum mendum.

Maurer.—מִן הַיָּמִין, *In vitam!* i. e., quod bene verat! bono ac felici in loco sint res tuæ!

Ver. 8.

Au. Ver.—Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

In a good day.

Dathe.—Die festo.

Houb.—In die læta...nimirum die, qua Nabal tondebat oves suas: vide versum 36. Male Clericus, *quoniam die festo venimus*. Nam 1. יום טוב est *dies lætus*, non autem *dies festus*. 2. Alienum in locum immittitur iste *dies festus*. Non enim causa esse poterat in die festo, potius quam in profesto, cur Davidem Nabal commeatu adjuvaret, sed erat causa, in die hilaritatis et convivii.

Gesen.—יום טוב, *a good day*, i. e., fortunate, propitious.

Ver. 9, 10.

Au. Ver.—9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased [Heb., rested].

10 And Nabal answered, &c.

9 And ceased.

10 And Nabal answered.

Ged., Booth.—10 But when they had ceased, Nabal answered, &c.

Ver. 22.

כִּי־יֵצֵאָה אֶל־הַיָּמִין לְאִיבֵי דָוִד וְכִי יִסָּף אֶם־אֲשָׁאִיר מִכָּל־אֲשָׁרֵי לִי עַד־אֲוִיר הַבָּקָר מִשְׁתֵּינִי בָקָר:

τάδε ποιῆσαι ὁ θεὸς τῷ Δαυὶδ καὶ τάδε προσθήη, εἰ ὑπολείψομαι ἐκ πάντων τῶν τοῦ Νάβαλ ὥς πρὸς οὐροῦντα πρὸς τοίχον.

Au. Ver.—22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

Pool.—Unto the enemies of David, i. e., unto David himself. But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus*, instead of David, he mentions David's enemies. See 1 Sam. xx. 16. The words may be thus rendered: *So and more also let*

God do for (the Hebrew *lamed* being very oft so used) *the enemies of David*, i. e., let God work for them, and give them as much prosperity and success as Nabal hath hitherto had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy this man.

Bp. Patrick.—*So and more also do God unto the enemies of David.*] He means to himself: but being unwilling to pronounce his own name, or any other whom he respected, together with a curse, he transfers it to an enemy: by a figure called *euphemismus*. Or, as some take it, the meaning is, "Let my enemy destroy me, if I let Nabal and his family escape." But the former is the plainest interpretation; it being common in the Jewish language (as Joh. Cocceius observes), when they speak of any evil to themselves, to translate it to another person. Of which he gives instances out of Maccoth, and Bava Bathra (see him upon the Gemara Sanhedrin, cap. 4, sect. 18, annot. 1).

Dathe.—22 Sic puniat Deus inimicos meos, uti ego isti ne canem quidem relinquam in crastinum.

Bishop Patrick.—בָּקָר מִשְׁתֵּינִי בָקָר. That is (as the generality of interpreters think), "so much as a dog;" this being, they take it, like that saying of Aurelian, mentioned by Vopiscus, who, going to a city, and finding the gates shut against him, said in his wrath, Canem in hoc oppido non relinquam, "I will not leave a dog in this town." But Bochartus excepts to this interpretation, that all dogs do not piss against the wall, but only the males; and that not till they be six or eight months old, as Aristotle and others observe. And therefore (to omit his other reasons), he takes this phrase to be a periphrasis of a man, as the Hebrews expound it, particularly Ralbag. So that it is as much as to say, *I will not leave a man alive*. So *Pool*.

Dr. A. Clarke.—This expression certainly means either *men* or *dogs*, and should be thus translated, *if I leave—any male*; and this will answer both to *men* and *dogs*, and the offensive mode of expression be avoided.

Gesen.—בָּקָר מִשְׁתֵּינִי *mingens ad parietem*, i. e., against the wall, a sort of contemptuous expression to denote a *small boy*, especially where mention is made of exterminating a whole tribe or family. 1 Kings xvi. 11, *He slew all the house of Baasha; he left him not one pissing against the wall* (not even a

boy), nor kindred, nor friends: xiv. 10; xxi. 21; 1 Samuel xxv. 22, 34; 2 Kings ix. 8. Compare the same phrase in Syriac, e.g., Assem. Bibl. Orient. ii., p. 260, *an diæcesis sacra Gumæ* (me teneat) in qua non remansit qui mingat ad parietem? i.e., which is wholly devastated. The phrase seems thus contemptuously to denote a boy, because in the East it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. ii. 35; Xen. Cyr. i. 2, 16; Ammian Marcell. xxiii. 6. Some understand by this phrase a slave or a person of the lowest class, see Jahn Arch. i. 2, p. 77; Hermeneut. Sacræ, p. 31; others, a dog, Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish (MSS.), Kimchi, Jarchi; but neither of these accords with the context. See L. de Dieu ad 1 Sam. xxv. 34; Boch. Hieroz. i., p. 675.

Prof. Lee.—The phrase has been variously interpreted of *males, children, and dogs*. The last seems most probable. 1 Sam. xxv. 22, 34; 1 Kings xiv. 10; xvi. 13; xxi. 21; 2 Kings ix. 8.

Maurer.—מִיִּגְנֵתָּ מִיִּגְנֵתָּ *mingentem ad parietem* plerumque de cane ad parietem *mingente* intelligent collatis Aureliani minis apud Vopiscum: cum Thyana venisset, eamque oclusam reperisset, iratus dixisse fertur: *canem in hoc oppido non relinquam*. Rectius vero *mingens ad parietem* in proverbio de abjectissimo et vilissimo quoque homine dici existimatur, coll. usu Syriaco hujus phraseos. Cf. Assemani Biblioth. Or., t. ii., p. 260.

Ver. 26.

וַעֲתָה אֶלְדִּי חִיִּיהֶנָּה וְהִיִּנְפֶשֶׁת
אֲשֶׁר כָּנְסָהּ יְהוָה מִבָּדִים כְּדָמִים וְהוֹשָׁעָהּ
לִּי וַעֲתָה יְהוָה כִּנְבָּל אֲבִיָּי
וְהִצַּחֲקוּ אֵלַי אֲדֵנִי רָעָה :

καὶ νῦν κύριέ μου, ἡ κύριος καὶ ἡ ψυχὴ σου, καθὼς ἐκώλυσέ σε κύριος τοῦ μὴ ἐλθεῖν εἰς αἶμα ἀδῶν, καὶ σώσειν τὴν χεῖρά σου σοί· καὶ νῦν γένοιτο ὡς Νάβαλ οἱ ἐχθροὶ σου καὶ οἱ ζητούντες τῷ κυρίῳ μου κακά.

Au. Ver.—26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself [Heb. saving thyself] with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

Dathe, Ged., Booth.—Now therefore, as Jehovah liveth, and as thyself livest, it is Jehovah who withholdeth thee from coming to shed blood, &c.

Houb.—26 *Nunc autem, Domine mī, vivit Dominus, et vivit anima tua, siquidem Dominus non permisit ut ad sanguinem venires, &c.*

וְהוּא *prohibuit te Dominus*. Ita Vulgatus Præterito tempore, et optime id quidem. Nempè Abigail non jam dubitat, placatum sibi esse Davidem, cum videt se ab eo benigne audiri, vultumque ejus ad misericordiam conversum.

Ver. 27.

וַעֲתָה תְּפַדֶּנּוּ הָאִנָּה תְּפַדֶּנּוּ
שְׂפָחָתִי לְאֶדְנִי וְנִתְּנָהּ לְעֶבְדִּים
הַמִּתְחַלְקִים בְּרַגְלִי אֲדֵנִי :

καὶ νῦν λάβε τὴν εὐλογίαν ταύτην, ἣν ἐν- ἤνοχεν ἡ δούλη σου τῷ κυρίῳ μου, καὶ δώσεις τοῖς παιδαρίοις τοῖς παρεστηκόσι τῷ κυρίῳ μου.

Au. Ver.—27 And now this blessing [or, present] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow [Heb., walk at the feet of, &c.] my lord.

Houb., Horsley, Booth.—27 And now take, I pray [LXX, Vulg.], this present, which thy handmaid hath brought to my lord, and let it be given, &c.

Houb.—27 וַעֲתָה הִנָּהוּ *Labitur adhuc Clericus, sic interpretans, hoc est autem munus*. Male additur verbum *est*; nam וַעֲתָה nihil aliud significat, quam *nunc autem*, ut planum sit deficere id verbum, ad quod pertineat הִנָּהוּ. Id autem verbum legebat Græci Intt., qui καὶ νῦν λάβε et nunc accipe, ut et Vulgatus. Scriba omisit טו שט *accipe quæso* (benedictionem, quam...) quia cum legeretur infra טו שט, oculi ejus ex unâ lineâ in alteram deerraverunt. Syrus vidit contextum esse lacunosum: propterea omisit relativum וַעֲתָה quod præfixum est verbo הִנָּהוּ sic convertens, *attulit vero benedictionem ancilla tua*. Sed Chaldaeus, quia contextum refert talem, qualis nunc est, nihil habet sententiæ; vide ipsum. Porro pro הִנָּהוּ, legendum הִנָּהוּ femininum. Sic lego in uno Codice Orat. et sic infra, ver. 35.

Ver. 28, 29.

כִּי־עָשָׂה אֲמָתִי לִּי שָׂשׂוֹן כִּי־עָשָׂה אֲמָתִי לִּי שָׂשׂוֹן

יִשְׁלַח יְהוָה לְאֹדֹנִי בַיּוֹם הַזֶּה וְיִרְעָה
 מִלְחָמוֹת יְהוָה אֲדֹנִי נִלְחָם וְיִרְעָה
 לֹא־תִפְצֵץ בֵּית מִקְדָּשׁוֹ : 29 וְיָגֵם אֲדֹנִי
 לְרִדְפוֹ וְלִבְלֹקֵשׁ אֶת־נַפְשִׁי וְהִיָּתָה נַפְשִׁי
 אֲדֹנִי צְרוּרָה וּבְצִרּוֹר חַתִּיִּים אֶת
 יְהוָה אֱלֹהֵיךָ וְאֶת נַפְשִׁי אֵינִי יִמְלָצָנָה
 בְּיָדְךָ כִּי תִקָּלַע :

28 ἄρον δὴ τὸ ἀνόμημα τῆς δούλης σου, ὅτι ποιῶν ποιήσει κύριος τῷ κυρίῳ μου οἶκον πιστόν, ὅτι πλέμεν κυρίου μου ὁ κύριος πολεμεῖ, καὶ κακία οὐχ εὐρεθήσεται ἐν σοὶ ὡποτε. 29 καὶ ἀναστήσεται ἄνθρωπος καταδιώκων σε καὶ ζητῶν τὴν ψυχὴν σου, καὶ ἔσται ψυχὴ κυρίου μου ἐνδεμένη ἐν δεσμῷ τῆς ζωῆς παρὰ κυρίῳ τῷ θεῷ, καὶ ψυχὴν ἐχθρῶν σου σφενδονήσεις ἐν μέσῳ τῆς σφενδόνης.

Au. Ver.—28 I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling [Heb., in the midst of the bought of a sling].

Pool.—A man, to wit, Saul. In the bundle of life, or, in the bundle, i. e., in the society or congregation of the living [so *Houb., Dathe, Maurer*]; out of which men are taken and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost. The meaning of the place is, God will preserve thy life; and therefore it becomes not thee unjustly and unnecessarily to take away the lives of any, especially the people of thy God and Saviour.

Ged.—28 Forgive then, I pray thee, this temerity of thine handmaid. When the Lord shall have fully and firmly established thine house, and thou shalt have to fight the Lord's battles, may no evil ever befall thee; 29 And should any man rise up to persecute thee and seek thy life, may the life of my lord be bound up, with the Lord thy God, in the bundle of life: but let the lives of thine

enemies be slung out, as it were, from the middle of a sling.

Booth.—28 Forgive, I pray thee, the trespass of thy handmaid. For Jehovah will certainly make my lord a firm house; and when my lord fighteth the battles of Jehovah, may no evil ever befall thee. 29 And should man rise up to persecute thee, and to seek thy life; then may the life of my lord be bound up, &c.

Maurer.—29 ὦν ἡ ψυχή σου, *Sit anima domini mei, tua, colligata fasciculo viventium apud Jovam deum tuum, i. e., Jova vitæ tuæ prospiciat; hostium autem tuorum animam, vitam, eam libret in media cavitate fundæ, i. e., æque nihili æstimet ac lapides qui fundis excutuntur.*

Ver. 31.

וְלֹא־תִהְיֶה זָמַת וּלֹא לְפִתְקָהּ
 וְלִמְשׁוֹל לֵב לְאֹדֹנִי וְלִשְׁפָּתַי־נֶחֱם
 וְלִהְיוֹשִׁיעַ אֲדֹנִי לֹא וְהִיָּתָב יְחִנֹּה
 לְאֹדֹנִי וְזָכַרְתָּ אֶת־מִקְדָּשׁוֹ :

καὶ οὐκ ἔσται σοὶ τοῦτο βδελυγμὸς καὶ σκάνδαλον τῷ κυρίῳ μου ἐκχείαι αἵμα ἀθῶον δωρεάν, καὶ σώσαι χεῖρα κυρίῳ μου αὐτῷ· καὶ ἀγαθῶσαι κύριος τῷ κυρίῳ μου, καὶ μνησθήσῃ τῆς δούλης σου ἀγαθῶσαι αὐτῇ.

Au. Ver.—31 That this shall be no grief [Heb., no staggering, or, stumbling] unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

Either that thou hast shed.

Houb.—31 וְשָׁחַת, *Et ad fundendum (sanguinem).* Impedit sententiam istud. Itaque id exhibet solus Chaldæus. Cæteri legunt שָׁחַת, quod et legendum.

Blood.

Booth.—Innocent [one MS.] blood.

Avenged himself.

Ged., Booth.—Avenged himself with his own hand [LXX].

When the Lord shall have dealt well with my lord, then remember thine handmaid.

Pool.—i. e., When God shall make thee king, and I shall have occasion to apply myself to thee for justice or relief, let me find grace in thy sight, and so let me do at this time. Or, and the Lord will bless my lord, and recompense thee for this mortification of thy passion, and thou wilt [so *Ged., Booth.*] remember thine handmaid, i. e.,

thou wilt remember my counsel with satisfaction to thyself, and thankfulness to me.

Ver. 33.

וְכָרַח מִצְמָחָה וּבְרִיכָה אָתָּה אֲשֶׁר
כָּלֹתִי חַיִּים הַזֶּה מִבְּרוֹא כְדָמִים וְהוֹשָׁעַי
יְדִי לִי :

καὶ εὐλογητὸς ὁ τρόπος σου, καὶ εὐλογημένη
σὺ ἡ ἀποκώλυσάς με σήμερον ἐν ταύτῃ μὴ
ἐλθεῖν εἰς αἵματα, καὶ σῶσαι χεῖρά μου ἐμοί.

Au. Ver.—33 And blessed be thy advice,
and blessed be thou, which hast kept me
this day from coming to shed blood, and
from avenging myself with mine own hand.

Blessed be thy advice.

Bishop Horsley.—Rather, “blessed be thy
gentle manners.” ὁ τρόπος σου, LXX.

Gesen.—עצמ m. 1. *Taste, flavour of*
food, Num. xi. 8, &c. Arab. طعام id.

2. *Metaph. intellectual taste*, i. e., *judgment, discernment, understanding*; comp. Lat. *sapere, sapiens, sapientia*, et contra *insipidus*. 1 Sam. xxv. 33; Ps. cxix. 66; Job xii. 20. אִשָּׁה צַח עֵצִים, *an insipid woman*, i. e., without discernment, Prov. xi. 22. שָׁחָה, *He changed his understanding*, i. e., feigned himself mad, Ps. xxxiv. 1. כִּשְׁבִי, *who answer discreetly*, Prov. xxvi. 16.

3. From the Chald. *judgment of the king*, i. e., *mandate, decree*, Jon. iii. 7.

Ver. 34.

וְאֵלֶּם חַיִּי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר
מְנַעַנִי מִקְרָע אֶתָּה כִּי לֹאֲלִי מִחֶרֶת
וְתִבְאֲתִי לִקְרָאתִי כִּי אִם־נִתָּר לְנָבָל
עַד־אֲזֹר הַפָּקֶר מִשְׁתֵּין בְּקִיר :

πλήν ὅτι ὁ Κύριος ὁ Θεὸς Ἰσραὴλ, ὃς ἀπε-
κώλυσέ σε σήμερον τοῦ κακοποιῆσαι σε, ὅτι εἰ
μὴ ἔσπευσας καὶ παρεγένου εἰς ἀπάντησίν μοι,
τότε εἶπα, Εἰ ὑπολειφθήσεται τῷ Νάβαλ ἕως
φωτὸς τοῦ πρωὶ οὐρῶν πρὸς τοίχον.

Au. Ver.—34 For in very deed, as the
Lord God of Israel liveth, which hath kept
me back from hurting thee, except thou
hadst hastened and come to meet me, surely
there had not been left unto Nabal by the
morning light any that pisseth against the
wall.

See notes on ver. 22.

Surely there had not been left.

Maurer.—Repetitur ꝑ̄ propter interjectam

sententiam: per Jovam — nisi mihi propere
obviam venisses, non (ἐκ jurantis) relictus
esset cet. Cf. simile exemplum 2 Sam.
ii. 27: וְיָדָהּ יְהוָה כִּי לֹאֲלִי מִחֶרֶת וְיָדָהּ יְהוָה כִּי לֹאֲלִי מִחֶרֶת.

Ver. 36.

וְתָבֵא אֲבִיגַיִל אֶל־נָבָל וְהִנֵּחַ־לָּהּ
מִשְׁתָּה בְּבֵיתוֹ כַּמִּשְׁתָּה הַמֶּלֶךְ וְלֵב
נָבָל טוֹב עָלָיו וְהוּא שָׁקַר עַד־מָוֶת
וְגו'.

καὶ παρεγενήθη Ἀβιγαῖα πρὸς Νάβαλ· καὶ
ἰδοὺ αὐτῷ πότος ἐν οἴκῳ αὐτοῦ, ὡς πότος
βασιλέως· καὶ ἡ καρδίᾳ Νάβαλ ἀγαθὴ ἐπ'
αὐτόν· καὶ αὐτὸς μεθύων ἔως σφόδρα· κ.τ.λ.

Au. Ver.—36 And Abigail came to
Nabal; and, behold, he held a feast in his
house, like the feast of a king; and Nabal's
heart was merry within him, for he was very
drunken.

Houb.—וּבֵיתוֹ, *Et venit*. Forma legitima
est וּבֵיתוֹ, non sine ו, in persona quidem se-
cundā, nam in tertiā personā recte scribitur
וּבֵיתוֹ, sine ו, *et venit*.

*And the heart of Nabal was merry within
him.*

Maurer.—36 [וְתָבֵא נָבָל עָלָיו] Aut egregie
fallor, aut suffluxim in עָלָיו non est ad Na-
balem, ad quem vulgo refertur, sed ad מִשְׁתָּה
referendum: *et læto animo illi (convivio)*
intererat, er war fröhlich dabei. Cf. עַל ו, Prov. xxiii. 30, et Latinorum *super cœnam*, Germ. *über Tische*. Quod si recte observa-
tum est a nobis, sponte sua concidunt, quæ
in Eph. Jen. (1830, no. 229, p. 389) dis-
putavit Hitzigius.

Ver. 39.

— בָּרַחַהּ יְהוָה אֲשֶׁר רָב אָתָּה
לִבִּי חֲרָפְתִּי מִיַּד נָבָל וְגו'.

— εὐλογητὸς Κύριος, ὃς ἔκρινε τὴν κρίσιν
τοῦ ὀνειδισμοῦ μου ἐκ χειρὸς Νάβαλ, κ.τ.λ.

Au. Ver.—Blessed be the Lord, that
hath pleaded the cause of my reproach from
the hand of Nabal, &c.

*That hath pleaded the cause of my reproach
from the hand of Nabal.*

Ged.—Who hath avenged me of the
affront received from Nabal.

Booth.—Who hath avenged the reproach
cast on me by Nabal.

Maurer.—*Qui causam egit ignominie meae a Nabale mihi illatae*. Alii, in his Winerus,
præganter dictum volunt, sine idonea
ratione.

Ver. 42.

Houb.—חֶלְתִּי. Vitiose in impressis. Plerique codices orat. חֶלְתִּי, *quæ ibant.*

Ver. 44.

Au. Ver.—44 But Saul had given Michal, his daughter, David's wife, to Phalti [Phaltiel] the son of Laish, which *was* of Gallim.

Pool.—But, or for, as the Hebrew *vau* is oftentimes used. For this seems to be added as a reason why David took other wives, because Saul had given his former wife to another man, that he might as far as he could extinguish all relation and kindred to him, whom he hated; and withal, cut off his hopes and pretence to the crown upon that account.

CHAP. XXVI. 1.

Au. Ver.—1 And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

Doth not David hide himself, &c.

Ged., Booth.—Doth not David hide himself amongst us [LXX and four MSS.], &c.

Ver. 4.

וַיִּשְׁלַח דָּוִד רוֹחֵ

καὶ ἀπέστειλε Δαυὶδ, κ.τ.λ.

Au. Ver.—4 David therefore sent out spies, and understood that Saul was come in very deed.

Ged., Booth.—4 For David had sent out spies, and understood that Saul had indeed come.

Ver. 5.

— וַיִּשְׁמָעֵל שָׂכָב בֶּן־מַעֲזֵבֶל וְהָעָם לָזִים קִיבְּלוּ־קָיָו :

סביבתי קי

— καὶ Σαουλ ἐκάθευδεν ἐν λαμπήνῃ, καὶ ὁ λαὸς παρεμβέβληκώς κύκλῳ αὐτοῦ.

Au. Ver.—5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench [Heb., in the midst of his carriages], and the people pitched round about him.

Saul lay in the trench.

Bishop Patrick.—[In the trench.] Or rather, "in his chariot," for so the LXX translate the Hebrew word by λαμπήνῃ, or as some editions have it, ἀπήνῃ; which signifies a chariot drawn by mules, as Bochartus

shows out of Homer and other authors, par. i. Hierozoic., lib. ii., cap. 19.

Dr. A. Clarke.—The word בְּמַעֲזֵבֶל, which we translate in the trench, and in the margin in the midst of his carriages, is rendered by some in a ring of carriages, and by others in the circle, i. e., which was formed by his troops. Luther himself translates it *wagenburg*, a fortress formed of wagons or carriages.

As עָלִי signifies anything round, it may here refer to a round pavilion or tent made for Saul, or else to the form of his camp. The Arabs, to the present day, always form a circle in their encampments, and put their principal officers in the centre.

Ged., Booth.—Saul lay in the waggon path among the baggage.

Gesen.—מַעֲזֵבֶל m. (r. עָלִי). 1. A track, rut, &c. 2. Denom. fr. מַעֲזֵבֶל wagon, a wagon-rampart, a bulwark formed of the wagons and other vehicles of an army, 1 Sam. xxvi. 5, 7. With הָ parag. מַעֲזֵבֶל id. 1 Sam. xvii. 20.

Ver. 7.

Au. Ver.—7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Within the trench. See notes on ver. 4.

7, 11, At his bolster. See notes on xix. 13, p. 440.

Ged., Booth.—At his head.

Ver. 8.

— וַיִּתֵּן אֶבְיָשָׁי יָדוֹ בְּחֶגְרֵי וּבְאַרְצֵי פַעַם אַחַת וְגו' :

— καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἀπαξ, κ.τ.λ.

Au. Ver.—8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

With a spear, even to the earth at once.

Houb., Horsley.—Read, בְּחֶגְרֵי בָאֵץ, "with his own spear to the earth at one stroke."

Houb.—Supervacaneum וְאֵת בָּאֵץ; itaque etiam id non legunt Græci Intt. nec Vulgatus; verbum pro verbo, *perculiam eum in terrâ, sive transfigam eum ad terram lanced.* Recusant lancea et terra, ne per nexum et jungantur; nam lancea est instru-

mentum quo, terra autem locus ubi Saül sit confingendus. Sed pro י, commode 'legatur, ut sit בחרו, lancea mea; vel בחרו, lancea ejus, sive lancea Saülis agitur, sive lancea ipsius Abisai. Adde, Syrum non legisse בחרו; nam convertit, במוריתא דא, lancea hac in terrâ, et Chaldæum, eum, ut nunc legimus, legeret, addidisse verbum ante בחרו hoc modo בחרו בחרו, et configam eam in terrâ, ne nihil diceret, percutiam eum lancea et in terrâ.

Ver. 10.

וַיֹּאמֶר דָּוִד חַי־יְהוָה כִּי אִם־יְהוָה
יִבְּכֶנּוּ אֲרֵיכֶם יָבֹא נָמוֹת רָגוֹ

καὶ εἶπε Δαυὶδ, ὃ κύριος, ἐὰν μὴ κύριος
παῖσι αὐτὸν, ἡ ἡμέρα αὐτοῦ ἐλθῇ καὶ ἀποθάνῃ,
κ.τ.λ.

Au. Ver.—10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

Houb.—(vivit Dominus) quia si Dominus percusserit eum. Sententia non absolvitur, quod vel ipsum demonstrat latere mendum. Omnes Veteres legunt, אִם אִם, non omitta negatione, quæ appendix est juramenti, vivit Dominus, ut sequatur, quod nisi percusserit eum Dominus, suspensa oratione, ut solet esse in jurisjurandi formulis.

Ver. 14.

— כִּי אָתָּה הָרָאָה אֶל־הַמֶּלֶךְ :

— τίς ἐλθὼν ὁ καλῶν;

Au. Ver.—14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

To the king. So *Houb.*, *Patrick*, *Dathe*, *Ged.*, *Booth*.

Pool.—Or, with or beside the king, i.e., so near to him, so as to disturb the king.

Ver. 16.

— וַעֲתָה רָאָה אֲרֵי־חֶקֶת הַמֶּלֶךְ
וְאֶת־צִפְּחַת הַתְּמָיִם אֲשֶׁר בְּרֹאשׁוֹ׃
מִרְאֲשׁוֹ כִּי

— καὶ νῦν ἴδε δὴ τὸ δόρυ τοῦ βασιλέως, καὶ
ὁ φακὸς τοῦ ὕδατος, ποῦ ἐστὶ τὰ πρὸς κεφαλῆς
αὐτοῦ;

Au. Ver.—And now see where the king's spear is, and the cruse of water that was at his bolster.

Maurer.—[אֲרֵי־חֶקֶת הַמֶּלֶךְ] Noli putare, ἢ nominativi notam esse. Pendet enim ex ἡμεῖς hoc sensu: et circumspice, quære urcæum aquarium. Cf. ad Jud. vi. 28.

Bolster. See notes on xix. 13, p. 440.

Ver. 19.

Houb.—וַיִּחַ, Odoretur. Forma legitima est וַיִּחַ non sine י, quæ passim adhibetur in sacrificiis.

Ver. 20.

— כִּי־יִצָּא מֶלֶךְ יִשְׂרָאֵל לְבָקֵשׁ
אֶת־פַּרְעֹשׁ אֶחָד כַּאֲשֶׁר יִרְדֵּף הַקֶּרֶב
בְּהָרִים :

— ὅτι ἐξελήλυθεν ὁ βασιλεὺς Ἰσραὴλ ζητεῖν
ψυχὴν μου καθὼς καταδιώκει ὁ νυκτικόραξ ἐν
τοῖς ὄρεσι.

Au. Ver.—20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Bp. Patrick.—[As when one doth hunt a partridge in the mountains.] Hunt a poor bird from mountain to mountain, with a great deal of labour, which is not easily caught, and worth nothing when one hath it: the Hebrew word *kore* is nowhere to be found, but here and in Jer. xvii. 11, from both which places we learn it was a mountainous bird of no great value: in taking of which, the fowler spent his pains to little purpose. And it was one of those birds that sits upon the eggs of other birds; as the words of Jeremiah import, "She gathereth what she hath not brought forth," that is, eggs which she did not lay. From which it is apparent, that this word doth not signify a partridge, which is a bird of price, and doth not sit on other birds' eggs; but, as Bochart hath taken a great deal of pains to show, was a bird with a long bill and short feet, called *rusticula*. I will not mention the opinions of interpreters about it, for they are very various, and the same men are not constant to themselves; for R. Solomon, who here takes it for a partridge, in that place of the prophet Jeremiah takes it for a cuckoo (see Hierozoicon, par. ii., lib. i., cap. 12).

Dr. A. Clarke.—It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till

at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See Harmer.

Gesen.—מִצְרָא (ר. מִצְרָא I.) 1 *A partridge*, pp. "the crier, caller;" so in German it is said of the partridge, "das Rebhuhn ruft;" comp. *Krähe* from *krähen*, and the Arab.

كُرْدَا *Kūḏā*, i.e., a species of partridge so called from its cry. See Burckhardt's *Travels in Syria*, p. 406. 1 Sam. xxvi. 20; Jer. xvii. 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them.

Prof. Lee.—מִצְרָא, m.—pl. non occ. twice only, viz., 1 Sam. xxvi. 20; Jer. xvii. 11. *A partridge*, so called, as it is thought, from the *crowing* sort of noise it makes. Bochart, however, Hieroz., ii. p. 80, seq., makes it

the كَرِيَاةَ, *kāriat*, of the Arabs; which they describe as a green coloured bird with short legs and a long bill, and which Bochart styles, *rusticulæ seu gallinaginis genus*. On Jer. l. c. see Ib. p. 84, and יִרְיָ, in its place above.

Ver. 21.

וַיֹּאמֶר שָׁאֻל הֲטָמִיתִי וְגו'

καὶ εἶπε Σαούλ, ἡμάρτηκα, κ.τ.λ.

Au. Ver.—21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

I have sinned. So *Houb.*, *Dathe*, *Ged.*, *Booth*.

Dr. A. Clarke.—Perhaps the word חַטָּאת *chatathi*, "I have sinned," should be read, *I have erred, or have been mistaken*. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, *sinned* against his life.

Ver. 23.

וַיֹּאמֶר שָׁאֻל לְדָוִד וְלָאִישׁ אֲחֵי-דָוִד וְלָאִישׁ אֲחֵי-אֲמִנָּה וְלָאִישׁ נָתָן וְלָאִישׁ יֹהָנָן וְלָאִישׁ חִיִּים וְגו'

καὶ κύριος ἐπιστρέφει ἐκάστῳ κατὰ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ· ὡς παρέδωκε σε κύριος σήμερον εἰς χεῖράς μου, κ.τ.λ.

Au. Ver.—23 The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into *my* hand to day, but I would not stretch forth mine hand against the Lord's anointed.

His righteousness.

Houb., *Dathe*, *Ged.*, *Booth.*—According to his righteousness.

Houb.—מִצְרָא, *Fidelitatem suam*. Plene scriptum habent מִצְרָא melioris notæ codices. Etiam in בִּיד, *in manum meam*, non בִּיד plures codices, ut et legunt omnes veteres.

Ver. 25.

וַיֹּאמֶר שָׁאֻל אֶל-דָּוִד בְּרֹחַ אַתָּה בְּנִי יְרֹד גַּם עֲשֵׂה הַצֵּלָה וְגַם יָכֹל תִּהְיֶה נָבוֹן

καὶ εἶπε Σαούλ πρὸς Δαυὶδ, εὐλογημένος σὺ τέκνον· καὶ ποιῶν ποιήσεις, καὶ δυνάμενος δυνήσῃ, κ.τ.λ.

Au. Ver.—25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

Dr. A. Clarke.—*Thou shalt both do great things, and also shalt still prevail.*] The Hebrew is, "Also in doing thou shalt do, and being able thou shalt be able;" which the Targum translates, *also in reigning thou shalt reign, and in prospering thou shalt prosper*; which in all probability is the meaning.

Ged., *Booth.*—25 Then Saul said to David, Blessed art thou, my son David! also whatever thou undertakest to do, thou shalt be able to accomplish, &c.

CHAP. XXVII. 1.

וַיֹּאמֶר דָּוִד אֶל-לִבְיָ עֲתָה אֶסְפֶּה יוֹסֵם-אֲחִי וְבִיד שָׁאֻל אֲחִי לִי טוֹב כִּי-הַמֶּלֶךְ אֲמָלַט וְאֶל-אֶרֶץ פְּלִשְׁתִּים וְנוֹאֵשׁ מִמֶּנִּי שָׁאֻל לְבָשָׁנִי עוֹד בְּכֶל-בְּבַל יִשְׂרָאֵל וְנִמְלֵטִי מִיָּדוֹ :

καὶ εἶπε Δαυὶδ ἐν τῇ καρδίᾳ αὐτοῦ, λέγων, νῦν προστεθήσομαι ἐν ἡμέρᾳ μὴ εἰς χεῖρας Σαούλ· καὶ οὐκ ἔσται μοι ἀγαθὸν εἰ μὴ σωθῶ εἰς γῆν ἀλλοφύλων καὶ ἀντ' αὐτοῦ Σαούλ τοῦ ζητεῖν με εἰς πᾶν ὄριον Ἰσραὴλ, καὶ σωθήσομαι ἐκ χειρὸς αὐτοῦ.

Au. Ver.—1 And David said in his heart, I shall now perish [Heb., be consumed] one day by the hand of Saul: *there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.*

Perish. So Dathe, Ged., Booth., Gesen., Lee.

Houb.—1 *David autem sic reputabat: erit aliquando ut Saulis in manus incidam.*

1 *Incidam.* Plerique recentiores, *peribo ... in manu Saulis*, etsi hoc parum Hebraicum. Melius veteres *incidam*, ex אָסַף, *colligere, attrahere.*

Maurer.—1 אֶפְסָל וְגו' Argutius quam simplicius hunc locum explicuit Zschieschkus his verbis: "Quamquam nunc quidem amicus mihi erat Saulus; inveterata inimicitia nondum extincta est. *Aliquando ejus manu interimar: non juvat.* (facile addes: si hoc expectem, nisi discedam s. al.) *nam confugiam ad Philistæos et desinet a me persequendo*, i. e., nam desistet ab animo mihi infesto, cum ad Philistæos confugero." Equidem vel ex infinitivo absoluto colligi posse arbitror, וְגו' h. l. eodem modo accipiendum esse, quo Jes. xv. 1 al. i. e., tanquam *affirmandi* particulam: *ja fliehen will ich* cet. Superioris ætatis interpretes: *quam ut*, quæ significatio prorsus aliena est ab hac vocula. Ceterum וְגו' אֶפְסָל, *et desperabit* (præt. rel.) et desistet *a me Saulus* præganter dictum est.

Ver. 5.

וְיָהִי מִכְפָּר הַיָּמִים אֲשֶׁר־יֵשֵׁב בְּשָׂדֵה פְּלִשְׁתִּים יָמִים וְאַרְבָּעָה חֳדָשִׁים

— δότωσαν δὲ μοι τόπον ἐν μὲ τῶν πόλεων τῶν κατ' ἀγρὸν, κ.τ.λ.

Au. Ver.—5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

Houb.—בֵּית שֶׁי הַשָּׂדֶה. Nescio cur Clericus, in *und urbium sylvestrium*, tanquam *urbium sit sylva, non ager.* Nec plus habet saporis id, quod in suo Commentario docet, esse *urbes rusticas*, aut *sylvestres*. Nam *urbs rustica*, quid sit, parum intelligitur. Clericum latuit verbum דָּדָה non semel indicare *regionem*; et sic ver. 11 דָּדָה, *regio*. Quærit locum David in aliqua una urbium regionis.

Ver. 7.

וְיָהִי מִכְפָּר הַיָּמִים אֲשֶׁר־יֵשֵׁב בְּשָׂדֵה פְּלִשְׁתִּים יָמִים וְאַרְבָּעָה חֳדָשִׁים

καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἡμερῶν ὧν ἐκάθισε Δαυὶδ ἐν ἀγρῷ τῶν ἀλλοφύλων, τέσσαρας μῆνας.

Au. Ver.—7 And the time [Heb., the number of days] that David dwelt in the country of the Philistines was a full year [Heb., a year of days: see ch. xxix. 3, till 1056] and four months.

A full year and four months.

Pool.—Heb., *days and four months; days* being put for a *year*; as Lev. xxv. 29. Or, *some days and four months*, i. e., some days above four months. Or, *some days and (for even, or that is, the conjunction and being oft so used, as hath been proved above) four months.*

Bp. Horsley.—The Vulgate makes the time only four months, as if his copies omitted the word יָמִים after מְשָׁחִים, and the conjunction ו prefixed to אַרְבָּעָה. The omission of יָמִים is supported by one MS. of Kennicott's, that of י by three, if not by four. The LXX give the same time of four months; yet their version plainly confirms the reading of some word for ἡμέρας after מְשָׁחִים, but without the ו prefixed to אַרְבָּעָה. I think the true reading likely to be thus, מְשָׁחִים יָמִים אַרְבָּעָה חֳדָשִׁים, "Philistim was the exact space of four months." Houbigant would insert the word מָנָה between מְשָׁחִים and יָמִים. But the authority of the ancient versions, confirmed in some degree by Kennicott's collations, seems in this case the safest guide.

Houb.—7 יָמִים וְאַרְבָּעָה חֳדָשִׁים, *dies et quatuor menses.* Hoc loco iterant cantilenam suam recentiores, ut יָמִים significet *annum*. Nullus tamen Veterum posuit *annum*, si Arabem excipias, qui levis est autoritatis; nam Græci Intt. et Vulgatus omittunt יָמִים. Syrus דַּן בְּדֵן, *à tempore ad tempus*, qui non sic convertisset, si vocabulum וְיָמִים, ut *annum* habuisset, Chaldæus בְּשֵׁן בְּשֵׁן, *dies à tempore in tempus*, quæ certe Chaldaicè non significant *annum*. Sed Veteres in verbo יָמִים convertendo laborant, quia vident יָמִים nihil significare, solitarie positum, et in oppositione cum חֳדָשִׁים, *mensibus*. Nos existimamus, scribas omisisse vocabulum שָׁנָה, propter nonnullam ejus cum verbo

desinente similitudinem, et legendum ease משחים שנה ימים, in regione Philistæorum annum dierum, sive totum.

Ver. 8.

וַיַּעַל דָּוִד וְאֶנְשָׁיו וַיַּקְשְׁמוּ אֶל-
הַגִּשּׁוּרִי וְהַגִּזְרִי וְהַעֲמֹלִי כִּי הָנִיחַ
וַיִּשְׁבְּתוּ הָאֲרָץ אֲשֶׁר מְעוֹלָם בְּיָמָהּ
שָׁבְתָה וְעַד-אֲרָץ מִצְרַיִם:
הַגִּזְרִי

καὶ ἀνέβαινε Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ, καὶ ἐπερίθεντο ἐπὶ πάντα τὸν Γεσιρί καὶ ἐπὶ τὸν Ἀμαληκίτην. καὶ ἰδοὺ ἡ γῆ κατοικεῖτο ἀπὸ ἀνηκόντων ἢ ἀπὸ Γελαμψοῦρ τετελιχισμένων καὶ ὥς γῆς Αἰγύπτου.

Au. Ver.—8 And David and his men went up, and invaded the Geshurites, and the Gezrites [or, Gerzites], and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

For those nations, &c.

Bishop Horsley.—Very obscure in the original: the sense doubtful.

Houb.—8 הַגִּזְרִי: Hæc castigantur circulo superno in codicibus, nec ferendum שִׁבְתָּה, ut neque הַנִּיחַ, in genere feminino, ubi populi aguntur. Vera scriptio est, הַנִּיחַ, illi habitabant, quæ eruitur ex Syro et ex Chaldæo: nam Syrus יִנְחַם הַנִּיחַ, illi erant incolæ; Chaldæus similiter אֲנִי, illi, ex scripturâ אֲנִי אֲשֶׁר מְעוֹלָם, (habitabant) terram quæ à sæculo. Hæc nihil sonant, nisi aut tollitur אֲשֶׁר, quod malè iteratum fuerit ex אֲרָץ verbo antecedente, et quod omittunt Vulgatus et Arabs, aut מְעוֹלָם sic accipitur, ut nomen proprium, præfixo מְעוֹלָם locali, quod fecere Græci Intt. cui interpretationi id favet, quodd forma hæc, מְעוֹלָם בְּיָמָהּ שׁוּר, ab Holam eunte te in Sur, perquam Hebraica est. Sic suprâ xv. 7, legitur, מְעוֹלָם בְּיָמָהּ שׁוּר, ab Hevila, eunte te Sur: alterutrum eliget Lector.

Ver. 10.

וַיֹּאמֶר אַכִּישׁ אֶל-פִּשְׁמֵתָם חַיִּים
וַיֹּאמֶר דָּוִד עַל-גִּבְבֹּהַּ יְהוּדָה וְעַל-גִּבְבֹּהַּ
הַיְרֵחַמָּאֵלִי וְאֶל-גִּבְבֹּהַּ הַקָּנִי:

καὶ εἶπεν Ἀχίς πρὸς Δαυὶδ, ἐπὶ τίνα ἐπέθεσθε σήμερον; καὶ εἶπε Δαυὶδ πρὸς Ἀχίς, κατὰ νότον τῆς Ἰουδαίας καὶ κατὰ νότον Ἰερμεγὰ καὶ κατὰ νότον τοῦ Κενεζῖ.

Au. Ver.—10 And Achish said, Whither

have ye made a road [or, Did you not make a road, &c.] to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

Whither have ye made a road to-day?

Bp. Horsley.—Read with LXX, Vulgate, and Houbigant, אֲלֵי מִי שָׁעַתָּה הַיּוֹם, "Upon whom have ye made an incursion to-day?"

Houb.—אֲלֵי: volunt grammatici esse אֲלֵי, pro מִי, quod; quod tamen sine exemplo est, itaque etiam in codicibus circulo animadversum. Aut legendum מִי, quod, cum Chaldæo et cum Syro, quod irruistis, aut cum Græcis Intt. מִי אֲלֵי, super quem, quod multò commodius est, et quod etiam sequitur Vulgatus; præsertim cum antea ver. 8, simili formâ legatur וַיִּשְׁעוּ אֶל הַגִּשּׁוּרִי, et irruerunt in Gessuræos.

Maurer.—אֲלֵי פִשְׁמֵתָם הַיּוֹם, Gesenius, Winerus, alii: an non irrupistis hodie? Sed quum אֲלֵי alibi non ponatur pro simplici אֲלֵי, valde incerte est ista interpretatio. Ewaldus Gr. crit. p. 530, suspicatur, legendum esse מִי, quo, quam in partem hodie irrupistis, quam lectionem præter aliquot codd. exhibent Syr. Chald. et Ar. cf. etiam LXX: ἐπὶ τίνα ἐπέθεσθε σήμερον; Vulg., super quem cet. Sed vide an non אֲלֵי particula, significatu primario sumta, sensum satis commodum præbeat, nempe hunc: nihil hodie invasistis? Structura, quo minus ita veritas, non obstat. cf. xxx. 14, ubi primo cum acc., deinde cum הָאֲרָץ constructur verbum וַיִּשְׁעָה, plane ut h. l., si nostram sequeris interpretationem. Ceterum Davides interrogatus: nihil hodie invasistis, i. e., nullam in regionem hodie invasistis? non respondet: imo in plures, sc. ut statim dicat, in quasnam irruptionem fecerint. Quod ideo monuimus, ne quis dicat, responsionem interrogationi non convenire.

Pool.—Against the south of Judah, and against, for that is against; for in the following words he particularly expresseth what part of the south of Judah he went against, even that which was inhabited by the Jerahmeelites, and by the Kenites.

Ver. 11.

וַאִישׁ וְאִשָּׁה לֹא-יִתְּנָה דָּוִד לְחֶבְיָא
בֵּית לְאֹמֶר פְּרִיגְדוֹ עָלֵינוּ לְאֹמֶר כֹּה־
עָשָׂה דָּוִד וְכֹה מַשְׁפָּטוֹ פְּלִי-הַיָּמִים
אֲשֶׁר יֵשֵׁב בְּשָׂרָה פְּלִשְׁתִּים:

καὶ ἄνδρα καὶ γυναῖκα οὐκ ἐξωσθήσῃα τοῦ

εἰσαγαγεῖν εἰς Γέθ, λέγων, μὴ ἀναγγεῖλαι εἰς Γέθ καθ' ἡμῶν, λέγοντες, τάδε Δαυὶδ ποιεῖ· καὶ τότε τὸ δίκαιωμα αὐτοῦ πάσας τὰς ἡμέρας ἃς ἐκάθητο Δαυὶδ ἐν ἀγρῷ τῶν ἀλλοφύλων.

Au. Ver.—11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

And David.

Ged., Booth.—For David.

Houb.—But David.

Lest they should tell on us, saying, So did David, and so will be, &c.

Houb., Dathe, Ged., Booth., Maurer.—11 Lest they should tell of us, saying, So did David. And this was his custom all the time he dwelt in the country of the Philistines.

Dathe.—Accentus h. l. male positos et verba minus accurate distincta arbitror. Verba enim וְהָיָה כִּשְׁפָוֹ וְהָיָה non possunt esse eorum, qui Davidem prodere potuissent, sed sunt verba scriptoris. Igitur Athnachus poni debebat post verba: *Sic fecit David.*

Maurer.—Accentus major poni debebat post וְהָיָה כִּשְׁפָוֹ, nam quæ sequuntur וְהָיָה וְהָיָה, et hæc fuit ejus consuetudo cet. sunt verba scriptoris.

Ver. 12.

וְהָיָה לִי לְעֶבֶד עוֹלָם — הַבָּאֵשׁ תְּבַאֵשׁ בְּעַמּוֹ בְּיִשְׂרָאֵל

— ἡσυχνται αἰσχυρόμενος ἐν τῷ λαῷ αὐτοῦ ἐν Ἰσραὴλ, καὶ ἔσται μοι δοῦλος εἰς τὸν αἰῶνα.

Au. Ver.—12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him [Heb., to stink]; therefore he shall be my servant for ever.

He hath made, &c.

Booth.—He hath made himself so detested by his own people, Israel, that he will be for ever my servant.

CHAP. XXVIII. 2.

וַיָּמָר דָּוִד אֶל-אֲחִישׁ לְבֹן אֶתָּה תִּהְיֶה עִבְדִּי כִּי אָמַרְתָּ לֵּאמֹר אֲכִישׁ אֶל-דָּוִד לְבֹן שְׂכָרָא לְרֹאשִׁי אֲשֶׁר־יִהְיֶה עִבְדִּי

καὶ εἶπε Δαυὶδ πρὸς Ἀγχοῦς, οὕτω νῦν γνώσῃ ὃ ποιήσει ὁ δοῦλός σου. καὶ εἶπεν

Ἀγχοῦς πρὸς Δαυὶδ, οὕτως ἀρχισωματοφύλακα θήσομαι σε πάσας τὰς ἡμέρας.

Au. Ver.—2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Therefore will I make thee, &c. So Maurer.

Le Clerc, Dathe, Ged., Booth.—Truly I could make thee keeper of my head for ever.

Dathe.—2 Respondit ei David: *Same, videbis, quid facturus sim. Profecto, inquit ille, vitæ meæ custodiam tibi concredere.*

Sic Clericus hæc verba explicat. Non, quod Achish hoc facere promittat, sed quod dicat, quantopere verbis Davidis confidat.

Maurer.—וְהָיָה עִבְדִּי, Cum ita sit s. ita videbis, quid facturus sit servus tuus. His verbis (quæ quo animo dixerit, facilis est conjectura, cf. xxix. 3 sqq.) magnam sui expectationem commovet. Respondet igitur Achishus: *propterea ego te corporis mei custodem faciam per omnem vitam.* Clericus, quem secutus est Dathius: "*profecto* (quod וְהָיָה non significat) *vitæ meæ custodiam tibi concredere* cet. "Non quod Achishus hoc facere promittat, sed quod dicat, quantopere verbis Davidis confidat." Cui explanationi manifeste repugnant verba ultima וְהָיָה, quæ frigent, si locum ita intelligimus.

Ver. 3.

וַיִּשְׁמָעֵל כָּת וַיִּסְפְּדוּהוּ לִבְיִשְׂרָאֵל וַיִּקְבְּרוּהוּ בְּקִבְרֵי וְשָׂאֵל הַחֲרִי אֶת-הַמָּאֲכֹת וְאֶת-הַיְדֻלִּים מִהָאָרֶץ

καὶ Σαμουὴλ ἀπέθανε, καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ, καὶ θάπτουσιν αὐτὸν ἐν Ἀρμαθαίμ ἐν πόλει αὐτοῦ. καὶ Σαοὺλ περιεῖλε τοὺς ἑγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς.

Au. Ver.—3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

Even in his own city.

Houb., Dathe, Ged., Booth.—In his own city.

Houb.—וַיִּסְפְּדוּהוּ, In Rama et in civitate ejus: Tolle nexum, et quem non legunt Græci Intt. et quem etiam omittit Vulgatus. Syrus, בְּרַמָּתָא, in Ramatha, in sepulchro ejus: legebat bqr, non bcd, quæ scriptio etiam bona est. Chaldaeus, pro bcd, hæc

παρὰφράζει, et planxerunt eum quisque in civitate sua, non aliam, ut videtur, ob causam, quam ne Chaldaice interpretaretur, ut Hebraice legebat, eum ei de aliquo mendo suboleret. Grammatici dicent esse posse וַיִּבְרַח, id est in civitate ejus. Verum istud id est, non plus hic Hebraicum, quam Latinum.

Dathe.—In Hebr. וַיִּבְרַח littera Vau videtur redundare. Nullus interpretum antiquorum eam expressit, et Kennicottus tres codices citat, 168, 198, 182, in quibus deest. Potest tamen locum suum obtinere, si explicatur per id est, quam significationem sæpe habet. Vid. Glassius, p. 604.

3, 7, 8, 9, &c. *Familiar spirits, wizards.* See notes on Lev. xx. 6, vol. i., p. 470.

Ver. 6.

וַיִּשְׁאַל שָׁאֹל בַּיהוָה וְלֹא עֲנָהוּ
יְהוָה וְגו'

καὶ ἐπηρώτησε Σαὺλ διὰ κυρίου, καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος, κ.τ.λ.

Au. Ver.—6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

And when Saul.

Houb.—For when Saul, &c. Vera interpretatio est, nam consuluerat Saül Dominum (qui ei non responderat) ut causa probabilis asseratur, cur Saül valde timeret Philistæos; nempe eum vidisse, quia Deus sibi nihil responderat, fatalem fore belli eventum.

Ver. 13.

— וַתֹּאמֶר הָאִשָּׁה אֶל-שָׁאֹל אֱלֹהִים
רְאִיתִי עֲלִים מִיְּהוָה :

— καὶ εἶπεν αὐτῇ ἡ γυνή. θεοὺς ἑώρακα ἀναβαίνοντας ἐκ τῆς γῆς.

Au. Ver.—13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

I saw gods ascending.

Ged.—I see a god-like figure [so *Gesen.*] ascending out of the earth.

Booth.—I see a chief ascending, &c.

Bishop Patrick.—By the word *Elohim* the Jews understand a *judge*, for so judges are called in Ps. lxxxii. 1, 6. Peter Martyr therefore interprets it not amiss, “a person very majestic like a judge or a king.” And so R. Esaias, mentioned by Vorstius upon Pirke Eliezer (p. 113), who by *Elohim*

understands hominem insignis atque excelsæ staturæ, “a man of an eminent and high stature;” as the Scripture calls high trees and mountains, “trees and mountains of God.” And he is said “to ascend out of the earth.” For so the heathen endeavoured (as Homer, Virgil, Statius, and other ancient poets tell us) to bring up the dead out of the earth, to give them answers to their doubts.

Gesen.—5ly. אֱלִים is put for a *godlike shape, apparition, spirit*, 1 Sam. xxviii. 13, where the sorceress says to Saul, *I see a godlike form ascending out of the earth.*

Houb.—13 *Deos vidi ascendentes e terra.* Ridiculè hoc loco Clericus, *vidi Magistratum e terra ascendentem*, quia Samuel fuerat summus magistratus populi Hebræi; quam interpretationem frustra defendit ex eo, quod se unum hominem videre saga simulabat. Non enim sic efficitur, ut non dixerit saga *Deos*, numero plurali, cum is mos esset Idololatrarum ut Deum, quem colebant, numero multitudinis appellarent, quem morem transferebant ad genios suos, aut vero animas, quas inferis excitabant. Atque id Saül cum non nesciret, satis intellixit mulierem vidisse e terra ascendentem unum, etsi plures dicere videretur. Propterea Saül, sequenti versu, de uno interrogat, quali figura esset.

Ver. 16, 17.

16 וַיֹּאמֶר שָׁמְעָל וְלָמָּה תִּשְׁאַלְנִי
וַיַּחַדְהוּ כֶּרַם מִצְלִיחַ וַיְהִי עֶרְבָה :
17 וַיַּעַשׂ יְהוָה לֹא בְּאִשָּׁר דָּבָר בְּיָדִי
וַיִּקְרַע יְהוָה אֶת-הַמַּמְלָכָה מִיָּדָה וַיִּתְּנָהּ
לְהַצֵּחַ לְדָוִד :

16 καὶ εἶπε Σαμουὴλ, Ἰναὶ ἐπερωτῆς με, καὶ Κύριος ἀφέστηκεν ἀπὸ σου, καὶ γέγονε μετὰ τοῦ πλησίον σου; 17 καὶ πεποίηκε Κύριός σοι, καθὼς ἐλάλησε Κύριος ἐν χειρὶ μου, καὶ διαρρήξει Κύριος τὴν βασιλείαν σου ἐκ χειρὸς σου, καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ Δαυὶδ,

Au. Ver.—16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him [or, for himself], as he spake by me [Heb., mine hand]: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

And is become thine enemy.

Dathe, Ged.—And is with thy rival.

Booth.—And is with thy neighbour.

Gesen.—II, פ m. (ר. י) *an enemy* [so *Lee, Maurer*]; c. suff. פ 1 Sam. xxviii. 16. Plur. Is. xiv. 21; Ps. cxxxix. 20.

Bp. Horsley.—16 "And is become thine enemy." The LXX and Vulgate seem to have read פ. But the Masoretic reading (which appears to have been the reading of Aquila, Symmachus, and Theodotion) may stand, and is very good sense, if for פ, in the following verse, we read פ, which is the reading of three of Kennicott's Codd. and three of De Rossi's.

Houb.—16 פ. Legendum פ. *et est cum proximo tuo*; addito פ, *cum*, quod legunt Chaldaeus, Syrus, Graeci Intt. Nam Chaldaeus, בסעיד, *in auxilium*. Syrus, פ, *cum proximo tuo*; similiter Graeci Intt. μετὰ τοῦ πλησίον σου. Ita etiam Samuel, sequenti versu פ, *et dabit illud (regnum) proximo tuo David*. Sic etiam supra cap. xv. v. 28 פ, *proximo tuo meliori te*. Novi interpretes, quia mendum non sentiunt, convertunt פ, *et est adversarii tui*, in qua interpretatione est peccatum duplex: primum, quod *tui adversarii* sit genitivo in casu: nam verbum פ nullum casum regit, nisi praepositione interjacente, ut hoc loco legeretur, פ, *et erit adversarii tui*. Alterum est, quod nominetur David *adversarius* Saülis, cum tamen פ non significet *adversarium*, nisi eum, qui sit animo irato et infenso, quo certe animo non erat in Saülem David.

Dathe.—16 *Cur ergo me consulis, inquit Samuel, si Jova te deseruit atque æmulo tuo favet?* 17 *Faciet Jova, quod per me dixit. Eripiet tibi regnum, idque dabit æmulo tuo, Davidi.*

Æmulo tuo. Lectio recepta פ, *quæ vulgo vertitur: et factus est tuus adversarius*, non convenit constructioni verbi פ sæpe obviæ, si qualitatem indicat, sequenti Lamed. Ex qua esse deberet: פ. At enimvero neutram lectionem interpretes antiqui expresserunt, sed ô, Syrus et Arabs legunt פ, *et est cum proximo tuo*. Atque etiam Vulgatus haud dubie legit פ, sed quoad alteram vocem videri potest consentire cum recepta lectione פ, quanquam etiam פ sic explicare potuit, uti ego in versione: *et transierit ad æmulum tuum*. Sic quoque Chaldaeus: פ, *et erit in auxilium viri, cujus tu inimicitiam obtines*, h. e., cum inimico tuo.

Equidem non dubito, quin h. l. *præferenda* sit lectio פ, Syri et Arabis, hac quoque de causa, quoniam ea verbis sequentis *versus* convenit, nec non iis, quæ supra jam cap. xv. 28 Samuel Saulo dixerat. — *Michaëlis* sequitur quidem in versione lectionem et explicationem vulgarem: *et factus est tuus adversarius*; dubitat tamen in notis, annon hæc antiquiorum interpretum *præferenda* sit. In appendice ad p. xii. Biblioth. Orient., p. 200 dissensus hujus antiquarum versionum mentionem facit, verum parum accurate. Dicit enim: Pro פ legunt LXX, Syrus, et Vulgata פ, *cum adversario tuo*. — Quæ quomodo emendanda sint, ex inductione horum interpretum apparet.

Maurer.—16 פ, *Et factus est tuus adversarius*. פ, *Adversarius* ut Ps. cxxxix. 20. LXX et Syrus: καὶ γέγονε μετὰ τοῦ πλησίον σου, quasi scriptum legerint: פ, quam lectionem Dathius *præferendam* censet, quod recepta lectio "non conveniat constructioni verbi פ sæpe obviæ, si qualitatem indicet, sequenti Lamed." Per me פ cum Nomin. Prædicati careat exemplo: grammatices legibus non repugnat. Veteres isti versum sequentem et locum parallelum xv. 28 ante oculos habuisse videntur.

17 *And the Lord hath done.*

Booth.—For Jehovah will do.

To him.

Horsley, Ged., Booth.—To thee [LXX, Vulg., and five MSS.].

Pool.—*The Lord hath done to him, i. e., to David* [so *Patrick*], as it is explained in the following words; the pronoun relative put before the noun to which it belongs, as is usual in the Hebrew text, as Psal. lxxxvii. 1; cv. 19; Prov. vii. 7, 8; Jer. xl. 5. Otherwise, *to him*, is put for *to thee*; such changes of persons being frequent among the Hebrews. Otherwise, *for himself*, i. e., for the accomplishment of his counsel, and prediction, and oath, and for the glory of his justice and holiness. *As he spake by me*: still he nourisheth this persuasion in Saul, that it was the true Samuel that spake to him.

Houb.—17 *Nam Dominus, ut per me prædixit, sic ei factururus est. Sceptrum ex tuâ manu eripiendum est, et Davidi, proximo tuo, tradendum.*

Ver. 19.

Au. Ver.—19 Moreover the Lord will also deliver Israel with thee into the hand of

the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Bp. Patrick.—To morrow shalt thou and thy sons be with me:] If we take the word to-morrow strictly, Eustathius, Archbishop of Antioch, his argument against Origen is good, that this could not be Samuel who spake, because his words are false: there being more than a day between this and the fight, as many have clearly proved from the story itself. But the meaning may be no more, than very shortly thou shalt be as I am, that is, dead. For, as many have well observed (particularly Hackspan, in his disputation concerning angels and demons), by these words, *be with me*, mors simpliciter notatur, non vero peculiaris mortem secutus status; “death is simply noted, but not the state which follows after death.” He would not have him think his army should be able to defend him. Abarbinel observes, that he reckons up three judgments, in the very order wherein they fell out (which shows all was spoken by God’s order); first, that the host of Israel should be delivered into the hand of the Philistines; then, that Saul and his sons should be slain; and, lastly, that the Philistines should come and dwell in their cities (xxx. 7), which he takes to be the sense of the last words, which otherwise are only a repetition of the first.

Ver. 24.

וְלֹאֲשֹׁחַ עֶגְלֵי-מַרְבֵּקַן בְּפִתֵּי וְנוֹ

καὶ τῇ γυναικὶ ἣν δάμαλις νομάς ἐν τῇ οἰκίᾳ, κ.τ.λ.

Au. Ver.—24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

Bp. Patrick.—A fat calf. The Hebrew word *marbek* is well translated *fat*, as Bochartus confesses, though it properly signifies (as he demonstrates) a calf that treads out the corn, and is fattened up by that means (Hieroicozon, par. i., lib. ii., cap. 31).

Prof. Lee.—רָבַק מַרְבֵּקֶת Arab. رَاقٍ, *ligavit, constrinxit; inseruit caput ejus in laqueum.* A place where cattle are tied up to fatten, *A stall* [so *Gesen.*], 1 Sam. xxviii. 24; Jer. xlvi. 21; Amos vi. 4; Mal. iii. 20.

Houb.—21, 24, וְנוֹ, *Et venit.* Quatuor Codices וְנוֹבָא, forma legitima, quæ non abjicit, quod est radicis. Vide supra ad cap. xxv. 36. Sic versu 24 vera forma est וְנוֹבָא, *et subegit (farinam)* quam habent melioris notæ Codices, non autem וְנוֹבָא.

CHAP. XXIX. 3.

וַיֹּאמְרוּ עָלֵינוּ פְּלִשְׁתִּים מָה הָעֲבָרִים
הָאֵלֶּה וַיֹּאמֶר אֲכִישׁ אֶל-עָלֵינוּ פְּלִשְׁתִּים
הַלֹּא-זֶה דָּוִד עֶבְדִּי שָׂאֵל מִלְּדֹד
יִשְׂרָאֵל אֲשֶׁר הָיָה אֵתֵי זֶה יָמִים אֲנִי-
שָׁנִים וְלֹא-מָצָאתִי בּוֹ מַאֲוָחָה מִיּוֹם
נִפְלֹו צַדִּיקִים הַזֶּה :

καὶ εἶπον οἱ σατράπαι τῶν ἀλλοφύλων, *Tines οἱ διαπορευόμενοι οὗτοι; καὶ εἶπεν Ἀχίους πρὸς τοὺς στρατηγοὺς τῶν ἀλλοφύλων, Οὐκ οὗτος Δαυὶδ ὁ δοῦλος Σαοὺλ βασιλείως Ἰσραὴλ; γέγονε μὲθ' ἡμῶν ἡμέρας τοῦτο δεῦτερον ἔτος, καὶ οὐχ εὗρηκα ἐν αὐτῷ οὐθέν ἀφ' ἧς ἡμέρας ἐνέπεσε πρὸς μὲ καὶ ἔως τῆς ἡμέρας ταύτης.*

Au. Ver.—3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

What do these Hebrews here?

Ged., Booth.—Who are these that pass on [*Ged., march along*]?

Houb.—*Quid sibi volunt isti Hebræi* [sic *Dathe*]. Ita Vulg. optime id quidem. Sed minus bene Clericus, *quinam sunt Hebræi isti*, *quidnam*. Ex responsione Achis intelligitur, qualis fuerit interrogatio Satraparum. Atqui sic respondet Achis, ut non tam doceat quis sit David, quam cur ipsi placuerit, ut David secum veniret.

Which hath been with me these days, or these years.

Pool.—*These days, or these years:* q. d., Did I say *days*? I might have said *years*; either because he hath now been with me a full year and four months, chap. xxvii. 7, or because he was with me some years ago, chap. xxi. 10, and since that time hath been known to me.

Bp. Patrick.—The meaning is, “I may say years, not days:” for he had been with him part of two years: and if he had not

formerly known him, his predecessor had (xxi. 10), and it is likely he had held correspondence with him before he came to him.

Ged.—Who hath been with me, now, days and years.

Booth.—Who hath been with me some days and years.

Dathe, Maurer.—Qui mecum fuit jam dies aut potius jam annos.

Houb.—Nos, jam satis diu et duobus abhinc annis. Nam significatur in ימים tempus aliquod, sed non finitum, ut postea in ימים הוּ finitur. Nam ימים, numero alio non subjuncto, plurale est pro duali, idemque ac ימים, duobus annis. Novi Interpretes ימים, annum, contra omnes fere veteres. Nam solus Arabs ita convertit, divinans potius, quam interpretans, ut liquet ex eo, quod verbum ימים reddit per verbum ימים, mens. Sunt annus unus, aut duo anni, temporum notæ nimis diversæ, quam ut Achis iis promiscue uteretur, cum vellet significare ex quo tempore David ad se venerit.

Since he fell (unto me).

Bp. Horsley.—Rather, “since he deserted,” i. e. from Saul, his master.

Ver. 5.

See notes on xxi. 11.

CHAP. XXX. 1.

Houb.—בוא, cum venit. Duo codices בוא plene, ut sæpe monuimus scribendum esse, cum abest conversivum.

Ver. 2.

Au. Ver.—2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

The women.

Ged., Booth.—The men and [Syr. and perhaps equivalently LXX] the women.

Dathe.—Post הַנָּשִׁים ol ó legerunt וְלֹא כָל הַנָּשִׁים וְכָל הַנָּשִׁים וְכָל הַנָּשִׁים. Syrus pro illo legit הַנָּשִׁים. Vertit enim: captivos fecerant [נָשִׁים] in illis. Illud placet. Sed Vulg. et Chald. consentiunt cum recepta lectione.

Ver. 7.

וַיֹּאמֶר דָּוִד אֶל-אֲבִיאתָר הַכֹּהֵן בֶּן-אֲחִימֶלֶךְ הַכֹּהֵן הַגִּישָׁה-לִּי הָאֶפֹד וְנִגַּשׁ אֲבִיאתָר אֶת-הָאֶפֹד אֶל-דָּוִד:

καὶ εἶπε Δαυὶδ πρὸς Ἀβιάθαρ τὸν ἱερέα υἱὸν Ἀχίμελὲχ, Προσάγαγε τὸ ἐφὸδ.

Au. Ver.—7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

Bring me hither the ephod. So Dathe.

Ged., Booth.—Apply for me, I pray thee, the ephod. See notes on xxiii. 9.

Houb.—Applica ephod. Abiathar Davidi ephod applicavit.

Bp. Patrick.—Bring me hither the ephod.]

From these words Petrus Cunæus (lib. i. De Rep. Heb. cap. 14) concludes, that the kings of Israel might make use of the ephod, as well as the high-priest: because David saith, Bring me hither, &c. But this doth not signify that he himself meant to use it; but only that he desired it might be used for him: according to what is said of Joshua, in Numb. xxvii. 21, that he should stand before Eleazar the priest, “who should inquire for him,” &c.

Abiathar brought thither the ephod to David.] From these words the same Cunæus, in an epistle of his to Caspar Barlæus (Epist. Ecclesiasticæ, 506. p. 767), argues for his forenamed opinion, because it is not said he brought it *le David*, but *el David*; the former of which, he thinks, might have signified for his use; but this denotes, it was for him to use himself: which he endeavours to confirm from the high privilege which the king had above other men, of sitting in the house of God, &c. But this is confuted lately by a man very learned in these matters (John Braunius, lib. ii. De Vest. Hebr. Sacerd. cap. 20, n. 32), who well observes (as Buxtorf also doth), that in the foregoing words David doth say, Bring the ephod, *li*, i. e., pro me, or mea causa, for me, or in meam gratiam, for my sake.

Ver. 8.

וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֲרָדָה אֲחֵרֵי הַבְּרָדִיתִּיחַ הָאֲשֵׁרִינֶנּוּ וְגו'

καὶ ἐπηρώτησε Δαυὶδ διὰ τοῦ Κυρίου, λέγων, Εἰ καταδιώξω ὀπίσω τοῦ γεδδὸν τούτου; εἰ καταλήγεται αὐτούς, κ.τ.λ.

Au. Ver.—8 And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

Shall I pursue after this troop? shall I overtake them? So Ged., Booth.

Houb.—**דָּרַךְ**, *Persequar.* Græci Intt. *ei katadīwōw, si persequar, vel an persequar;* nam apud eos interpretes sæpe *ei* Græcum simile est Hebraicæ particulæ **אם**, quæ modo interrogat, modo est conditio *si*. Legunt igitur **דָּרַךְ אם**, *si persequar*, quod hic sic est interpretandum, ut et legendum. Nam **דָּרַךְ**, sine **אם**, interrogare non potest in sermone pedestri; neque **אם** hoc loco interrogare, sed esse conditionem *si*, declarat verbum **דָּרַךְ**, *num eam assequar*, præfixo **ה** interrogante, quod priori loco interrogare, solet, non autem posteriori, ut constet, dixisse Davidem **אם דָּרַךְ וְהָיִינוּ אַחֲרָיו**, *si persequar, an assequar eam*. Nam si bis hic David interrogasset, legeretur, **וְהָיִינוּ אַחֲרָיו אם דָּרַךְ**, præfixo **אם** interrogationi posteriori. Quoniam igitur posteriori membro præfigitur **ה** interrogans, liquet non interrogare **דָּרַךְ** in priore, etsi hoc sumunt novi Interpretes, qui quidem non viderunt omissum fuisse a scribis **אם**, inter **אִם־לֹא־דָּרַךְ** et **דָּרַךְ**, ex nonnulla similitudine litterarum.

Dathe.—8 Interrogavit Jovam: num, si agmen illud persequeretur, id esset assecuturus, &c.

Ver. 9, 10.

9 וַיִּדְרֹךְ דָּוִד הָאֵם וְשֵׁשׁ־מֵאוֹת אִישׁ
אַחֲרָיו וַיָּבֹאוּ עַד־נַחַל הַבְּסֹר
וַיִּקְוֹתֵהֶם עֲמָדוֹ : 10 וַיִּדְרֹךְ דָּוִד הָאֵם
וַיִּרְבַּע־מֵאוֹת אִישׁ וַיַּעֲמֵדוּ מֵאַחֲרָיו
אִישׁ אַחֲרָיו כְּפָגֹר מַעֲכָר אֶת־נַחַל
הַבְּסֹר :

9 καὶ ἐπορεύθη Δαυὶδ αὐτοὺς καὶ οἱ ἑξακόσιοι ἄνδρες μετ' αὐτοῦ, καὶ ἔρχονται ἕως τοῦ χειμάρρου Βοσὼρ, καὶ οἱ περισσοὶ ἴσθησαν. 10 καὶ κατεδίωξεν ἐν τετρακόσις ἄνδράσιν ὑπὸ ἰσθησαν δὲ διακόσιοι ἄνδρες οὕτως ἐκάθισαν πέραν τοῦ χειμάρρου τοῦ Βοσὼρ.

Au. Ver.—9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind staid.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

Dathe, Ged., Booth.—9 So David went, he and the six hundred men who were with him, and came to the brook Besor, where two hundred abode, and were left behind;

VOL. II.

for they were so faint that they could not pass over the brook Besor. 10 But David, with four hundred men, still pursued.

Bp. Horsley.—The text seems to have suffered here by transposition. I would read,

9 "So David went, he and the six hundred men that were with him, and came to the brook Besor. And David pursued, he and four hundred men.

10 "And the rest staid behind: even two hundred men staid behind, who were so faint, that they could not go over the brook Besor." See Houbigant.

Houb.—9 *Profectus est David et sexcenti qui cum eo erant, et venerunt usque ad torrentem Besor.* 10 *Postea David persequutus est ipse et viri quadringenti: ceteris subsistentibus. Nam substituerunt homines ducenti ad ripam torrentis Besor, quia defatigati erant.*

9, 10, וְהָיִינוּ עִמּוֹ, *Et reliqui constituerunt.* Satis mirum est, nihil hic mendi vidisse novos interpretes, qui omnes cum eo modo, quo uno licet, convertant, *David et sexcenti viri, qui cum eo erant, pervenerunt ad torrentem Besor, et reliqui constituerunt, ex eis quæritur, quinam sint illi reliqui.* Enimvero manifestum est, si sanus est contextus, *reliquos illos fore intelligendos eos, qui numerum sexcenti mox memoratum excederent; ex quo sequetur, Davidem secum ultra torrentem duxisse sexcentos viros, quibusdam aliis in torrentis ripa relictis.* Atqui postea narratur, Davidem habuisse tantummodo quadringentos viros, quos secum duceret ultra torrentem. Constat igitur reliquos fuisse eos, qui superabant numerum quadringentorum hominum, quos secum adduxit David, atque adeo verbum *reliqui* collocandum esse post numerum quadringentos quem numerum excedebant *reliqui* illi ducenti, qui apud torrentem relictii fuerant, et legendum esse ordine tali: וַיִּדְרֹךְ דָּוִד הָאֵם וְשֵׁשׁ־מֵאוֹת אִישׁ וַיָּבֹאוּ עַד־נַחַל הַבְּסֹר וַיִּקְוֹתֵהֶם עֲמָדוֹ וַיִּרְבַּע־מֵאוֹת אִישׁ וַיַּעֲמֵדוּ מֵאַחֲרָיו אִישׁ אַחֲרָיו כְּפָגֹר מַעֲכָר אֶת־נַחַל הַבְּסֹר, *et persequutus est David, ipse et quadringenti viri, ceteri substituerunt. Substituerunt autem ducenti (quia lassi erant),* rejectis verbis *וַיִּרְבַּע־מֵאוֹת אִישׁ וַיַּעֲמֵדוּ מֵאַחֲרָיו* post *וַיִּקְוֹתֵהֶם עֲמָדוֹ*. Occasio perturbandi ordinis fuit in verbo *וַיִּרְבַּע־מֵאוֹת אִישׁ* cum suo nominativo *וַיַּעֲמֵדוּ*, in linea superiore, quod fuerat in inferiore collocandum. Oculatiores hic fuere Veteres Interpretes, quam recentiores. Nam Vulgatus omisit, *et reliqui substituerunt*, cum videret post numerum *sexcenti* non posse habere *reliqui*, quia

3 q

David non habebat secum homines plusquam sexcentos. Syrus etiam omittit *reliqui manserunt*, pro quibus verbis posuit, *et reliquit David ducentos viros*. Chaldaeus, *et pars eorum relictæ sunt*, orationi subueniens, desereisque verbum הניח, quod non significat *pars eorum*. Soli Græci Intt. καὶ περισσοὶ ἔστησαν, *et reliqui substituerunt*, vitio eodem, quo nunc Codex Hebraicus.

Ver. 11.

Houb.—11 וישקו סם, *Et potum ei dederunt aquam*. Castigant Codices verbum וישקו, pro וישקו, deficienter scriptum. Sic sæpe alibi Masoretæ; quibus adeo non placebat, ut רֹב י, numeri pluralis nota, deleteretur, quanquam in ejus locum punctum Kibbutz supponebatur.

Ver. 12.

Au. Ver.—12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

Pool.—Three days and three nights. This is to be understood synecdochically of one whole day, and part of two others, as the same phrase is taken Matt. xii. 40, as appears from the next verse, where he saith, *three days ago I fell sick*, but in the Hebrew it is, *this is the third day since I fell sick*.

Ver. 14.

אֲנַחְנִי פֶשְׁעָנִי נִגַּב הַפָּרְתִי וְעַל־אֲשֶׁר לַיהוּדָה וְעַל־נֶגְבִּי כָּלֵב וְגו'

καὶ ἡμεῖς ἐπεθέμεθα ἐπὶ τὸν Νότον τοῦ Χελεθι, καὶ ἐπὶ τὰ τῆς Ἰουδαίας μέρη, καὶ ἐπὶ τὸν Νότον Χελοῦθ, κ.τ.λ.

Au. Ver.—14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, &c.

And upon (the coast) which (belongeth) to Judah.

Dathe, Ged., Booth.—And on the south of Judah.

Houb.—*Et versus Judam.*

Ver. 15.

Au. Ver.—15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And I will bring thee down to this company.

Houb., Ged., Booth.—And I will bring thee down to this horde. And David swore to him [Syr., Arab., Vulg., and some copies of LXX].

Houb.—ויד. Post ultimum id verbum, addenda hæc sunt, ושבע לו דוד, *et juravit ei David*, quæ librarius omisit ex similitudine verbi דוד cum verbo דודו desinente. Hæc verba non aberant ab Codice Syri Intt. apud quem legitur, וסם לה דוד, *et juravit illi David*, quomodo et apud Vulgatum hæc necessaria sunt. Postulatur a servo Ægyptio jusjurandum, quod nisi datum fuisset, non se præbuisset Davidis in itinere ducem. Ergo datum fuit. Atqui si datum fuit, necesse est, non omitti datum fuisse; aliter sacra pagina omisisset postulatum fuisse.

Ver. 17.

וַיָּבֹאוּ בְּעֶרְבָה וַיִּשְׁמְרוּ אֶת־דָּוִד וְאֶת־כָּל־אֲנָשָׁיו וַיִּשְׁמְרוּ אֶת־דָּוִד וְאֶת־כָּל־אֲנָשָׁיו וַיִּשְׁמְרוּ אֶת־דָּוִד וְאֶת־כָּל־אֲנָשָׁיו

καὶ ἦλθεν ἐπ' αὐτοὺς Δαυὶδ, καὶ ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δειλῆς καὶ τῇ ἐπαύριον, καὶ οὐκ ἐσώθη ἐξ αὐτῶν ἀνὴρ, κ.τ.λ.

Au. Ver.—17 And David smote them from the twilight even unto the evening of the next day [Heb., their morrow]: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

And David smote them.

Ged., Booth.—17 And David came upon them [LXX], and smote them.

Unto the evening of the next day. So Ged., Booth.

Houb.—והסדיו, *In crastinum eorum*. Sic Arias, nulla sententia, quia ex vitiosa scriptura. Nam si affixum ם, *eorum*, pertinet ad Amalecitas, de quibus antea dictum est, *et percussit eos*, quid rei erit *crastinus dies Amalecitarum*? Cur vero non etiam *dies crastinus Davidis hominumque ejus*? Sed hoc absurdum, ut et illud; ut non mirum sit, hoc uno exemplo affixum legi post adverbium מחר, vel מחר, *cras*, vel *postridie*; propterea etiam nemo veterum illud ם interpretatur: Syrus, בחריו, *a tergo eorum*; legit סמחריו. Vera scriptura est סמחריו, *postera die*, תפ ם ex fine verbi ad initium rejecto.

Maurer.—והסדיו] “Affixum in h. v. prorsus otiosum est, neque ab ullo interpretum antiquiorum expressum, præterquam a Syro, qui vero aliam vocem legit. Legendum est

sine affixo." Dathe. Sed וְהָיָה fortasse ad-
verbii terminatio est ut in וְהָיָה al.

Ver. 20.

וַיִּקַּח דָּוִד אֶת־כָּל־הָצֹאֵן וְהַבָּקָר
וַיִּחְבֹּה לִפְנֵי הַמֶּלֶכָה הָהֵוא וַיֹּאמְרוּ זֶה
שָׁלַל דָּוִד :

καὶ ἔλαβε πάντα τὰ ποίμνια, καὶ τὰ βουκόλια,
καὶ ἀπήγαγεν ἔμπροσθεν τῶν σκύλων· καὶ
τοῖς σκύλοις ἐκέλευσε λέγετο. ταῦτα τὰ σκύλα
David.

Au. Ver.—20 And David took all the
flocks and the herds, which they drave be-
fore those other cattle, and said, This is
David's spoil.

Bp. Horsley.—This 20th verse is cer-
tainly corrupt. I should guess that the
sense of it, as it stood originally, hath been,
that David recovered his own flocks and
herds, and that they were driven in triumph
in the front of the recovered spoil, and pro-
claimed to be David's own property. Perhaps
the true reading may be thus :

וַיִּקַּח דָּוִד אֶת כָּל הַצֹּאֵן וְהַבָּקָר
וַיִּחְבֹּה לִפְנֵי וְגו'

"And David took all his flocks and his
herds. They drove before him all that
cattle, and they said, This is David's spoil."

Ged., Booth.—20 And David took all the
flocks and the herds of the Amalekites; which
they drove [Ged., were driven] before the
recaptured cattle, and said [Ged., were
called], This is David's spoil.

Dathe.—20 Cepit quoque David omne
pecus et armentum, quod agebant ante re-
liquam prædam et spolia Davidis vocabant.

Houbigant.—20 *Cepit etiam David omnes
greges et armenta, quæ quidem ante ipsum
abegerunt: nam constituerant ut pecorum
illorum præda cederet Davidi.*

הָיוּ לִפְנֵי הַמֶּלֶכָה הָהֵוא, דִּזְעֵרֻנְתָּ אַנְתָּ
pecus illud, et dixerunt. Vera scriptio et verus
ordo est, וַיִּחְבֹּה לִפְנֵי וְגו' יִמְצְאוּ הַמֶּלֶכָה הָהֵוא,
et duxit, vel duxerunt ante eum, dixerunt-
que, pecora illa (Davidis præda erunt).
וְגו', vel יִמְצְאוּ, non omisso nexu,
quem legunt Græci Intt. qui καὶ ἀπὴ-
γάγεν, et duxit: quod non fuisse omit-
tendum, docet vel ipsum punctum *Athnac*
ante positum: nam membro altero
דָּוִד inchoante, necessarius est nexus. 20.
לִפְנֵי, ante eum (Davidem) ut legit Vulgatus.
30. Rejectis post וְגו' verbis הָיוּ הָהֵוא
quæ planum est nihil significare, nisi perti-

nent ad homines Davidis, qui dicant hæc
pecora... In eam sententiam Græci Intt.
καὶ τοῖς σκύλοις ἐκέλευσε λέγετο, et spoliis
illis dicebatur, quanquam quædam mutant,
ut rem expediant.

CHAP. XXXI. 1.

וַיִּפְּלֵי חֲלָלִים בְּהָר הַגִּלְבּוֹעַ :

καὶ πίπτουσι τραυματῖαι ἐν τῷ ὄρει τῷ
Γελβού.

Au. Ver.—1 Now the Philistines fought
against Israel: and the men of Israel fled
from before the Philistines, and fell down
slain [or, wounded] in Mount Gilboa.

Fell down slain.

Ged., Booth.—Lay slaughtered.

Gesen.—חָלָל m. adj. 1. pierced, wounded,
i.e., mortally, Job xxiv. 12, Psalm lxix. 27,
Jer. li. 52. Often also killed, slain, in a
private feud, Deut. xxi. 1, 2, 3, 6; oftener
in battle, Josh. xi. 6, Judges ix. 40, al. also
collect. Deut. xxxii. 42, Ezra vi. 7, וַיִּחַל
slain with the sword, Num. xix. 16; and
trop. on account of the antith. חָלָל slain
of famine, Lam. iv. 9; comp. Isaiah xxii. 2.
—In respect to the active signif. of slayer,
i. e. soldier, which some have proposed, see
comment on Isaiah xxii. 2. Thesaur., p.
478.

Ver. 3.

וַתִּבְּרַךְ הַמֶּלֶכָה מְאֹד
וַיִּמְצְאוּהָ הַמּוֹרִים אֲנָשִׁים בְּקִשְׁתֵּי וַיִּחַל
מִאֲדָר הַמּוֹרִים :

καὶ βαρύνεται ὁ πόλεμος ἐπὶ Σαούλ, καὶ
εὐρίσκουσιν αὐτὸν οἱ ἀκοντισταὶ ἄνδρες τοξόται,
καὶ ἐτραυματίσθη εἰς τὰ ὑποχόνδρια.

Au. Ver.—2 And the battle went sore
against Saul, and the archers [Heb. shooters,
men with bows] hit him [Heb. found him];
and he was sore wounded of the archers.

And the archers.

Houbigant.—הַמּוֹרִים אֲנָשִׁים בְּקִשְׁתֵּי, jaculantes
homines arcu: Ordo pravus, nec Hebraicus,
ut participium collocetur ante id nomen, à
quo regitur; itaque legendum, אֲנָשִׁים הַמּוֹרִים,
homines jaculantes arcu; quem ordinem
Syrus conservat.

And he was sore wounded of the archers.

So Pool, Houb., Dathe, Ged., Booth.

Gesen.—וַיִּחַל and חָלָל, fut. וַיִּחַל, 1 Sam. xxxi. 3,
apoc. Jer. li. 29; Imp. חָלָל Mic. iv. 10, and
חָלָל Psalm xcvi. 9; pp. to turn around, to
twist, to whirl, and intrans. to be turned

הָצִמָּה וְאִשָּׁר וּ בְעֶבֶר תִּירְוֹן בֵּי-כֶסֶף
אֲנָשֵׁי יִשְׂרָאֵל וְגו'

καὶ εἶδον οἱ ἄνδρες Ἰσραὴλ οἱ ἐν τῷ πέραν
τῆς κοιλάδος καὶ οἱ ἐν τῷ πέραν τοῦ Ἰορδάνου,
ὅτι ἔφυγον οἱ ἄνδρες Ἰσραὴλ, κ.τ.λ.

Au. Ver.—7 And when the men of Israel
that were on the other side of the valley,
and they that were on the other side Jordan,
saw that the men of Israel fled, and that
Saul and his sons were dead, they forsook
the cities, and fled; and the Philistines
came and dwelt in them.

Bp. Horsley.—On the other side of the
valley—on the other side Jordan—rather,
with Houbigant, beside the valley—on the
banks of Jordan. The valley meant, I think,
must be the valley of Jezreel.

Pool.—On the other side Jordan; or
rather, on this side Jordan; for these were
in the most danger; and the Hebrew pre-
position is indifferently used for on this side,
or for beyond.

Bp. Patrick.—The other side of the valley.]
Of Jezreel. The other side Jordan.] Or
rather on "this side Jordan [so Pool];" for
the Hebrew word signifies either side. And
there was no occasion for those beyond
Jordan to flee.

Ver. 12, 13.

וַיָּקוּמוּ כָל-אִישׁ חֵילוֹ וַיָּלְכוּ כָל-
הַלֵּילָה וַיִּקְחוּ אֶת-גְּבוֹת שָׂאֻל וְאֶת
גְּבוֹת בָּנָיו מִחוּמַת גֵּית שֶׁן וַיָּבִאוּ
יָבֶשֶׁת וַיִּשְׂרְפוּ אֹתָם שָׁם : 13 וַיִּקְחוּ
אֶת-עֲצָמֵיהֶם וַיִּקְבְּרוּ תַחַת-הָאֶשָּׁל
בְּיָבֶשֶׁת וַיָּצִמּוּ שָׁבָעַת יָמִים :

12 καὶ ἀνέστησαν πᾶς ἀνὴρ δυνάμεως, καὶ
ἐπορεύθησαν ὅλην τὴν νύκτα, καὶ ἔλαβον τὸ
σῶμα Σαουλ καὶ τὸ σῶμα Ἰωνάθαν τοῦ υἱοῦ
αὐτοῦ ἀπὸ τοῦ τείχους Βαιθσάν, καὶ φέρουσιν
αὐτοὺς εἰς Ἰαβὶς, καὶ κατακαίουσιν αὐτοὺς
ἐκεῖ. 13 καὶ λαμβάνουσι τὰ ὀστά αὐτῶν, καὶ
θάπτουσιν ὑπὸ τῇ ἄρουραν τῇ ἐν Ἰαβὶς, καὶ
νηστεύουσιν ἑπτὰ ἡμέρας.

Au. Ver.—12 All the valiant men arose,
and went all night, and took the body of
Saul and the bodies of his sons from the
wall of Beth-shan, and came to Jabesh, and
burnt them there.

13 And they took their bones, and buried
them under a tree at Jabesh, and fasted
seven days.

Bp. Patrick.—Came to Jabesh and burnt
them there.] Some think they burnt their
flesh, which was rotten and putrid: others,
that they poured upon their flesh aromatic
hot spices, such as Joseph ordered for the
embalming of his father: or, as the Targum
understands it, they burnt upon or over them.
Where Kimchi notes, that the paraphrast
had respect to the custom delivered down
from their ancestors, of burning the beds
and other utensils of the dead upon their
graves; or to the burning of spices. Cer-
tain it is, there was no such custom as this
among the Jews, of burning the bodies of
the dead. Though some think that these
people imitated the heathenish custom,
affecting singularity, as appears from the
story of the Benjamites, Judg. xxi. 8, where
we read, they alone would not come to the
assembly of the whole nation. Such a sin-
gularity Gierus thinks they were now guilty
of; and, therefore, in a parallel place to
this, 1 Chron. x. 11, there is no mention
made of this burning: either because it was
an unwonted practice, or unworthy to be
remembered.

Dr. A. Clarke.—And burnt them there.]
It has been denied that the Hebrews burnt
the bodies of the dead, but that they buried
them in the earth, or embalmed them, and
often burnt spices around them, &c. These
no doubt were the common forms of se-
pulture, but neither of these could be con-
veniently practised in the present case.
They could not have buried them about
Beth-shan without being discovered; and
as to embalming, that was most likely out of
all question, as doubtless the bodies were
now too putrid to bear it. They therefore
burnt them, because there was no other way
of disposing of them at that time so as to do
them honour; and the bones and ashes they
collected, and buried under a tree or in a
grove at Jabesh.

13 Under a tree.

Gesen., Ged., Booth.—Under a tamarisk-
tree. See notes on xxii. 6, p. 457.

Houb.—Sub nemore.

Dathe.—Sub terebintho.

SECOND BOOK OF SAMUEL.

CHAP. I. 6.

וַיִּהְיֶה נִשְׁעַן שָׁאֻל עַל-חֲבִיתָיו

וְגִבּוֹ

— καὶ ἰδοὺ Σαούλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ, κ.τ.λ.

Au. Ver.—6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

Leaned upon his spear. So *Houb.*, *Gesen.*, *Ged.*, *Booth.*

Bp. Patrick.—*Saul leaned upon his spear.*] Endeavouring to run it through his body [so *Le Clerc*, *Edm. Calmet*].

Gesen.—נִשְׁעַן in Kal not used; found only in Niph. 1. *To lean upon, to rest upon*, e. g. a spear, seq. 2 Sam. i. 6.

Houb.—*Et ecce Saül erat innixus hastæ suæ*, quia vulnere debilitatus erat, nec jam stare poterat, nisi hasta, quam tenebat, se fulciret. Nam verbum נִשְׁעַן ita significat inniti, ut aliquo fulcimento incumbere. In eam sententiam Vulgatus, *incumbebat super hastam suam*, quam eandem omnes veteres sequuntur. Nam Græci Intt. ἐπεστήρικτο, *fulciebatur*. Similiter Arabs سَمَكَ، *innixus*, ut Chaldæus ac Syrus, qui utuntur verbo סָכַח, *fulcire*. Hæc notamus, quia novi interpretes in verbo נִשְׁעַן allucinantur, quod ejusdem sententiæ esse putant, atque id, quod lib. i., cap. xxxi. 4 legitur, *Saül gladio incubuit*; quem errorem Clericus erravit in suo Commentario sic docens: “*Incumbebat suæ hastæ.*” Atqui ex historia, quæ extat 1 Sam. xxxi. 4, “gladio se transadegit, eo-que ictu mortuus est.” Neque cogitavit eo loco legi יָלַד, *cecidi* (in *gladium suum*) non autem נִשְׁעַן, *innixus est*, et aliam rem in verbo *cecidi* indicari, aliam in verbo *innixus est*. Similiter errabat *Edm. Calmet*, cum hæc notaret, *le texte marque clairement son épée, dans le véritable récit de cette histoire*, 1 Reg. xxxi. Et mirum est quamobrem hæc Vulgatæ verba, *Saül incumbebat super hastam*, idem *Calmet* sic converterit, *Saül se jettâ sur la pointe de son épée*, cum non neget scriptum esse in Hebraico fonte וַיִּנְחַן, *hastam suam*; sed credat juvenem, qui hæc narrabat, fuisse mentitum. Nam si juvenis

mentiebatur, verba ejus fuerant, ut erant, convertenda; nec licebat *hastam*, pro *gladio*, mutare, nisi crederet *Edm. Calmet*, fuisse vitiose scriptum *hastam*, cum debuisset scribi *gladium*.

Ver. 8.

וַיֹּאמֶר אֵלָיו עֲמִלְכִי אֶנִּי :

וַיֹּאמֶר קִי

— καὶ εἶπα, Ἀμαληκίτης ἐγώ εἰμι.

Au. Ver.—3 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

Houb.—וַיֹּאמֶר...הִנֵּנִי, *Et dixit...ecce ego*. Turpe mendum וַיֹּאמֶר, pro וַיֹּאמֶר, *et dixi*; quod quidem Masoretæ non excusant, nec habent ut *enallagen* personæ. Sed male in Athianæ margine וַיֹּאמֶר. Nam omnes codices habent ad marginem וַיֹּאמֶר, sine 1 intermedio.

Maurer.—וַיֹּאמֶר] Hæc obliquæ et rectæ orationis mixtura non caret exemplis. Vid. *Nehem. v. 9*; *vii. 3*. Itaque non opus est, ut cum Masorethis וַיֹּאמֶר legas.

Ver. 9.

וַיֹּאמֶר אֵלָיו עֲמִלְכִי אֶנִּי וְיָמָּה נִשְׁעַן עַל-חֲבִיתָיו
כִּי אֶתְחַנֵּן הַשֶּׁבַע קִיר-כְּלִיעוֹד בְּחֶשֶׁי
קִי :

καὶ εἶπε πρὸς μὲ, Στήθῳ δὴ ἐπάνω μου καὶ θανάτωσόν με, ὅτι κατέσχε με σκότος δεινόν, ὅτι πᾶσα ἡ ψυχὴ μου ἐν ἐμοί.

Au. Ver.—9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my [or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.] life is yet whole in me.

Anguish is come upon me, &c.

Bp. Patrick.—The Hebrew word *shabatx* is variously translated. By some *trembling*, by others *convulsions*, by the LXX *σκότος*, *darkness*. *Kimchi* saith it was a disease, which some say was the *cramp*: but in Scripture, as *Braunius* observes (lib. i. De Vestitu Sacerd. Hebr. cap. xvii. sect. 9), it never signifies any one of these things, but some ornament in a garment. And therefore our marginal translation is better, “my embroidered coat” hinders the spear from

going far into my body : or his "coat of mail," as Diodate translates it : for it consisted of little rings one within another, which made it hard to penetrate. And thus Ralbag among the Jews understands it.

Bp. Horsley.—"For anguish is come upon me, because my life is yet whole in me." Baruk says, this should be rendered—"for I am seized with convulsions, for nothing of life remains in me." With respect to the first clause, "I am seized with convulsions," he is right. In the latter, his sense cannot be drawn from the Hebrew words. The passages which he alleges to prove, that ל is used to signify "nothing at all," are not to the purpose. ל is "nothing at all," and לא is "not any." But ל, not connected with a negation, is "all." His note, however, is worth reading, p. 64—69.

Ged.—For I am already so convulsed, that life hardly remaineth in me.

Booth.—For convulsion hath seized me, so that there is scarcely life in me.

Gesen.—פָּזַז m. once c. art. 2 Sam. i. 9, pp. "perplexity, confusion of mind," i.e. vertigo, giddiness.

Prof. Lee.—פָּזַז, m. once, 2 Sam. i. 9.

Arab. شَبَّسَ, *asperitas; perplexio in arborum ramis.* تَشَبَّسَ, *perplexus fuit, de*

arboribus. Syr. مَحَضَى, *confudit, miscuit.*

Twisting; entangling; perplexity. LXX, σκοτός δειών. Aquila, ὁ σφικτῆρης. Vulg. *angustiæ.*

Houb.—אֲחוּזֵי הַשָּׁבָץ: Nos, cum Vulgato, *tenent me angustiæ*, nec aliter Veteres. Nam Chaldaeus verbum אֲחוּזֵי extulit *tremor*; Græci Intt. σκοτός δειών, *tenebræ graves*; Syrus, צִדְרֵי, *caligines*; Arabs, اَمْسَاخِي, *dolores*. Habet שָׁבָץ, *stringere, angustum facere*; unde rectè deducuntur *angustiæ*. Ut non audiendus sit Clericus, observans Græcos et Vulgatum *ex conjecturâ* fuisse interpretatos. Et verò nihil tam singulare, quàm interpretatio hæc Clericana, *impedit enim me lorica*; perinde quasi non potuisset Saül se configere inter loricae oras, aut inter galeam ac lorica. Prætereà malè השָׁבָץ; *lorica*; ut et malè אֲחוּזֵי *impedit me*, vel *retinet*, in *veste*, vel in *loricâ* usurpatum; nam hoc est sine ullo exemplo. Deceptus fuit a Clerico Edm. Calmet, qui sic docet, *l'Hebreu porte, parceque la cuirasse me retient.* ...נָשָׂא עַד כֹּל: Verus ordo est, נָשָׂא עַד כֹּל,

adhuc omnis anima mea (in me est.) Nam עַד לֵב לֵב esset *quandiu*, quod adverbium in hunc locum non quadrat.

Dathe.—*Tum ille: Age jam et me interfice. Horrore ego fere obrigui, quanquam vitæ vigor, adhuc apud me est.*

Obrigui. Vocabulum ἀπαξ λεγόμεν. פָּזַז apud Arabes شَبَّسَ significat *perplexum esse horrore obrigescere*. Hinc substantivum eum mentis horrorem et membrorum rigorem notat, qui Saulem adeo pervaserit, ut ne ferrum quidam contra pectus vertere valeret. Sic locum explicat *Schroeder* in *Comment. de Vestitu Mulierum Hebr.* p. 22.

Vigor.—עַד h. l. non est particula *adhuc*, sed substantivum, *vigorem* notans ex significatione verbi פָּזַז *iterari*. Sic *Schullensius* in *Comment. ad Job.* xxvii. 3; cf. *Glassius* p. 362. Cum hæc verba non bene cohæreant cum antecedentibus, meminisse debemus, Amalekitam mentiri atque sperare præmium a Davide, si diceret, se Saulum interfecisse.

Maurer.—פָּזַז מִי אֲחוּזֵי הַשָּׁבָץ, *Nam corripuit me vertigo.* פָּזַז propr. *confusio, perturbatio animi* (א מַחְזִי, *confudit, شَبَّسَ V. perplexus fuit*), hinc *vertigo*. פָּזַז נִפְזָה בִּי [פָּזַז נִפְזָה בִּי] Schulzius: "ab Arab. כל vertendum: *defatigatus erat*." Dathius: "עַד h. l. non est particula *adhuc*, sed substantivum *vigorem* notans ex significatione verbi עָאן, *iterari*." Quarum explicationum una altera pejor est. Verte: *nam omnis adhuc vita in me est=et omnis cet.*, nam posterius פָּזַז plane ut prius pendet ex וְאֲחוּזֵי עַל וְאֲחוּזֵי. Utriusque sententiæ planissimus sensus hic est: *age jam et me interfice, nam neque vivere valeo neque mori*. Vocula עַד interjecta est, ut in loco parallelo Job xxvii. 3: פָּזַז נִפְזָה בִּי. Cf. E. § 566, adn.

Ver. 18.

וַיֹּאמֶר לְלֶמְדָּה בְּנֵי־יְהוּדָה הַקָּטָן
הִנֵּה כְתוּבָה עַל־יֶסֶד הַיָּשָׁר:

καὶ εἶπε τοῦ δαδᾶσαι τοὺς υἱοὺς Ἰούδα ἰδοὺ
γέγραπται ἐπὶ βιβλίον τοῦ εὐθεοῦ.

Au. Ver.—18 (Also he bade them teach the children of Judah *the use of the bow*: behold, *it is written* in the book of Jasher [*or, of the upright*]:)

Pool.—*The children of Judah*: these he more particularly teacheth, because they were the chief, and now the royal tribe, and

likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and withal, to be the most friendly and true to him, and to his interest. *The use of the bow*, i. e., the use of their arms, which are all synecdochically expressed under the name of the *bow*, which then was one of the chief weapons; and for the dexterous use whereof Jonathan is commended in the following song: which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did.

Bp. Patrick.—18 *He bade them teach the children of Judah.*] Among whom he now was, and over whom he first reigned. This comes in as a parenthesis between the former verse and what follows, to show his early endeavours to promote the good of the people.

The use of the bow.] While he made lamentation for the dead, he did not neglect the care of the living, that they might be provided with better means to defend themselves. For they now looking upon him as the king God designed should rule over them, he ordered they should immediately learn the skill of using bows and arrows, in which the Philistines excelled them (see what I have noted, 1 Sam. xxxi. 3). Some indeed make this the title of the following song, which they were to sing among their military exercises; but the former seems a more natural interpretation, which Conradus Pellicanus proposed in the beginning of the Reformation. The Jews, saith he, hitherto used only slings and swords, but now were taught to shoot with bows and arrows; for it did not misbecome them to learn the art of defending themselves from infidels. And indeed the benefit of having good archers in an army is so great, that Cato took the pains to describe it in his book of Military Discipline, as Vegetius tells us: who says that Scipio hoped for no success in Africa against the Numantines, nisi in omnibus centuriis lectos sagittarios miscuisset, “unless he had mingled some choice archers with every company of soldiers, commanded by a centurion” (lib. i., cap. 15.) And as this was done among the footmen, so in the next book he makes it the qualification of a captain of horse, sagittas doctissime mittere, “to shoot arrows most skilfully” (lib. ii., cap. 14).

Bp. Horsley.—

17 And this was the lamentation of David over Saul and Jonathan his son.

18 And he commanded, that the children of Israel should learn it (viz.),

The bow. Behold it is written in the book of Jasher.

Commentaries and Essays.—The word *bow* here has greatly embarrassed the commentators, nor is it easy to give a clear solution to the difficulty it occasions. Some suppose, that “the bow” was the name by which this song was distinguished so, as it was a custom with the Jews to call their songs and hymns by particular names, of which we find examples in the titles of the Psalms. It might be so; yet the name is here introduced so awkwardly, and abruptly, and so confounds the genuine sense, that I am persuaded it was not in the text originally, but afterwards introduced. The *ó* read no such word in their copies, and their version is plain and clear, *καὶ εἶπε τοῦ διδάσκει τοὺς υἱοὺς Ιουδα*. This word then being omitted, all will be right, and the version will run, ver. 17, “And David lamented with this lamentation over Saul and Jonathan his son.” Ver. 18 “And he commanded (it) to be taught” (i. e., the lamentation above-mentioned) “to the children of Judah [so *Booth*.]” Meaning, that he ordered it to be made public, that they might learn it. “Behold, it is written in the book of Jasher.” Perhaps the Jews might distinguish this song afterwards by the name of *bow*, from that word occurring in it, ver. 22, or for some other reason; or it might be some musical direction, as *Higgaion*, *Selah*, and was at first placed in the margin (as the place it now occupies does not seem proper for it, even in that view), and from thence might slide into the text, as many other marginal notes have done. The book of Jasher, in which it was inserted, might be translated, “the authentic register,” and was perhaps a collection of historical songs, the usual method at that time of recording national events.

Ged.—17 Now David lamented over Saul and over Jonathan, with the following lamentation: 18 The measure of which he ordered to be taught to the children of Judah. Lo! it is written in the book of Jasher.

The measure, &c, i. e., the air or musical modulation. One of our first

translators renders it not badly *staves*.

The book of Jasher, i.e., *the Book of Songs*. See the note on Josh. x. 13.

Gesen.—**פֶּסֶם** *Song of the bow* [so *Houb., Lowth, Clarke, Maurer*], 2 Sam. i. 18, i.e., the lament of David over Saul and Jonathan, in which there is mention of a *bow* in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat., p. 269, Comment. on Is. xxii. 1.

Dathe.—18 *Jussitque, ut Judæi hoc carmen edicerent, quod scriptum exstat in libro carminum.*

Hoc carmen. Hebr. **פֶּסֶם**, *arcus* notio h. l. parum apta. Lowth de Poësi s. Hebr., Prælect. xxiii., p. 464, edit. Goett., putat, hoc carmen **פֶּסֶם** fuisse appellatum vel in memoriam cladis ab hostium sagittariis acceptæ 1 Sam. xxxi. 3, vel ex arcu Jonathanis, cujus præcipua fit mentio vers. 22. Hanc conjecturam non improbat Michaëlis, aliam tamen addit. Nempe posse quoque **פֶּסֶם**, *metrum* significare, i.e., carmen metricè

compositum, a **פֶּסֶם**, *mensurare*.

Behold it is written in the book of Jasher. See notes on Josh. x. 13, vol. ii., p. 59, &c.

Pool.—*It is written*; not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it; but this foregoing counsel and course which David took to repair the last loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described in *the book of Jasher*; of which see on Josh. x. 13.

Bp. Patrick.—*It is written in the book of Jasher.* That is, this order for teaching the children of Judah the use of the bow was more largely recorded there. But what book this was is very uncertain: yet Victorinus Strigelius adventures to say, "Haud dubie fuit historia ecclesiastica, qualis nunc est Eusebiana, aut Theodoretica:" "Without doubt it was an ecclesiastical history, like that which we now have of Eusebius or Theodoret" (see my notes upon Josh. x. 13). I should rather say, that *Jasher* signifying *right*, it was a book concerning the right art of making war, upon which subject the ancient Romans wrote many books, particularly Cato, Cornelius Celsus, Frontinus, and Paternus; which were abridged, as he himself tells us, by Vegetius, *De Re Militari*,

VOL. II.

lib. i., cap. 8. Procopius Gazæus thinks these words declare, hanc historiam ex multis libris collectam esse, "that this history was gathered out of many prophetic books."

Gesen.—Neut. **פֶּסֶם**, *uprightness, integrity*, Ps. xxxvii. 37; cxi. 8. Hence **פֶּסֶם הַיָּשָׁר**, *book of the upright*, (Vulg., *liber justorum*, Engl. Vers., *book of Jasher*), a collection or anthology of ancient Hebrew poems, twice quoted in the Old Testament, Josh. x. 13; 2 Sam. i. 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connexion with the argument. See various conjectures in Wolf Bibl. Hebr. ii. 219.

Lowth.—Cum de libro **פֶּסֶם** ejusque titulo multi multas fecerunt conjecturas, neque certi quidquam de eo adhuc statuitur, quid vetat et nosmet? Bis citatur liber **פֶּסֶם**; primo Josh. x. 13 ubi quæ inde proferuntur manifeste sunt poetica, ac tria quidem disticha conficiunt: tum hoc in loco exinde depromitur threnus Davidis. Notus est veterum Hebræorum mos libros suos ex prima cujusque voce inscribendi: ut **בְּרֵאשִׁית** Genesis, **יְדִי** Numeri; vel ex præcipua aliqua primæ sententiæ voce; sic idem liber Numerorum vocatur etiam **בְּמִדְבָּר**. Videmus etiam apud eosdem cantica, insigni aliqua occasione edita, hujusmodi forma, qua ea notetur occasio, induci: **אֵל יֵשׁוּעַ**, sive **יְהוֹשֻׁעַ** **יְהוֹשֻׁעַ**, **יְהוֹשֻׁעַ** **יְהוֹשֻׁעַ**, sic **יְהוֹשֻׁעַ** **יְהוֹשֻׁעַ**, Exod. xv. 1, **יְהוֹשֻׁעַ** **יְהוֹשֻׁעַ**, Jud. v. 1. Vide etiam inscriptionem Psalmi xviii. Itaque librum Jasher fuisse opinor aliquam syllogen canticorum sacrorum, variis de rebus, et diversis temporibus conditorum, eumque habuisse titulum ex eo quod et ipse liber et singula pleraque cantica cum voce **יְהוֹשֻׁעַ** inciperent. In ea sane opinione fuisse videtur vetus interpres Syrus, qui in horum locorum altero vocem hanc reddidit per **יְהוֹשֻׁעַ**, hoc est, *cecinit*; (cujus interpretatio, inquit Arabs eum in hoc loco secutus, est liber Canticorum) in altero hujus tituli significationem ipse exposuit voce **יְהוֹשֻׁעַ** id est, *HYMNORUM*. Porro eorum sententiæ accedo, qui ex ver. 17 existimant, hunc Threnum titulo **פֶּסֶם** inscriptum fuisse; vel in memoriam cladis ab hostium sagittariis acceptæ (vid. 1 Sam. xxxi. 3), vel ex arcu Jonathanis, de quo præcipua fit mentio ver. 22. Huic opinioni favere videntur LXX.

Maurer.—"Librum, qui sub titulo 'ס' ה' in

3 R

h, l. et Jos. x. 13 citatur, collectionem can-
ticorum continuisse, ipsa illa citata luculenter
evincunt. In loco Jos. x. 13 exhibentur
versiculi nonnulli carminis in memoriam
victoriæ illius insignis. In hoc loco legimus
elegiam illam pulcherrimam a Davide in
memoriam Jonathanis et Sauli scriptam. In
origine nominis **ו** tantum laborant inter-
pretes." Dathe. Lectorum arbitrio permit-
timus, utrum reddere velint: *liber probi*,
i. e., collectiv. *proborum*, i. e., quoniam hoc
nomine *kar' éxochē* Israelitæ vocantur (Ps.
cvii. 42; cxi. 1; Dan. xi. 17) *liber Israel-*
itarum, *liber nationis Hebr. proprius* (He-
bräisches National- [Lieder-] Buch), an:
liber probi, i. e., *proborum* s. *fortium* homi-
num, fortasse: *probitatis* s. *fortitudinis* (cf.
Ps. xxxvii. 37; cxi. 8), qua interpretatione
admissa habebis carmina, quæ versabantur
in laudandis Israelitis bene meritis, qualia
sunt apud Jos. Sir., capp. 44—50.

Ver. 19—27.

19 חֲזָבִי וְיִשְׂרָאֵל עַל-בְּמוֹתָיו חָלָל
אִישׁ נָפְלוּ גִבּוֹרִים : 20 מִלִּתְּבָרִיד
בָּנִת אֲלִיתִּבְשָׁרִי בְּחוּצֹת אֲשֶׁקְלֹן כֹּן-
תִּשְׂמְחֶנָּה בָּנוֹת פְּלִשְׁתִּים מִרְמֵצֵי-לָנָה
בָּנוֹת הָעֲרָלִים : 21 הָרִי בְּגִלְצֵעַ אֶל-
כָּל וְאֶל-מִצָּר עַל־כֶּם וְשָׁרֵי הָרִמּוֹת
כִּי שָׁם נָגַעַל מִן גִּבּוֹרִים מִן שָׂאוּל
בְּלִי מִשְׁחָה פֶּשַׁע : 22 מִיָּם חָלָלִים
מִחֶלֶב גִּבּוֹרִים הָשֵׁת יְהוֹנָתָן לֹא
נָשׂוּג מֵחֹר וְיָחִיד שָׂאוּל לֹא תִשׁוּב
רִיקָם : 23 שָׂאוּל וְיְהוֹנָתָן הִנָּחֲבִים
וְהַצִּיִּמָּם בְּחַיִּיָּהִם וּבְמוֹתָם לֹא נִפְּרִידוּ
מִנְשָׁרִים קָלוּ מֵאַרְצֹת נָבָרִי : 24 בָּנוֹת
יִשְׂרָאֵל אֶל-שָׂאוּל בְּרִיחַ הַמֶּלֶךְ בִּשְׂבָקָם
שָׁרֵי עַם-עֲדָנִים חֲפָעְלָה עָדִי וְזָב
עַל לְבוּשָׁם : 25 אִישׁ נָפְלוּ גִבּוֹרִים
בְּהוֹךְ הַמֶּלֶךְ חָלָל וְיְהוֹנָתָן עַל-בְּמוֹתָיו
חָלָל : 26 צָרָלִי עָלֶיךָ אַחִי יְהוֹנָתָן
נַעֲמָת לִי מֵאֵד נִפְלְאַתָּה מֵהֶבְהֵרָה לִי
מִתְּחַבֶּת נָשִׁים : 27 אִישׁ נָפְלוּ גִבּוֹרִים
וַיִּמָּבְדּוּ כָּל מִלְחָמָה :

v. 26. חֲזָבִי וְיִשְׂרָאֵל

19 στήλωσον Ἰσραὴλ ὑπὲρ τῶν τεθνηκότων
ἐπὶ τὰ ὕψη σου τραυματιῶν. πῶς ἔπесαν δυ-

νατοί; 20 μὴ ἀναγγεῖλῃτε ἐν Γάθ, καὶ μὴ
εὐαγγελίσθητε ἐν ταῖς ἐξόδοις Ἀσκάλωνος, μὴ
ποτε εὐφρανθῶσι θυγατέρες ἀλλοφύλων, μὴ
ποτε αἰγαλλιάσωνται θυγατέρες τῶν ἀπεριτμη-
των. 21 ὅρη τὰ ἐν Γελβουὲ μὴ καταβάτω
δρόσος καὶ μὴ ὑετὸς ἐφ' ὑμᾶς, καὶ ἀγροὶ ἀπαρ-
χῶν, ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν
θυρεὸς Σαουλ οὐκ ἐχρίσθη ἐν ἐλαίῳ. 22 ἀφ'
αἵματος τραυματιῶν καὶ ἀπὸ στέατος δυνατῶν,
τόξον Ἰωνάθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ
ὀπίσω, καὶ ῥομφαία Σαουλ οὐκ ἀνέκαμψε κενή.
23 Σαουλ καὶ Ἰωνάθαν οἱ ἡγαπημένοι καὶ ὥραιοι
οὐ διακεχωρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν,
καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν·
ὑπὲρ αὐτοὺς κούφοι, καὶ ὑπὲρ λέοντας ἐκραται-
ώθησαν. 24 θυγατέρες Ἰσραὴλ ἐπὶ Σαουλ
κλαύσατε, τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινον μετὰ
κόσμου ὑμῶν, τὸν ἀναφέροντα κόσμον χρυσοῦν
ἐπὶ τὰ ἐνδύματα ὑμῶν. 25 πῶς ἔπесαν δυνα-
τοὶ ἐν μέσῳ τοῦ πολέμου, Ἰωνάθαν ἐπὶ τὰ ὕψη
σου τραυματῖαι; 26 ἀλγῶ ἐπὶ σοὶ ἀδελφέ
μου Ἰωνάθαν, ὥραιώθης μοι σφόδρα, ἔθαν-
μαστῶθῃ ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπησιν
γυναικῶν. 27 πῶς ἔπесαν δυνατοί, καὶ ἀπώ-
λοντο σκεύη πολεμικά;

Au. Ver.—19 The beauty of Israel is
slain upon thy high places: how are the
mighty fallen!

20 Tell it not in Gath, publish it not in
the streets of Askelon; lest the daughters
of the Philistines rejoice, lest the daughters
of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be
no dew, neither let there be rain, upon you,
nor fields of offerings: for there the shield
of the mighty is vilely cast away, the shield
of Saul, as though he had not been anointed
with oil.

22 From the blood of the slain, from the
fat of the mighty, the bow of Jonathan
turned not back, and the sword of Saul re-
turned not empty.

23 Saul and Jonathan were lovely and
pleasant [or, sweet] in their lives, and in
their death they were not divided: they were
swifter than eagles, they were stronger than
lions.

24 Ye daughters of Israel, weep over Saul,
who clothed you in scarlet, with other
delights, who put on ornaments of gold upon
your apparel.

25 How are the mighty fallen in the
midst of the battle! O Jonathan, thou wast
slain in thine high places!

26 I am distressed for thee, my brother

Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

Ver. 19.

Pool.—*The beauty of Israel*; their flower and glory, Saul and Jonathan, and their army. *Upon thy high places*, i. e., those which belong to thee, O land of Israel.

Bp. Horsley.—

19 O pride of Israel, upon the heights of thy own country slain,

How are mighty warriors fallen!

Ken.—

O decus Israelis; super excelsa tua
MILES!

Quomodo ceciderunt FORTES!

See notes on ver. 22.

Dr. A. Clarke.—In verses 19, 22, and 25, *לָא* and *לָאִים* occur, which we translate the SLAIN, but which Dr. Kennicott, I think from good authority, renders *soldier* and *soldiers*; and thus the version is made more consistent and beautiful.

לָא signifies to bore or pierce through; and this epithet might be well given to a soldier, q. d., the PIERCER, because his business is to transfuse or pierce his enemies with sword, spear, and arrows.

If it be translated *soldiers* in the several places of the Old Testament, where we translate it SLAIN or WOUNDED, the sense will be much mended; see Judg. xx. 31, 39; Ps. lxxxix. 11; Prov. vii. 26; Jer. li. 4, 47, 49; Ezek. xi. 6, 7; xxi. 14. In several others it retains its radical signification of piercing, wounding, &c.

Gesen.—*לָא* adj. m. 1) *confossus* inde a) *vulneratus, sauciatus*, &c. 2) *Profanus*, Ez. xxi. 30. Fem. *לָאִים*, *profanata*, i. e., metretrix, Lev. xxi. 7, 14. Fuerunt, qui nomini *לָאִים* etiam *militis* significationem vindicare studerent, ut Kennicottus (diss. i. super ratione textus Hebr. V. T. ed. Teller, p. 87—112) laudatis locis 2 Sam. xxiii. 18; Jud. xx. 31; Ps. lxxxix. 11; Prov. vii. 26; Ezek. xi. 6, 7; 2 Sam. i. 19, 22, 25, et provocans ad Alex. interpr., qui 2 Sam. xxiii. 18 in cod. Vat. habeat *σπαρτωρας*; cui assensi sunt Tingstadius (Suppl., p. 64) et Mahnius (Berichtigungen, p. 185), nisi quod ille hanc

vc. potestatem repetebat ab Arab. *حل*
castra metatus est, *حلال* vir audax, hi,

quod facilius ferendum, *לָא* active accipiebant, i. q., *confessor*. Sed nil ista disputatione levius, siquidem id, quod de Cod. Vat. scriptura refertur, errore nititur (vide edit. Holmesianam), et in omnibus locis laudatis nullus sit, in quo militis significatio aptior sit, nedum necessaria, multi contra, quibus hæc ita inepta est, ut per singula exempla id persequi tædeat (v. ad Jes. xxii. 2).

Ged.—

O antelope of Israel!

Pierced on thine own mountains!

Ah! how have fallen the brave!

O antelope, &c. An apostrophe to Jonathan. Comp. ver. 25. The antelope is, over all the east, regarded as the emblem of beauty and agility; and has always afforded an ample field of metaphor to the Oriental bards.

Ib. Pierced on thine own mountains. I believe it is common to all the deer-kind, when closely pursued, to run at last to their usual original haunt, and there to meet the fatal stroke.—Whose heart is not deeply touched by this allusion?

Booth.—

O, antelope of Israel! pierced on thy high place!

How have the mighty fallen!

Gesen.—*לָא* m. R. *לָא* no. 2.

2. i. q. Arab. *صَبَا* prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid.

1. *Splendour, beauty, glory*, nearly i. q. *לָאִים*; corresponding is Syr. *ܠܐܝܡܐ* decus. Is. iv. 2.

2. *Roe, antelope*, Gr. *δορκας*, so called from its beauty and gracefulness; Arab.

لَبَد, Chald. *ܠܒܕܐ*, Syr. *ܠܒܕܐ*. It is very timid, Is. xiii. 14; and fleet, 2 Sam. ii. 18. 1 Chr. xii. 8, Prov. vi. 4, compare Sirac. xxvii. 22 or 20; and the flesh was and is regarded as a delicacy, Deuteronomy xii. 15, 22, xiv. 5, xv. 22, 1 Kings iv. 23 [v. 3]. See Bochart Hieroz. I. p. 895 sq., 924 sq., or II. p. 304 Lips., where he shows that *לָאִים* is to be referred to the whole genus of the roe and antelope, and not to a particular species. To their fleetness pertains Cant. ii. 9, Compare v. 8, 2 Sam. i. 19, Thy [so Maurer] antelope, O Israel, is slain upon thy mountains! i. e. Jonathan, as being

numbered 30 in Kennicott's Bible, כ' is found; and also in the first edition of the whole Hebrew Bible, printed Soncini 1488. Neither the Syriac nor Arabic Versions, nor the Chaldee paraphrase, acknowledge the negative particle כ', which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between כ' and כ'; the line therefore should read thus: The shield of Saul, *weapons* anointed with oil.

Bishop Horsley.—

21 Ye hills of Gilboa, upon you be
neither rain nor dew,
Nor harvest heaps for spontaneous
offering;
For there was thrown away the shield
of mighty warriors,
The shield of Saul—armour anointed
with oil.

Ged.—

Ye mountains of Gilboa!
On you be neither dew nor rain;
Nor fields affording oblations:
Since, there, hath been vilely cast away
The shield of the brave! the shield of Saul!
The armour of the anointed with oil!

Nor fields affording oblations, i. e., Let thy fields, O Gilboa, henceforth produce nothing worthy to be offered to the Lord.

Armour. From the small change of one letter into another, of a very similar form, arises this apposite rendering. Interpreters make a shift to translate the present text thus: *as if he had not been anointed with oil.* By what rules of translation I know not.

Booth.—

Ye mountains of Gilboa, on you be no
dew,
Nor rain, nor fields of first-fruits.
Since there hath been vilely cast away,
The shield of the mighty, the shield of
Saul!

The armour of him anointed with oil!

Houb.—21 *Montes Gelboe, ne ros in vos defluat, ne in vos imber, arva pinguis; ibi enim repulsus est clypeus fortium; ibi clypeus Saulis; nec jam Christus Domini est super.*

ושרי תרמור; et *agri primitiarum.* Nexus ו impedit sententiam. Nam מליכס, *super vos*, pertinet ad *agros*; *ne sit imber super vos, o agri.* Vituperat Clericus Græcos Intt. et Vulgatum, qui converterint *agri primitiarum*, de quibus (*primitiis*) inquit, non agitur; non videns *agros primitiarum* esse hoc loco *agros*

pingues, seu excellentes, ex quibus primitiæ Deo offerendæ decerpuntur. Idem male, *agri excelsi*; nam hic opponuntur montibus *agri*; pertinet *ros* ad *montes*, *imber* ad *agros*. Quod nisi ita esset, attribuisset David, ut montibus rorem, ita eundem *agris excelsis*: nam coincidunt *agri excelsi* et *montes*. ...גל, *non, sive non est amplius, seu periit* (*Christus Domini*). Plana est hæc interpretatio, et verbo ex ipso nata. ...משיח בשמן: verbum pro verbo, *unctus oleo*. Nos, *Christus Domini*, ne *unctus* de *clypeo* intelligeretur, qui *unctus* potius de Saule, cum Syro, interpretandus. Nam hujus versus sententia princeps est, clypeum Saulis fuisse repulsum; nec ad rem venit, ut addatur clypeum non fuisse unctum oleo.

Dathe.—21 *O montes Gilboæ! ne in vos ros aut pluvia descendat, nec sacræ e vobis oblationes offerantur. Ibi enim abjectus est clypeus heroum, clypeus Sauli, frustra oleo uncti.*

Oblationes. Hebr. מִנְחָה מִיְּמִיחֵל Michaelis ad Lowthum l. c. et in versione German. hæc verba vertit: *vos O agri sacri!* quos nempe coli nefas erat. Concedo, sententiam carmini aptam esse, dummodo verba Hebræa hanc explicationem admitterent. Sed מִנְחָה alias semper de oblationibus sacris primitiarum dicitur, nec potest cum יָדָם conferri, aut ab eo derivari. — Non minus autem digna videtur hæc sententia poëta, quam in versione indicavi, et quam eleganter expressit interpres l. l. Niemeyerus: euer Gefilde sey dürr, gebe dem Opferer nichts.

Maurer.—מִנְחָה מִיְּמִיחֵל His verbis primo oculorum obtutu eundem sensum tribui, quem postea etiam placuisse vidi Fäsio, nempe hunc: *neque in vos, campi edui* scil. descendat ros aut pluvia! Plerique, in his Schulz., Dath., Ges., Win., מִנְחָה מִיְּמִיחֵל, *agri oblationum*, i. e., unde sumuntur primitiæ ad templum deferendæ, vertunt, monentes, מִנְחָה alias semper de oblationibus sacris primitiarum dici. Sed contextus orationis magis favet priori explicationi. מִנְחָה מִיְּמִיחֵל, *Ibi enim abjectus est clypeus heroum.* Ita bene jam Vulg. Alii e significatione Chaldaea: *pollutus, inquinatus est clypeus.* [מִנְחָה מִיְּמִיחֵל מִנְחָה מִיְּמִיחֵל] *abjectus est clypeus Sauli, oleo non unctus.* Clypeos vel potius obducta clypeis coria ungere solebant, ne siccitate fatisceret ictuque gladii disailirent. Cf. Jes. xxi. 5. Igitur sensus hic est: *abjectus est clypeus quasi res inutilis et molesta.* Alii, in his Dathius, verba מִנְחָה מִיְּמִיחֵל

ad ^{לפני} referentes: abjectus est *clypeus Sauli*, oleo non uncti, i. e., frustra oleo uncti. Prior ratio præferenda videtur.

Ver. 22.

Dr. A. Clarke.—In ver. 22 נָשָׂה, to obtain, attain, seems to have been written for נָסָה, to recede, return. The former destroys the sense; the latter, which our translation has followed, and which is supported by the authority of thirty MSS., makes it not only intelligible but beautiful.

Gesen.—I. נָשָׂה, To go off from, to draw back, i. q., נָסָה No. I. So Niph. נָשָׂה 2 Sam. i. 22, where however many MSS. and editions have ב.

Dathe.—22 *A cæde occisorum, a sanguine heroum arcus Jonathanis non avertetur, gladius Sauli vacue non redibat.*

A sanguine. Hebr. נֶחֱמֶה, ab adipe, pro quo tres codices Kennicotti, 174, 250, 260, habent נֶחֱמֶה, a gladio. Digna videbatur hæc sive lectio, sive emendatio critici cujusdam, quam h. l. commemorarem. Sed versiones antiquæ omnes in lectione textus recepta consentiunt.

Ken.—22—Let us now see whether the word [נָשָׂה, see notes of Clarke and Gesen. on ver. 19, p. 491, and notes of Kennicott on 2 Sam. xliii. 8], we have been thus considering, has not been improperly translated in three places here, as it seems to have been in so many elsewhere; in one of these three places I think it is indisputable; and every single improvement in so celebrated a passage must be particularly valuable.

The place, where this noun seems most evidently mistaken, is verse 22:—סָרַם דָּלִים:—סָרַם גִּבֹּרִים קָשָׁה יִדְוָתָם לֹא נָשָׂה אַחֲרָם. Which words (as ב is allowed by Noldius frequently to signify *sine*) may be thus rendered, “Sine sanguine militum, sine adipe fortium, arcus Jonathanis non retrocesserat.” If this version could want a recommendation, let it be opposed to the present interpretations, which are generally to the following purpose, “A sanguine interfectorum, ab adipe fortium, arcus Jonathanis,” &c. Upon the preceding construction then, we see *militum* and *fortium* are very strongly connected; and rather *adipe fortium* is a beautiful gradation upon *sanguine militum*: just as in the passage of Proverbs before quoted, “Multos enim milites dejecit, et fortissimi quique ab ea interfecti sunt.”

But if this noun, here plural, necessarily signifies *milites*, it will be a very fair pre-

sumption, that it signifies the same in the two other places of this same lamentation; especially as the word גִּבֹּרִים, *fortes*, which is connected with it here, is also remarkably connected with it in both the other places. Thus, in the very first exclamation of David, his beloved Jonathan is *praised* in the first break, and *lamented* in the second; but evidently with the same idea,

חֲצִבֵי יִשְׂרָאֵל עַל בְּמוֹתֵיךְ חָלָל
אֵיךְ נָפְלוּ גִבֹּרִים

“O decus Israelis! super excelsa tua miles / Quomodo ceciderunt *fortes*!”

Can anything be more worthily conceived, or more happily expressed, than this applause given to his dear friend Jonathan, the ornament and the defence of his country; “O et præsidium (miles) et dulce decus Israelis!” But, “how are the mighty fallen!” since this Jonathan and Saul also are slain in battle. Whoever recollects the preceding history of David will see the truest nature in his thus breaking forth in the praise of Jonathan only (and that without naming him here, at first), and then in his decently lamenting the king and the prince together. And, that the first break was thus expressive of Jonathan's praise only, is evident from ver. 25; where the same words are repeated, and Jonathan's name is expressly mentioned.

But how languid and unmeaning are the several translations of this first exclamation at present! The English translation is, “The beauty of Israel is slain upon thy high places:” but, whose high places? And then, the lamentation couched in the next words (“how are the mighty fallen,” or slain) is entirely anticipated by the term *slain*, which is now read in the words before them. It seems therefore but reasonable to infer, that this noun דָּלִים, which signifies *miles* in the second instance, should have the same idea annexed to it in this first instance; especially as in the first instance also it has the word גִּבֹּרִים, *fortes*, closely connected with it. And lastly, if this signification be allowed it in these two instances, we must allow it in the third; as that is only a repetition of the first, and has the very same connexion with גִּבֹּרִים, *fortes*.

It may be proper to observe, that the verb נָשָׂה has been mistranscribed for נָסָה: and that גַּל was probably at first כִּלִּי (according to the excellent remark of Dr. Delany) as the particle גַּל seems not to signify *quasi non* anywhere in the Bible; and especially, as

the negative particle is omitted in the Syriac and Arabic versions, and in the Chaldee paraphrase; which it could not well be, if the word was *לֹא* in their several copies. And now, that the propriety of thus translating the noun *לֵב* in these three places, and especially in the second, may more fully appear, I shall here subjoin a close version of this inimitable lamentation; endeavouring to preserve, as much as possible, the spirit and tenderness and sublimity of the great original.

O DECUS Israelis, super excelsa tua MILES!

Quomodo ceciderunt FORTES!

Nolite indicare in Gath,

Nolite indicare in plateis Ascalonis:

Ne lætentur filiæ Philisthæorum,

Ne exultent filiæ incircumcisorum.

Montes Gilboani, super vos

Nec ros, nec pluvia, neque agri primitiarum;

Ibi enim abjectus fuit clypeus fortium,

Clypeus Saulis, arma inuncti oleo!

Sine sanguine MILITUM,

Sine adipe FORTIUM,

Arcus Jonathanis non retrocesserat;

Gladiusque Saulis non rediêrat incassum.

Saul et Jonathan

Amabiles erant et jucundi in vitis suis,

Et in morte suâ non separati.

Præ aquilis veloces!

Præ leonibus fortes!

Filiæ Israelis, deflete Saulem;

Qui coccino cum deliciis vos vestivit,

Qui vestibus vestris ornamenta imposuit aurea!

Quomodo ceciderunt FORTES, in medio belli!

O Jonathan, super excelsa tua MILES!

Versor in angustiis, tui causa,

Frater mi, Jonathan!

Mihi fuisti admodum jucundus!

Mihi tuus amor admodum mirabilis,

Mulierum exuperans amorem!

Quomodo ceciderunt fortes,

Et perierunt arma belli!

Ver. 23.

Lovely and pleasant. [So *Gesen.*]

Niph. part. *נָחֵם* *lovely, amiable, worthy of love*, 2 Sam. i. 23.

נָחֵם m. adj. (r. *נָחַם*) *sweet, pleasant*, Ps. cxxxiii. 1; of song cxlvii. 1, 2 Samuel xxiii. 1; a harp, Ps. lxxxiii. 3; one beloved, Cant. i. 16.—*Gesen.*

Prof. Lee.—Lovely and amiable.

Bp. Horsley.—

23 Saul and Jonathan were united in affection,

They were the delight of each other in their lives,

And in their death they were not separated. &c.

Ged.—

Saul, and Jonathan!

Linked, in their life-time, by mutual love, [equivalently, *Booth.*]

At their death they were not disunited.

Houb.—23 *Saül et Jonathan, dum vixerunt, in mutuis erant amoribus ac deliciis; non fuerunt vel in morte, separati; aquilis erant perniciores, leonibus fortiores.*

וְהָיָה כִּי יָמוּתוּ, mendose, *וְהָיָה כִּי יָמוּתוּ*, ut fert unus Codex, vel pro *וְהָיָה כִּי יָמוּתוּ*, ut alii duo. Significatur Saulem ac Jonathan fuisse unum alteri in deliciis, non autem fuisse utrumque vultu decorum. Nihil habet pulchritudo cum sequenti membro, nec simile, nec contrarium. Sed similia sunt, *erant in amoribus ac deliciis mutuis, cum non sunt separati.*

Dathe.—23 Saulus et Jonathan dilecti et suavissima amicitia in vita juncti ne in morte quidem sunt diremti, aquilis leviores, leonibus fortiores.

Ver. 24.

Bp. Patrick.—The word *other* before *delights* is not in the Hebrew; but the meaning seems to be, that they delighted in fine clothes, which they did not want while Saul lived.

Bp. Horsley.—

24 Daughters of Israel! weep over Saul,
Over him, who clothed you in scarlet,
with all the luxuries of dress,
Over him, who covered your garments
with ornaments of gold.

Ged., Booth.—

Ye daughters of Israel! weep over Saul:
Who clothed you in delightful scarlet;
Who put ornaments of gold on your apparel.

Ver. 25.

Bp. Patrick.—O Jonathan, thou wast slain in thine high places.] Of his own country, which he valiantly defended.

Bp. Horsley.—

O Jonathan, slain upon thy native hills!

Ged., Booth.—

O Jonathan, slain on thine own mountains!

See notes on ver. 19.

Kennicot.—

O Jonathan, super excelsa tua MILES!

See notes on ver. 19, 22.

Ver. 26.

Very pleasant, &c.

Ged., Booth.—

Very dear to me wast thou :

Wonderful was thy love unto me,

Surpassing the love of women !

Bp. Horsley.—

Pleasant beyond measure hast thou been to me ;

Inestimable thy friendship, beyond the love of women.

Ver. 27.

Perished.

Horsley.—Destroyed.

Houb.—נָבִירִים, male pro נְבִירִים ; *virī fortes*, ut lego in tribus Codicibus. נָבִירִים sine י, habet *homines*, non *fortes*.

CHAP. II. 3.

וַיָּשְׁבוּ בְּעָרֵי הֶבְרֹן —

— καὶ κατοικοῦν ἐν ταῖς πόλεσι Χεβρών.

Au. Ver.—And his men that were with him did David bring up, every man with his household : and they dwelt in the cities of Hebron.

In the cities of Hebron.

Dathe, Ged.—In the cities about Hebron.

Houb., Booth.—In the city of Hebron.

See notes on Judges xii. 7, p. 275.

Houb.—3 *In urbibus Hebron.* Mendum simile est ei, quod castigabamus, Jud. xii. 7, ubi legitur Jepthe sepultum fuisse in civitatibus Galaad, נָבִירִים, pro נָבִירִים in civitate. Nusquam memorantur urbes Hebron. Nam Hebron urbs est una et sola. Mox David dixit, *an ibo in unam e civitatibus Judæ* : in unam, inquam, non in plures. Propterea Deus Davidi respondet, *vade in Hebron*, non autem in civitates Hebron, ubi (ver. 1) pro נָבִירִים, legendum נָבִירִים, plene, ut fert unus Codex Orat.

Ver. 4, 5.

וַיִּגְדֹּל לְדָוִד לְאִמֶּר אֲנֹכִי יָבִישׁ — 4

וְלָעֵד. אֲמַר הֶבְרִי אֶת־שָׂאֹול : 5 וַיִּשְׁלַח

דָּוִד מַלְאָכִים אֶל־אֲנָשֵׁי יָבִישׁ וְלָעֵד

וַיֹּאמֶר אֲלֵיהֶם בְּרָכִים אַתֶּם לַיהוָה

אֲשֶׁר עָשִׂיתֶם חַסְדָּם הַזֶּה עִם־אֲדֹנֵיכֶם

עִם־שָׂאֹול וַתִּתְּנֶנּוּ אֹתוֹ :

4 — καὶ ἀπήγγελλαν τῷ Δαυὶδ, λέγοντες, Ὅτι οἱ ἄνδρες Ἰαβὶς τῆς Γαλααδίτιδος ἔθαψαν τὸν

Σαούλ. 5 καὶ ἀπέστειλε Δαυὶδ ἀγγέλους πρὸς τοὺς ἡγουμένους Ἰαβὶς τῆς Γαλααδίτιδος, καὶ εἶπε πρὸς αὐτοὺς Δαυὶδ, Εὐλογημένοι ὑμεῖς τῷ Κυρίῳ, ὅτι ἐποιήσατε τὸ ἔλεος τοῦτο ἐπὶ τὸν κύριον ὑμῶν, ἐπὶ Σαούλ τὸν χριστὸν Κυρίου, καὶ ἐθάψατε αὐτὸν καὶ Ἰωνάθαν τὸν υἱὸν αὐτοῦ.

Au. Ver.—4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

4 *Anointed.*

Houb.—4 *Et unxerunt ibi David in regem.* Utimur verbo ipso *unxerunt*, quanquam non plus significantiæ habere videatur verbum *unxerunt* quam *proclamaverunt*, aut *renuntiaverunt*.

4, 5, *And they told David, &c., unto the men of Jabesh-gilead.*

Houb., Ged.—When it was told to David, that the men of Jabesh-gilead had buried Saul ; David sent messengers to the men of Jabesh-gilead, &c.

Houb.—נָבִירִים... Hoc vocabulum impedit seriem orationis, seu est relativum, seu adverbium *quod*, quia nativo ex loco fuit tractum. Nam si legitur נָבִירִים (nuntiatum fuit Davidi) dicendo quod, vel ut (*homines Jabes Saülem sepeliissent*) plana erit series ; nec alium ordinem exhibent veteres, præter unum Chaldæum, cujus adeo claudicat Chaldaica compositio, ut et hodierna Hebraica : vide Polyglotta.

And have buried him.

Ged., Booth.—And have buried him, and Jonathan his son [LXX].

Ver. 6.

וְגַם אֲנֹכִי אֶעֱשֶׂה אֲתָכֶם חַסְדָּם הַזֶּה —

הַזֶּה אֲמַר עָשִׂיתֶם הַדָּבָר הַזֶּה :

— καὶ γὰρ ἐγὼ ποιήσω μεθ' ὑμῶν τὸ ἀγαθὸν τοῦτο, ὅτι ἐποιήσατε τὸ ῥῆμα τοῦτο.

Au. Ver.—6 And now the Lord shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

And I also will requite you this kindness.

Houb.—אֲנִי עָשִׂה אֲתָכֶם חַסְדָּם הַזֶּה, *Faciām vobiscum beneficentiam hanc.* Aut ego fallor, aut legendum נָבִירִים (faciām vobis) *secundum*

hanc beneficentiam: nam similem beneficentiam, non vero eandem, pollicetur David Jabesitis. Esset legitimum cum verbo אָמַן sociatum, *reddam vobis beneficentiam hanc*; non est, cum verbo אָמַן, *faciam*.

Ver. 7.

— וְהָיָה לְבָנֵי־חִיל פִּימָת אֲדָבָיִם
שָׂאֵל וְגַם אֶתִּי מִשְׁתָּה בֵּית־יְהוָה
לְמַלְכָּה עָלֵיהֶם :

— καὶ γίνεσθε εἰς υἱοὺς δυνατοῦς, ὅτι τίθῃκεν ὁ κύριος ὑμῶν Σαούλ, καὶ γὰρ ἐμὲ κέχρικεν ὁ οἶκος 'Ιούδα ἐφ' αὐτὸν εἰς βασιλείαν.

Au. Ver.—7 Therefore now let your hands be strengthened, and be ye valiant [Heb., be ye the sons of valour]: for your master Saul is dead, and also the house of Judah have anointed me king over them.

Pool.—For your master Saul is dead, or, though your master Saul be dead, and so your hearts may faint within you, as if you were now sheep without a shepherd.

Ged., Booth.—For, since your master Saul is dead, the house of Judah have anointed me king over them.

Ver. 8.

Au. Ver.—8 But Abner the son of Ner, captain of Saul's host [Heb., the host which was Saul's], took Ish-bosheth [or, Esh-baal, 1 Chron. viii. 33; and ix. 39] the son of Saul, and brought him over to Mahanaim.

Bp. Patrick.—*Ish-bosheth*.] Called Esh-baal, 1 Chron. viii. 33, as there are several other names which end indifferently, either in *Bosheth*, or *Baal*. For instance, Gideon is called Jerubbaal, Judg. ix. 1, and Jerubesheth, 2 Sam. xi. 21, and Mephibosheth is called Meribbaal, 1 Chron. viii. 34. For *Bosheth* signifies *shame* and *confusion*; and *Baal* being an infamous idol, the Holy Scripture makes these names end promiscuously either in *Baal*, or *Bosheth*, or *Besheth*. So *Pool*.

Gesenius.—אִישׁ־בֹּשֶׁת (man of shame, i.e., shaming himself, perhaps bashful), pr. n. *Ish-bosheth*.

Ver. 9.

וַיַּמְלִיכֵהוּ אֶל־יְהוֹנָדָב וְאֶל־חֲשָׁבִיר
וְגַם

καὶ ἐβασίλευσεν αὐτὸν ἐπὶ τὴν Γαλααδίτιν, καὶ ἐπὶ τὸν Θασίρην, κ.τ.λ.

Au. Ver.—9 And made him king over VOL. II.

Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

And over the Ashurites.

Bp. Patrick.—*The Ashurites*.] The Chaldee paraphrast understands hereby, the tribe of Asher; who, though remote from Mahanaim, were forward to acknowledge him.

Ged.—The present text has, *the Ashurites*. Some of the ANT. VERSIONS, *Geshur*. But I am convinced that *Asher*, i.e., the tribe of Ashur, is the true reading.

Boothroyd's Heb. Bible.—הַאֲשֻּׁרִים. The text is here incorrect; for Ishbosheth did not reign over the Assyrians. All the versions are obscure and contradictory. The Vulg. and Syr. read הַאֲשֻּׁרִים, the Talmud, אֲשֻּׁרִים. The ὁ, *Θασούρι*. Geddes follows the Talmud, as the true reading, but Michaëlis maintains this tribe was too remote from the places mentioned to be meant. I do not see any force in this objection, and think it highly probable that אֲשֻּׁרִים is the true reading, as the northern tribes seem to have adhered to the house of Saul.

Houb.—הַאֲשֻּׁרִים, *Et in Assuri*. Vulgatus, *Gessuri* ex scriptione הַגֶּסְסִירִים. Utrum præstet incertum, quoniam potest esse vel tribus *Aser*, vel *Gessuri*, prope *Galaad*. Græci Intt. *Θασίρη*, in Codice Romano; in Alexandrino, *Θασούρι*, ex scriptione הַאֲשֻּׁרִים.

Dathe.—Lectio Hebr. הַאֲשֻּׁרִים videtur esse corrupta, nam de Assyriis h. l. sermo esse non potest. Versiones antiquæ dissentiant: οἱ ὁ habent καὶ ἐπὶ τὸν Θασίρην, in cod. Alex. legitur *Θασούρι*. Syrus et Vulgatus: *super Gessuri*. Chaldaeus: אֲשֻּׁרִים. Sed tribus *Aser* nimis remota erat ab reliquis nominatis; cf. Michaëlis in Biblioth. Orient., p. xiii., p. 218.

Maurer.—הַאֲשֻּׁרִים, *Et in Aschuritas*. Videtur eadem illa gens Arabica significari, quæ Gen. xxv. 3 vocatur אֲשֻּׁרִים. Male Syr. et Vulg., *super Gessuri*.

Ver. 10, 11.

10 וַיִּשְׁלַח אֶת־יִשְׁבָּבֶבֶת בְּנֵי־יִשְׂרָאֵל וְשָׂאֵל
מֶלֶךְ אֲשֻּׁרִים בְּחֶבְרוֹן עַל־גִּבְיַת יְהוֹדָה
וְהָיָה חָזִק אֲחֵרֵי דָוִד :
11 וַיְהִי מִסְפֵּר הַיָּמִים אֲשֶׁר הָיָה דָּוִד
מֶלֶךְ בְּחֶבְרוֹן עַל־גִּבְיַת יְהוֹדָה שְׁשָׁנִים
וְשִׁשָּׁה חֳדָשִׁים :

10 τεσσαράκοντα ἑτῶν Ἰεβοσθέ υἱὸς Σαούλ, ὅτε ἐβασίλευσεν ἐπὶ Ἰσραὴλ, καὶ δύο ἑτη

3 s

ἔβασίλευσε, πλὴν τοῦ οἴκου 'Ιούδα, οἱ ἦσαν ὀπίσω Δαυὶδ. 11 καὶ ἐγένοντο αἱ ἡμέραι ὡς Δαυὶδ ἔβασίλευσεν ἐν Χεβρὼν ἐπὶ τὸν οἶκον 'Ιούδα, ἑπτὰ ἔτη καὶ μῆνας ἕξ.

Aut. Ver.—10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time [Heb., number of days] that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

Pool.—*Reigned two years*, to wit, before the following war broke forth; compare 1 Sam. xiii. 1; for that he reigned longer, may appear both from the following verse, and from chap. iii. 1, and from the following history; though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child; or upon Ishbosheth, a grown man, whom with some difficulty, and after long debates amongst themselves, they preferred.

Bp. Patrick.—10 *And reigned two years*] Before there was any hostility between him and David. So Ralbag expounds it, who makes this cohere with ver. 12, it being a mere fancy of the Jews, in Seder Olam Rabba, that the throne was vacant, and there was no king in Israel for five years. Victorinus Strigelius's conjecture is far better; who, after he had given the foregoing interpretation of Ralbag, adds, that after the war broke out between David and Ishbosheth, and David waxed stronger and stronger (iii. 1), Ishbosheth being an inactive prince, and unfit to command, Abner took the administration of the government upon himself, and managed the war the other five years which passed before David came to the throne of Israel. These five years the Scripture doth not reckon as a part of Ishbosheth's reign; because he had the mere name of a king, but no authority at all.

11 So long, therefore, Ishbosheth reigned over Israel. Unless we will suppose, either that the Israelites were five years deliberating whether he or Mephibosheth should be king (whose right it was by the laws of suc-

cession), or that he reigning two years immediately after the death of Saul, they were five years deliberating whether they should own David or not: neither of which is probable, as Ralbag thinks; who judiciously observes, that those words, "he reigned two years," are to be joined with ver. 12, "And Abner, the son of Ner, went out," &c. That is, saith he, the first two years of his reign there was no war between the house of Saul and David: and there had been no open war, if Abner had not been the author of it, &c.

Dr. A. Clarke.—10 *Ish-bosheth—reigned two years.*] It is well observed that Ish-bosheth reigned *all the time that David reigned in Hebron*, which was *seven years and six months*. Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think that Abner in effect reigned the last five years of Ish-bosheth, who had only the name of king after the first two years. Or the text may be understood thus: *When Ish-bosheth had reigned two years over Israel, he was forty years of age.*

Houbigant, dissatisfied with all the common modes of solution, proposes to read שנים ששה, *six years*, for the שנים שנים, *two years*, of the text, which he contends is a *solecism*; for in pure Hebrew the words would be שש שנים, as they are everywhere read in the first book; and שש is the reading of eleven of Kennicott's MSS., and nine of De Rossi's; but the number *two* is acknowledged by all the ancient versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses is that to which the writer refers, and from which he *dates*. Ish-bosheth had reigned two years without any rupture with David or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon; and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Boothroyd's Heb. Bible.—10 שנים שש. Many critics have supposed that there must be some error in this number; for Ishbosheth began to reign on the death of his father, and his reign must be nearly as long as that of David in Hebron, over the house of

Judah. If we include what follows to the end of 11th com. in a parenthesis, and consider the two years that he reigned, before he commenced war against David, the text may be vindicated. The 10th and 12th com. properly connect, and what follows supports this opinion.

Houb.—10 שנים שנים מלך, *Et duos annos regnavit (Isboseth).* Ita omnes interpretantur, etsi de mendo solecismus admonebat. Nam Hebraice *duo anni* sunt שנים שנים, non שנים. Ita passim legitur in libro Samuelis primo. Non mirum igitur interpretes, ut eam temporis notationem explicarent, multa movisse, nihil promovisse. Difficultas est, quomodo Isboseth, a quo, in Israel regnante, David impediabatur, ne in omnes tribus Israel regnaret, duos tantum annos regnaverit, quamvis David annos totos septem cum dimidio anno in tribum Judæ unam regnaverit, præsertim cum constet Davidem, ut primum Isboseth mortuus est, in omnes tribus regnasse. Piget nos referre ac confutare hæc, quæ comminiscuntur alii atque alii interpretes, cum, sine historia teste, inducunt interregnum in Israel, alii post Saülis, alii post Isboseth mortem. Nodum solvi posse credit explanator Gallicus librorum Regum quatuor, si statuitur notari, non quot annos Isboseth in Israel regnaverit, sed quot annos rex Israel fuerit, antequam cum Davide, duce Abner, in Gabaon decertaret, et si convertitur, annos duos *Isboseth regnaverat*, in tempore Plusquam-perfecto, non in Præterito regnavit. Cui contradicunt ea quæ sequuntur. Nam additur continenter, *David autem regnavit in Hebron septem annos cum anno dimidio.* Ergo erit pariter interpretandum, *David regnaverat...* Quod si David regnaverat in Judam plus annis septem, antequam cum exercitu Isboseth decertaret, qui fieri potest, ut Isboseth non regnarit in Israel annos plusquam duos. Nam utriusque regna, post Sailem mortuum simul inceperunt. Ergo nodus relinquitur, ut erat, nedum solvatur. Planum est, et membrana ipsa loquitur, notari quot annos Isboseth regnaverit, donec moreretur, quot annos David in Judam, donec eum omnes Tribus regem haberent. Itaque æqualia, aut fere æqualia utriusque regni tempora esse debere, quoniam unus, ne alter in Israel regnaret, obstabat. Ergo pro שנים שנים, quæ verba falsam temporum notationem habent, et solecismo laborant, legendum שנים שנים, *sex annos*, ordinali numero, pro

cardinali, ut solet, posito. Nimirum post Saülis mortem primus annus regni Isboseth occupatus fuit in resarcienda clade a Philistæis accepta, ita ut anno tantum secundo Isboseth regem habere Israelitæ possent. Postea Isboseth annis sex regnavit. Ex iis annis efficiuntur anni septem, quos annos David in Judam regnavit. Relinquitur annus dimidius, qui quidem elapsus est, dum David cæteras Tribus in suam obedientiam cogebat.

Ver. 14.

— וַיִּשְׁחָקוּ בְּנֵי הַפְּעָלִים וַיִּשְׁחָקוּ
לְפָנָיו וְגו'

— ἀναστήτωσαν δὴ τὰ παιδάρια, καὶ παιζήτωσαν ἐνώπιον ἡμῶν, κ.τ.λ.

Au. Ver.—14 And Abner said to Joab, Let the young men now arise, and play before us.

Play before us.

Ged.—Prelude our engagement.

Gesen.—Piel. שָׁחַק, fut. שָׁחֲקוּ. 1 *To jest*, &c.

2 *To sport, to play*, &c., also of the play or mock-fight of armies or armed men, *to skirmish*, 2 Sam. ii. 14.

Ver. 16.

— וַיִּקְרְאוּ לַמָּקוֹם הַהוּא חֵלְקַת
הַצָּרִים מֵאֶחָד פְּנֵיבָעוֹר:

— καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου, Μερὶς τῶν ἐπιβούλων, ἡ ἐστὶν ἐν Γαβαὼν.

Au. Ver.—16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, [*that is*, the field of strong men], which is in Gibeon.

Pool.—Helkath-hazzurim, or, the field of rocks, i. e., of men who stood like rocks, unmoveable, each one dying upon the spot where he fought.

Bp. Patrick.—The Hebrew words signify, "the field of strong men;" as hard and firm as a rock.

Dr. A. Clarke.—*Helkath-hazzurim* ["The portion of the mighty;" or, "The inheritance of those who were slain," according to the *Targum*.

Ged., Booth.—*Helkath-hazzurim* [the field of grapplers], which is by Gibeon.

Gesen.—חֵלְקַת הַצָּרִים *Helkath-hazzurim* (field of swords. So *Dathe*. See notes on

Josh. v. 2, p. 28), a place near Gibeon, 2 Sam. ii. 16.

Houb.—חֲזָק הַצֵּר: Licet convertere, *ager inimicorum*. Verum significantius Græci Intt. ἐπιβουλῶν, *insidiarum*; quod nos, *insidiantium*, ex scriptura הצדים, ex צדה, *moliri insidias*. Illi juvenes alter alteri insidiabantur, ut gladium in adversarii latus adigerent.

Ver. 23, 24.

23 וַיִּמְאֵן לְסוּר וַיַּבְּהוּ אֲבִנֵּי בְּאֲחֵרִי
חֲחִלִּית אֶל־הַחֹמֶשׁ וַתֵּצֵא הַחֲנִית
מֵאֲחֵרָיו וַיַּפִּילֶשׁם וַיָּמָת תַּחְתָּו וַיָּהִי
כְּלִי־הַבָּא אֶל־הַמָּהוּם אֲשֶׁר־נָפַל שָׁם
עֲשָׂחָאֵל וַיָּקָח וַיַּעֲמֵד: 24 וַיִּרְדָּפֵהוּ
וַיָּאָב וְנוֹ

ver. 23. קר חודו

23 καὶ ποῦ ἐστὶ ταῦτα; ἐπίστρεψε πρὸς Ἰωάβ τὸν ἀδελφόν σου· καὶ οὐκ ἐβούλετο τοῦ ἀποστῆναι· καὶ τύπτει αὐτὸν Ἀβεννήρ ἐν τῇ ὀπίσῃ τοῦ δόρατος ἐπὶ τῇν ψόαν, καὶ διεξῆλθε τὸ δόρυ ἐκ τῶν ὀπίσῃ αὐτοῦ, καὶ πίπτει ἐκεῖ καὶ ἀποθνήσκει ὑποκάτω αὐτοῦ· καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου οὗ ἔπεσεν ἐκεῖ Ἀσαήλ καὶ ἀπέθανε, καὶ ὑφίστατο. 24 καὶ κατεδίωξεν Ἰωάβ, κ. τ. λ.

Au. Ver.—23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner, &c.

13 With the hinder end of the spear.

Bp. Horsley.—Rather, "with a back-stroke of the spear."

Ged., Booth.—23 Still he refused to turn aside: Abner, therefore, with the reverted point of the spear, smote him in the groin, so that the spear came out behind him, &c.

Houb.—23 Ille noluit ab ipso divertere; itaque eum Abner, hasta retroacta, inguine confodit, &c.

בְּאֲחֵרִי הַחֲנִית, (*Percussit eum Abner*) *posteriore parte lanceæ*. Atqui constat fuisse Asael percussum, lanceæ parte, non *posteriore*, sed *anteriori*. Nam hasta ventri infixæ fuit, et a tergo egressa est. Itaque אֲחֵרִי non potest ad חֲחִלִּית pertinere, sed ad Abner,

de quo dicitur eum *retrorsum*, *aversa cuspidē*, transfixisse Asaelem. Itaque legendum, vel אֲחֵרִי בְּחִיָּה, *retrorsum lancea*, vel אֲחֵרִי בְּחִיָּה, *post se lancea*. Huc adde דֹּב אֲחֵרִי non significare alicujus rei *partem posteriorem*, vel *extremam*, etsi ita convertunt plerique interpretes.

The fifth rib.

Gesen.—I. חֲחִי m. *A fifth*. II. חֲחִי m. (r. חֲחִי No. I.) *the belly, abdomen*, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10. Syriac סַחְמָא id. 2 Sam. iii. 27; iv. 6. Ethiop.

חֲחִי: womb, Talmud. חֲחִי, *abdomen*, ח and ז being interchanged. From this Semitic word seems to have come Lat. *omasum*.

Prof. Lee.—חֲחִי, m.—pl. non occ. Syr.

סַחְמָא, *inguen, ilia*. Æth. ሕምሕ: *matrix*. Arab. حَمِيْش, *adeps*. 1. *The*

abdomen, perhaps, from its fat and fleshy character, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10.

II. *The fifth part*. Arab. خَمْس, *pars quinta*.

24 Joab also, &c.

Houb., Dath, Ged., Booth.—But Joab, &c.

Ver. 25.

Au. Ver.—25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

Gathered, became, &c.

Ged., Booth.—Had gathered, had become, &c.

Ver. 26.

— יִדְעָהָהּ קִרְמָהּ הַחִיָּה בְּאֲחֵרֵיהָ וְנוֹ

— ἢ οὐκ οἶδας ὅτι πικρὰ ἔσται ἐλὶς τὰ ἔσχατα, κ. τ. λ.

Au. Ver.—26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

Knowest thou not, &c.

Pool.—It will be bitterness in the latter end; it will produce dreadful effects, and many bloody slaughters, if by a further pro-

secution thou makest them desperate; which is against all the rules of policy.

Ged.—Art thou ignorant, that bitter desperation may at length take place?

Dathe.—Num ignoras, periculosam esse desperationem?

Ver. 27.

וַיֹּאמֶר יוֹאָב חַי הַיְיָ לֹאֲלֹאִים כִּי לִגְלָא
דְּבִרְתָּ כִּי אִין מְהֵבֵלֵךְ גַּעֲלָח הָעָם אִישׁ
מֵאֲחֵרֵי אֲחֵרֵי :

סוּחַ בִּארְחָה

καὶ εἶπεν Ἰωάβ, Ζῇ Κύριος, ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ πρωϊόθεν ἀνέβη ἂν ὁ λαὸς ἕκαστος κατόπισθε τοῦ ἀδελφοῦ αὐτοῦ.

Au. Ver.—27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning [Heb., from the morning] the people had gone up [or, gone away] every one from following his brother.

Pool.—Unless thou hadst spoken; unless thou hadst made the motion that they might fight, ver. 14. It was thou, not I, that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war; and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement; which might have been made that very morning, if he had so pleased.

Ged.—27 Joab answered: "As the Lord liveth; if thou hadst so spoken *at first*, the people should, even from the morning, have returned from pursuing their brethren."

The present text is evidently, I think, corrupted. I have followed Houbigant's emendation; which is agreeable to the Vulgate; and to the context. Others, however, would render thus: *If thou hadst not spoken*, that is, provoked us by proposing a prelude combat.

Booth.—And Joab said, As God liveth, if thou hadst so spoken, surely from the morning the people had gone up every one from following his brother.

Houb.—27 Joab respondit: Vivit Dominus, si tu istud dixisses, populus a mane desiisset persequi suos quisque fratres.

לֹאֲלֹאִים, *Nisi locutus fuisses*. Istud *nisi* pugnantia loquitur. Nam Joab sic loquitur, ut apud Vulgatum, *si locutus fuisses, mane recessisset populus*. Ergo expungendum לֹא, quod verbum sæpe librarii cum וּ permiscuere, quodque hic additum fuit ex simili-

tudine pronuntiandi, vel ex margine in contextum allatum, cum scriba crederet רֹ לֹא, quod in margine legebat, fuisse omissum, deceptus eo, quod לֹא est verbum Hebraicum. Clericus, *nisi aliter dixisses*. Sed cui, vel tyroni, persuadebat esse *nisi dixisses*, idem ac *nisi aliter dixisses*? Idem docet in Commentario, illud *dixisses* pertinere ad id, "quod dixerat Abner se velle pugnare, cum pro ludium pugnae petierat, quo peracto, accensum erat praelium," neque attitit se in orationem inducere hominem sibi ipsi contradicentem. Num enim dixerit Joab, *nisi tu dixisses, te velle pugnare, abiisset quisque a fratre suo insequendo*? Nimirum hæc verba, *quisque a fratre suo insequendo*, demonstrant pugnam jam factam, et alios fugientes, alios persequentes; neque erat fugæ locus, ubi non fuisset certamen; ut planum sit, Joab ad Abner ultima verba respondere, postquam Abner dixerat, *an perpetuam stragem edet gladius*.

Dathe.—27 Tum Joabus, Per Deum immortalem, inquit, nisi nos provocasses, jam mane discessisset quisque ab insequendis fratribus suis.

Ver. 29.

Au. Ver.—Walked.

Ged., Booth.—Marched.

Ver. 31.

וַיַּעֲבְדֵי דָוִד חֶפְלָא מְבַנְיָאֵן וּבְנֵי אֲחִישַׁי
אֲבִנֵּר שְׁלֹשׁ מֵאוֹת וְשָׁמַיִם אִישׁ מָרוֹ :

καὶ οἱ παῖδες Δαυὶδ ἐπάταξαν τῶν υἱῶν Βενιαμὴν τῶν ἀνδρῶν Ἀβεννήρ τριακοσίους ἐξήκοντα ἄνδρας παρ' αὐτοῦ.

Au. Ver.—31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

Boothroyd's Heb. Bible.—סוּחַ. This is wanting in the ὁ, Syr., and Arab. I am inclined to think it has been inserted from the preceding com. If retained the וּ must be added סוּחַ, or otherwise it will follow that though three hundred men were smitten, only סוּחַ died.

Ver. 32.

Houb.—וּ, *Et illuxit*. Monet unus codex deficere וּ; recte: nam scribendum fuit, וּ, plene ut lego in Codice Orat. 53.

CHAP. III. 1.

Au. Ver.—1 Now there was long war

between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Houb.—1 וַיִּבֶן דָּוִד וְהָיָה אֵיכָה, *et fuit bellum diuturnum.* Hæc et quæ sequuntur, *domum Saülis in dies decreuisse*, mendum confutant, quod supra correximus, in quo dicitur Isboseth regnasse annos tantum duos. Nam si Isboseth regnavit annos tantum duos; si ei, anteqam bellum Davidi inferret, resarcienda fuit clades a Philistæis accepta, si denique bellum fuit adversus Davidem comparandum, quæ omnia fieri vix poterant intra unum annum, liquet non satis jam regni ac vitæ Isboseth superesse, ut gerat *bellum diuturnum*, neque ut ejus res paulatim decrescant et sublapsa referantur. Sed *sex anni* sunt satis, ut bellum dicatur esse *diuturnum*: vide notam nostram ad caput superius.

Ver. 6.

— וַיִּבְנֶה הַיָּדָה מִתְחַזֵּק בְּבֵית שָׁאֻל :

— καὶ Ἀβεννήρ ἦν κρατῶν τοῦ οἴκου Σαούλ.

Au. Ver.—6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

Made himself strong, &c.

Pool.—He used all his endeavours to support Saul's house; which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, *he strengthened himself in the house of Saul*, i. e., he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom, and sought to marry the king's concubine in order to it, as the manner was. See 2 Sam. xii. 8; xvi. 21; 1 Kings i. 17.

Bishop Horsley.—*Made himself strong*; rather, *made himself of consequence.*

Ged., Booth.—Exerted himself for the house of Saul.

Gesen.—וַיִּבֶן Hithp. 3. To show oneself strong for any one, i. e., *to help, to aid*, seq. אֶת 2 Sam. iii. 6; 1 Chr. xi. 10; Dan. x. 21.

Dathe.—Abnerus Sauli partes defenderat.

Ver. 7.

Au. Ver.—7 And Saul had a concubine,

whose name was Rizpah, the daughter of Ahiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

And Ish-bosheth.

Ged.—All the antient versions (except Chald.) with ten MSS. read *Ish-bosheth*. The Greek adds, *the son of Saul* [so *Houb., Horsley*].

Houb.—7 וַיֹּאמֶר, *Et dixit.* Adde וַיֹּאמֶר אֵלֶי, *Isboseth, filius Saülis*, quæ verba legebant Græci Intt. Cæteri non omittunt *Isboseth*, nisi Chaldæus. Non antecedit in oratione, quæ *dicat*, neque *Isboseth* fuit nominatus; ut fieri non possit ejus nomen fuisse hic omisum. Nec proprio id marte addidere Græci Intt. neque enim adderent, *filius Saülis*, quod non erat necesse, nisi et legerent. Caligo facta fuerit scribæ ut, postquam וַיֹּאמֶר bis legerat, omitteret hæc verba, וַיֹּאמֶר אֵלֶי, similiter desinentia.

Ver. 8.

וַיֹּאמֶר אֵלֶי הַיָּדָה מִתְחַזֵּק בְּבֵית שָׁאֻל הַיּוֹם אֲנִי מִתְחַזֵּק עִם בְּנֵי הַיָּדָה אֲבִיךָ אֶל-אֶחָיו וְאֶל-מִרְעָהוּ וְלֹא הִמְצִיתָ בֶּן-דָּוִד וְהִתְקַדַּעְתָּ עָלָי עוֹן הַנָּשָׂה הַזֹּאת :

καὶ ἐθυμώθη σφόδρα Ἀβεννήρ περὶ τοῦ λόγου τούτου τῷ Ἰεσοσθέ· καὶ εἶπεν Ἀβεννήρ πρὸς αὐτόν, μὴ κεφαλὴ κυνὸς ἐγώ εἰμι; ἐποίησα σήμερον ἔλεος μετὰ τοῦ οἴκου Σαούλ τοῦ πατρὸς σου, καὶ περὶ ἀδελφῶν καὶ περὶ γνωρίμων, καὶ οὐκ ἠτύμωλυσά εἰς τὸν οἶκον Δαυὶδ, καὶ ἐπὶ ζήτεις ἐπ' ἐμέ σὺ ὑπὲρ ἀδικίας γυναικὸς σήμερον;

Au. Ver.—8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I a dog's head*, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

So equivalently *Pool, Dathe, Ged., Booth.*

Pool.—*A dog's head*, i. e., a vile and contemptible creature, as a dog was. See Deut. xxiii. 18; 1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9; Job xxx. 1; Eccles. ix. 4. And a *dog's head* is put for a *dog* by a synecdoche, usual both in the Hebrew and in other languages, as the *head* is oft put for the whole *man* in the Latin tongue. *Which against*

Judah; so the particle *lamed* is well rendered, as *el*, which among the Hebrews is confessedly of the same nature and use, is used Eccles. ix. 14; Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15. *Have not delivered thee into the hand of David*, which I could oft and easily have done. *That thou chargest me to-day with a fault concerning this woman*; either, that thou accusest me falsely concerning this matter; or, that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

Ged., Booth.—8 Then was Abner very wroth on account of the words of Ishbosheth, and said, Am I, who, in opposition to Judah, have, to this day, shown kindness to the house of Saul thy father, to his brethren and to his friends, and have not delivered thee into the hands of David, such a dog's head, that thou chargest me to day with a fault concerning this woman [*Ged.*, that thou shouldest, now, charge me with a crime, in regard to that woman?]

Houb.—8 *Excanduit Abner ad hæc verba Ishbosheth, eique dixit: num caput canis ego sum? Scilicet ego reliquius domus Judæ in contemptum nunc veni, quoniam bene meritus sum de domo patris tui Saulis, de fratribus ejus et amicis, nec te Davidis in manum tradidi, propterea tu me, ob mulierculam, increpas.*

הָרָשָׁא לֵב אֲנִי אִשָּׁר לִיהוּדָה: Arias, *num caput canis ego sum quod Judæ*; quæ verba Latina, ut nihil sonant, ita non licet aliter Hebraica interpretari; ita ut vel hoc ipso vitium debeat subolere. Nec licet, cum Syri Latino Interprete, *num caput canum Judæ sum?* Neque enim לֵב potest ad יְהוּדָה pertinere, postquam pronomen אֲנִי, quod medium est, utrumque separavit. Id norunt, qui Hebr. Grammaticam vel a primo limine salutarunt. Denique non licet cum Clerico, *an videor Judæ caput canis*, posito *Judæ* in dandi casu, quia legeretur לְיְהוּדָה *eis, qui sunt Judæ*. Adjuvat etiam ad explorandum mendum, quod אִשָּׁה in futuro legitur, non præeunte י conversivo, ut fiat præteritum. Nam sententia flagitat feci, non faciam. Omittunt יְהוּדָה אִשָּׁר, Græci Intt. quæ verba Vulgatus *adversum Judam*, parum fideliter. Arabs autem divertit ad paraphrasin, nescio quam, ne nihil diceret. Sed ex Chaldæo discimus hunc locum fuisse mutilatum. Nam

sic apud eum legitur: הָרָשָׁא דְלֵבָא אֲנִי מִכֵּן: והיו גבר הדין לשאר דבית יהודה, *Numquid caput canis ego sum? Ex nunc fui vir abjectus reliquius domus Judæ*; ex quibus Chaldaicis intelligitur, Chaldæum sic legisse, דָרָשָׁא לֵב אֲנִי מִכֵּן הָיִיתָ אִשָּׁר לְיְהוּדָה... ודיים, et scribas hod. codicum posuisse אִשָּׁר, ubi scribendum fuerat לשאר, *reliquius*; et, quia legebatur ודיים... מהדיים, quibusdam interjectis, saltum fecisse a מהדיים in ודיים, et ea, quæ in medio erant, ut fit, omisisse. Nos igitur huic Chaldæi scriptioni obsequimur, ut Abner, ironice dicat, se ab hominibus Judæ esse jam contemnendum, nec ab eis nimium cupide amplectendum, si a domo Saulis ad domum David deficiat. Quod si hæc omnia, quæ ex Chaldæo eruimus, non adsciscuntur, erit tantummodo sic legendum, וְשָׂאֵר יְהוּדָה וְדִיִּים אִשָּׁה, (*num caput canis ego sum*) *reliquius Judæ, cum tamen hodie bene meritus sim...* Vocat Abner Judæenses *reliquias Judæ*, quia sic appellari solet numerus parvus cum magno comparatus. ... והצדק; duplici mendo id scriptum; deest enim רֹל personæ primæ, quod lego in uno Codice Orat. ubi והצדק; deest etiam א, verbi בָּמָא. Itaque legendum והצדק, *invenire te feci, seu tradidi te (in manus Davidis).*

Ver. 11.

Au. Ver.—11 And he could not answer Abner a word again, because he feared him.

Ged., Booth.—11 And Ishbosheth [LXX, Syr., Arab.] could [*Ged.*, durst] not, &c.

Ver. 12.

וַיִּשְׁלַח אֲבִנֶר מַלְאָכָיו וְאֶל־דָּוִד
תַּחֲתָיו לֵאמֹר לְמִי־אָרָץ לְאֹמֶר פְּרָתָהָ
בְּרִיחָהּ אֲתִי וְגו'

תחתיו קרי

καὶ ἀπέστειλεν Ἀβενὴρ ἀγγέλους πρὸς Δαυὶδ εἰς Θαιλὰμ οὗ ἦν παραχρῆμα, λέγων, διὰ θοῦ διαθήκη σου μετ' ἐμοῦ, κ.τ.λ.

Au. Ver.—12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

On his behalf.

Ged.—On his own behalf.

Dathe.—Statim.

Houb.—12 *Continuo.* והיו, mendose, pro והיו, *de sub se*, sive de ipso loco ubi agebat, qua re significatur Abnerum iræ im-

patientem non tardasse amplius, sed *illico* misisse ad Davidem legatos. Ita legit Chaldaeus, qui כַּחֲרֵצָהּ, *ex loco suo*, nec non Græci Intt. apud quos legimus παραχρημα, *con-festim*. Sed illud alterum נֶאֱמַר, quod post פָּרַח לִי legitur, est legendum נֶאֱמַר, *et dicebat*, vel *dicebat adhuc*. Nam sic post gerundium solet altero in membro sequi futurum (נֶאֱמַר... נֶאֱמַר). Clericus convertit נֶאֱמַר, *nomine suo*, idem ac *pro se*. Verum hoc mihi novum ac sine exemplo, ut Hebraice aliquis dicatur mittere legatos, נֶאֱמַר, *pro se*.

Ver. 13.

Au. Ver.—And he said, &c.

Ged., Booth.—And David [LXX, Syr., Arab., and one MS.] said.

Ver. 15.

Au. Ver.—15 And Ish-bosheth sent, and took her from her husband, &c.

From her husband.

Dathe.—Pro נֶאֱמַר legendum נֶאֱמַר. Sic quoque omnes verss. antiquæ.

Ver. 18.

Au. Ver.—I will save my people Israel, &c.

Houb., Horsley, Maurer.—יִשְׂרָאֵל. Read יָצָא [twelve MSS.].

Ver. 22.

וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן וַיִּבְרְחוּ
וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן וַיִּבְרְחוּ

καὶ ἰδοὺ οἱ παῖδες Δαυὶδ καὶ Ἰωάβ παρε-
γένοντο ἐκ τῆς ἐξορίας, κ.τ.λ.

Au. Ver.—22 And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them, &c.

Commentaries and Essays.—"From (pursuing) a troop." Better perhaps, "from an incursion." LXX.

Bp. Horsley.—Came from pursuing a troop; rather, returned from a pillaging party.

Ged., Booth.—22 And, behold, the servants of David, with Joab, came from pursuing a horde, &c.

Gesen.—נִצָּח. 1. *An incision, cutting, &c.*

2. *A troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light armed troops engaged in plundering and predatory incursions. [So *Prof. Lee*.] Gen. xlix. 19,

וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן וַיִּבְרְחוּ Gad, troops shall press upon him, i. e. bands of wandering Arabs from the neighbouring desert. 2 Kings v. 2, וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן the Syrians had made an excursion in bands. 1 Samuel xxx. 8, 15, 23; 2 Sam. iii. 22; וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן sons of the troop, i. e. soldiers, 2 Chron. xxv. 13; poet. וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן bands of Jehovah, his armies of angels, Job xxv. 3; also hosts of calamities inflicted by him,

xix. 12.—Syr. ܐܬܪܐ a troop, band of soldiers.

Houb.—22 Interea servi Davidis et Joab, qui prædatum ierant, advenērunt, prædam multam secum habentes.

Ver. 25.

Au. Ver.—Thou knowest.

Ged., Booth.—Thou must know.

Houb.—כִּנְיָן, *exitum tuum*. Vult Mas-sora, ut legatur כִּנְיָן, et sic lego in uno Codice Orat. Sed melius כִּנְיָן, ut cæteri codices. Allucinantur Judæi Grammatici, similitudine antecedentis verbi כִּנְיָן decepti. Nam optime כִּנְיָן, quoniam Radix est כִּנַּי, cujus littera prima ' in ' solet converti; quod non item est in verbo כִּנַּי, a quo כִּנְיָן, et in quo non est ' : Itaque usitatum כִּנְיָן; nomen derivatum, barbarum et insolens כִּנְיָן.

Ver. 27.

וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן וַיִּבְרְחוּ
וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן וַיִּבְרְחוּ
וַיִּשְׁבּוּ אֲבִנֵי חֶבְרֹן וַיִּבְרְחוּ

καὶ ἐπέστρεψε τὸν Ἀβεννήρ εἰς Χεβρών,
καὶ ἐξέκλινεν αὐτὸν Ἰωάβ ἐκ πλαγίων τῆς
πύλης, λαλῆσαι πρὸς αὐτὸν ἐνεδρεύων· καὶ
ἐπάταξεν αὐτὸν ἐκεῖ εἰς τὴν ψόαν, κ.τ.λ.

Au. Ver.—27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly [or, peaceably], and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

Pool.—Quietly; with appearance of great civility and kindness. Or, *secretly*, as having some matter of great importance to utter, which none but himself must hear.

Gesen.—שָׁלֵם m. (r. שָׁלֵם I.) in pause שָׁלֵם, quiet, stillness; 2 Sam. xxxvii. 27 שָׁלֵם, in quiet, i. e., privately.

The fifth rib.

Ged., Booth.—The groin.

